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INSIDE THE GREAT DOOR OF THE TEMPLE ROOM, HOUSE OF THE TEMPLE

The New Age

MAGAZINE

VOLUME XXV

JANUARY, 1917

NUMBER 1

WHAT MASONRY MIGHT DO

By D. FRANK PEFFLEY, 32°

TODAY Masonry in America is well entered upon an era of temple building that promises to continue until every city of importance within our broad domain shall have raised a monument in the name and to the honor of the grand institution of which we are all so proud to be recorded as votaries, that shall make visible to the sensual eyes of the uninitiated multitude and the eyes of soul and sentiment of us to whom the inner lights have been unveiled the symbol of the exalted craft of which we are fellows—that of building temples of life; rearing from the materials God has placed within our command noble structures of thought, word and deed for this mortal stage and more glorious ones for our abode in that as yet unknown sphere in which duration will be but sensed and not measured.

In the building of these temples for time, our brothers everywhere strive to incorporate into their forms beauty and substantiality. With a pride born of love the Mason watches the progress of the construction of his new home from the first draft of design submitted by the architect until the last arch has been completed by the placing of the keystone. And in its dedication his heart beats high under the stimulus of hope ended in fruition, faith visibly revealed. It is but natural that man should feel a sense of mastership, a consciousness of conquest, in the accom-

plishment of any great work, more especially a work of love and unselfishness. In looking upon the temple to whose construction he may have contributed materially or not, but to whose being he has surely contributed his measure of fraternal pride and fervent devotion, he sees in it symbolized not the Masonic home of a body of craftsmen, but of Masonry. To his spiritual eye its walls touch the East and the West, the North and the South; its roof lifts to the zenith and its floor covers the earth.

But the visible temple must be the abiding place of the immortal spirit of Masonry, else it has been reared in vain. It must be recognized as being a sanctuary of the Most High, whose Word, in whatever form the believer may have accepted it, cannot be banished from its altar. Man cannot pretend to reverence the word while he does not at all times, and more particularly in its indispensable presence, pay humble reverence to its author. With mind expanded in charity, with tongue clean and bridled, with heart beating in unison with the Heart of the Universe; with hand open to the needy, extended for the uplifting of all mankind and especially those of the fraternity who, though they have been outwardly instructed in the things of light, still grope in primitive darkness, should the devout Mason seek the inner chambers of this house made with hands

indeed, but planned of the spirit. In the temple the world should be forgot except in so far as it must be remembered in the doing of works aimed at the high mark of its betterment. Here the mind should take rest from the sordid cares of vocational life and serenely recreate in the contemplation of things pure, beautiful and true—things that are of the essence of good.

But what does the temple stand for in the eyes of the profane of the community? Has it any inspiration for them of the non-Masonic world?

Too generally it is looked upon as merely a monument to the pride and wealth of a body of men who hold themselves aloof from and superior to the rest of mankind; men bound each to other by certain, to the uninitiated, mysterious bonds of secret obligations and ceremonies. Often the suspicions and jealousies bred in the minds of these people by the exclusiveness of the members of the mystic fraternity cause them to look without pride or favor upon the most beautiful architectural ornament that may grace their city. What goes on within those, to them, sealed portals awakens a train of speculation that may lead them far afield from the truth in regard to its purposes.

The influences of Masonry within the pale of its own membership are good; it teaches nothing the essentials of which are not equally well calculated to elevate the standards of thought and action of all the world. Might not these temples, then, be profitably made centers of light for all in their communities? Might not men of the fraternity, known to all as Masons, mingle more with the world in that character and take more active and conspicuous parts in the dissemination of the lights of Masonry among the people? Lead them into the paths of wisdom, strength and virtue in matters civic, social, economical? The country needs more of the spirit of intelligent conservatism in civil government; the principles on which sound and enduring government are founded are more and more being trampled under foot and political empiricism being substituted. The result

is a constant round of change and experiment, with all too evident deterioration of the whole system. Masonry is conservative, its conservatism, as exemplified by its studious element, intelligent. Social life is largely in a state of disruption, almost of chaos, we may say. The sacredness and supremacy of the homelife of the nation is decadent, and the degree of its degeneration is reflected in the columns of the daily press with evidences of its widely prevalent reality that should give us pause and lead to efforts for restoring the fireside to its rightful place and influence as the point of departure on the pathway of an upright, useful and happy life. Our economic system has fallen from one of benevolent cooperation, as practiced by the pioneers of our earlier and developing stages, to one of malevolent rivalry among several classes, all equally selfish in aim, however much they may differ in ability to make each its own selfishness superior in efficiency to that of the others. A certain degree of selfishness is essential to the best interests of any individual or class, it is true, but this trait or passion exhibits itself in two forms: the one elevating in its practice, the other debasing. A feeling of jealousy of another who is succeeding better than I in a material way, in the estimation of his fellow-men or in the enjoyment of rational happiness in life, is benevolent if it spur me to greater efforts to rise to his level; it is malevolent if it prompt me to undertake to pull him down to my own level. The attempt of any class to rise on the ruins of another is malevolent selfishness, and in the end defeats its own purpose. Reason should be cultivated in and misguided passion be eliminated from the minds of all classes—a Herculean task it may be, but one that should be undertaken. Masonry, as a disinterested body, might do much to promote the success of such an effort. The strong-pulsing red blood of self-sacrificing patriotism of the times that gave America a separate existence and again preserved to it a united existence now flows but feebly in our youth, who are being

taught that individual life is the most sacred of possessions, and that no one is morally justified in laying it down for others, even for the sake of his own descendants. And yet we of today are enjoying the grand results of this sacrifice on the part of our ancestors, and even of those of other blood whose homes among us were but adopted. Masonry teaches us to love life only as a means to an end—not as an end in itself. That man must die in any event is certain; to have died for others is a glory that illumines his memory for years after—mayhap for ages. No man, Mason or not, is justified in throwing away his life recklessly or without hope or prospect of his act being for the good of humanity or for the saving of that of another unable to save himself; but that is beside the question of patriotic duty.

What I should like to see in America is a great Masonic weekly journal devoted to the full, dispassionate, independent and learned discussion of all matters that enter into the life and structure of the American State. Such a journal would necessarily be non-partisan, but should be deeply political—devoted to politics in its primitive meaning: the science of human government. It should delve into and expound understandably the history of

governments and governmental systems, a lore in which the people who assume the responsibility of directing our government, now becoming rapidly a democratic form—controlled directly by the demos, the people, without the intervention of representatives, the republican form, in which the demos is the ultimate repository of political power and not its direct agent—are almost universally woefully ignorant.

In all that I have said concerning the work of Masons in the interest of the general masses privately or through the suggested publication it is not meant that Masonry should exploit itself as a leader or teacher. The name should not be prominently obtruded upon public notice. But the fact that it was the work of the Fraternity being known, the work itself would prove influential through its excellence and its avoidance of partisanship, and the people would in time come to look to Masonry for guidance in good counsel and the promotion of high purposes and it would become one of the great bulwarks of this fair and should-be-happy empire. Distrust and prejudice against it would disappear before the light of the truth as to what it is and stands for, and it would rise to the exalted station it should occupy as a power for good in the world. So mote it be.

THINK, FEEL, ACT .

We live in deeds, not years; in thoughts, not breath;
 In feelings, not in figures on the dial.
 We should count time by heart-throbs when they beat
 For God, for man, for duty. He most lives
 Who thinks most, feels noblest, acts the best.

—Bailey

DO YOU THINK!

Some people *can* not think. Some people *will* not think. Some people *dare* not think. Indifference may be (probably is) the cause of it all. As you think (or believe), so shall it be to you. Therefore, THINK!—C. H. Eberle, 32°.

A MASTER OF THE INFINITELY LITTLE

BY HENRY R. EVANS, LITT.D., 33° HON.

WE gaze through the telescope and contemplate with awe the immensity of the cosmos. We look through the microscope and meditate on the wonders of the immeasurably little of the universe. In both cases we are dealing with infinite worlds; one is as interesting as the other to the lover of science. In this brief paper, I propose to introduce to the reader a Master of the Infinitely Little, leaving to better-equipped pens the laudation of the Masters of the Infinitely Great. This master is none other than the late Elie Metchnikoff, one of the world's greatest bacteriologists, a Russian by birth, but a Frenchman by adoption.

Prof. Metchnikoff was born in 1845 at Ivanavka, Russia. His father was of Moldavian ancestry and an officer of the Imperial Guard, from which he retired with the rank of major-general. Elie's mother was of Jewish descent, her name being Nevakovitch. From boyhood Elie manifested a great love for the study of nature. From the high school of Kharkoff he entered the university at the age of seventeen. After graduating he went to Germany for further biological training. After working in various laboratories, he was appointed professor of zoology in the University of Odessa in 1870. In the year 1882, he resigned his post to devote himself to private researches into the anatomy of invertebrates. In 1888 he became associated with Pasteur, founder of the celebrated Pasteur Institute of Paris; and in 1895, on the death of Pasteur, he succeeded as the director of the institute, a post which he held to the day of his death, which took place on July 15, 1916.

Such in brief is the life history of a great savant, whose labors have bene-

fited mankind. Space forbids the enumeration of his many remarkable discoveries in the science of bacteriology. But his doctrine of "phagocytosis" deserves a passing notice. To quote Prof. E. Ray Lancaster on the subject: "Metchnikoff formulated the proposition that in all multicellular animals the main function of the cells derived from the deep or mid-embryonic layer between the dermal and intestinal lining layers is nutritional, and that they possess the power of ingesting, and digesting—as does an amoeba—solid particles, whether such particles are introduced from the outside or are parts of the organism which, owing to one reason or another, must be broken up and removed. The amoeboid cells in connected tissues and in the blood and lymph are such eater-cells or phagocytes, as he termed them. He at once proceeded to explain the significance of these phagocytes and their utility to the organism, not only by pointing to their work as scavengers removing injured and dead tissue, to which they are brought in hundreds of thousands by the process known as inflammation, but he also immediately gave first-class importance to their recognition by connecting them with Pasteur's great discoveries as to the cause of infective diseases by poisonous 'microbes' which intrude into previously healthy organisms, and he further connected his generalization with Darwin's theory of the origin of species by the natural selection of favored races in the struggle for existence. He published, in 1884, an essay entitled 'The Struggle of the Organism Against Microbes,' in which he maintained the thesis that the phagocytes, universally present in multicellular animals, have been developed and established by natural selec-

tion in the animal organism as a protection against intrusive disease-causing bacteria."

In 1892 he brought out a volume on "The Comparative Pathology of Inflammation." His researches in the field of "immunity" led to revelations of new facts valuable to medical science. He and his pupils have proved that the white cells of the blood are the body's protective militant forces. In 1901, Metchnikoff produced his great work on "Immunity in Infectious Diseases," dealing with serotherapy, toxins and antitoxins, etc. In 1911 he wrote: "Perhaps before long it will be possible to explain diabetes, gout and rheumatism by the injurious activity of some variety of microbe."

To the "man in the street" Metchnikoff is known as the advocate of the "sour milk cure" for old age. His long life of great scientific discoveries remains a sealed book to the multitude of men. There was something dramatic about his theories for the prolongation of human life that struck the imaginations of mankind. He asserted that the principal agent in senile decay was the continuous auto-intoxication of the body through the putrefaction of matter in the large intestine, and that the bacteria which cause such putrefaction could be combatted by preparations of milk soured by cultures of selected lactic acid bacilli. Prof. Metchnikoff, during a residence in Bulgaria, had observed the extreme longevity of many of the inhabitants, and came to the conclusion that it was superinduced by drinking sour goat's milk (or Koumiss). Prof. Lancaster says that "he satisfied himself, experimentally and clinically, that the use of 'sour milk' as an article of diet checks or altogether arrests unhealthy fermentation in the intestine by planting there the lactic bacillus which, forming lactic acid, renders the life and growth of the bacteria of those special poisonous fermentations (which cannot flourish in an acid environment) impossible. Hence, he himself daily took a pint or so of sour milk, and he recommended it to others." Immediately sour milk

drinking became the rage in two continents. Candidates for old age rushed to soda fountains to imbibe the new elixir of life. Even bar rooms advertised it. Thousands abandoned the insidious highball for butter milk.

In 1912, Metchnikoff discovered a brand new microbe, which he named the "glycobacteria," in the intestines of a dog. In a paper presented before the French Academy of Sciences, he expressed his belief that the inoculation of the large intestine in human beings with this germ would prove more efficacious than sour milk in preventing senile decay.

He said:

In the course of my recent researches I found that there exists in the large intestine of human beings a certain quantity of poisonous substances, which are called indols and phenols, and which have been proved responsible for the gradual decay of the system, known as old age. These can be destroyed only by sugar, but in the ordinary way any sugar or sugary substances taken into the system are digested long before they can reach that far. This applies, to some extent, to the lactic acid treatment, which I have advocated for some time. The problem has been, therefore, to discover some means of producing sugar within the colon by some means after digestion, and my present claim is that I have found a sugar-producing microbe, which I call "glycobacteria," and which is only to be found in the intestines of a dog. It may be objected that dogs are not specially long-lived. My answer to this is that the dog is a carnivorous animal, and it is proved beyond doubt that animal food produces the largest quantity of these poisonous substances which it is our aim to destroy. Should it be possible to give the dog a large quantity of vegetables he would undoubtedly be immune from a great many diseases which are now caused by the presence in his intestines of poisonous indols and phenols.

The dog (called man's best and most faithful friend) has often protected his benefactor and saved his life. If he could go still further and prolong indefinitely the life of his master, how splendid that would be. Alas, the sour milk and glycobacteria cures have not reached that degree of certainty in medicine that their discoverer anticipated. The Bible period of three score years and ten still holds good. Metchnikoff died at the age of 71. Great scientist that he was he became

obsessed with his ideas concerning longevity. Life to him must have looked like one enormous intestine—a superfluous appendage at that. Like other scientists, he speculated along philosophical lines, without any training in metaphysics. His reflections are contained in his “The Nature of Man” and “The Prolongation of Life.” Criticising these, W. B. Cannon, in the *New Republic*, August 12, 1916, says:

“It must be confessed that Metchnikoff’s optimistic philosophy has in it much that persons without disciplined minds would find depressing. His point of view is primitively biological, and his manner of attack on other systems is rough and inconsiderate of cherished sentiments. Ancient philosophies and the great religions of the world are dismissed as poor makeshift efforts at finding comfort and consolation in a world filled with difficulties and unhappiness.” Sad to relate Metchnikoff was reputed to be an atheist. How unlike Pasteur, his friend and patron, who died in the faith—a deeply religious man. Here were two men who had

mastered the infinitely little; one died believing in God and his providence, the other repudiated the Creator of the Universe.

In 1908 the Nobel prize for medical research was awarded to Metchnikoff and Paul Erlich. When Metchnikoff died, his remains were cremated, and the ashes placed in an urn which was deposited in the Pasteur Institute. Metchnikoff’s fame as a scientist is secure. He was indeed a Master of the Infinitely Little. But even this we must take with a mental reservation. Can a man truly be said to be a *Master* who denies the validity of the spiritual universe? Does he not see only the narrow segment of a circle? We are constrained to believe that such a man is not a Master in the real sense of the word, powerful though his intellect may be. His limitations are apparent. He may be a great scientist, working in a particular field of research, but very far from being a philosopher-scientist with a grasp of universals like Lord Kelvin, Alfred Russell Wallace, Sir Oliver Lodge, Camille Flammarion, Henri Bergson, etc.

BE THOROUGH

“If you’ve anything to do
Do it, boys, with all your might;
Never be a little true
Or a little in the right.
Trifles even lead to heaven,
Trifles make the life of man;
So in all things, great or small things,
Be as thorough as you can.”

—*Christian Advocate.*

LIFE

The human structure, every action its building materials, when once laid can never be torn down. Its height, strength and magnificence reflect the character of the individual architect. He must build well the foundation lest the beauty of his later handiwork crumble.—*Bruce Malcolm Phelps, 32°, Wyoming Consistory No. 1, Cheyenne, Wyo.*

THE MAN—HIS BRAIN

BY DR. REUBEN T. CLARK, 32°

"I have a room wherein no one enters,
Save I myself alone,
There sits a blessed memory on a throne.
There my life centers."—*Rosetti*.

THE BRAIN is that controlling center to which all the senses report and from which all impulse leaves. These may be voluntary or involuntary, conscious or unconscious.

This organ together with its triple coverings is almost entirely enclosed within the bones of the cranium and in the normal man weighs a little over three pounds, practically fifty ounces, whereas the woman's brain weighs from three to five ounces less.

The brain with its peculiar makings is divided into two distinct halves, somewhat like the half of an English walnut, the right and left hemispheres are again divided into five lobes as a greater convenience to study.

A study of the histological anatomy and physiology alone, of the brain can easily consume the lifetime of an untiring student, without revealing all of its microscopical beauty and its psychological possibilities, has already exhausted the most careful research of those who have attempted to gain entrance into one's individuality, which God has not duplicated since the beginning of time.

The full capacity of the brain, with its thirteen thousand million cells, of which few men seldom use over one or two million—the capacity therefore is limited only by one's physical endurance.

These very phenomena should appeal to students and suggest to them that it is not wise to lose one's health in the pursuit of wisdom.

However, the size and weight of the brains, and they vary several ounces, are not the important features—it is the texture of consistency of its various departments by which an autopsy determines the active intelligence of a man in his recent state.

When dissection of a highly developed brain is undertaken, it is found that the tissue tears very easily under the knife, whereas, a dull brain the tissue will cut as smoothly as a head of cheese. The fissures or sulci with their shelf-like tiers which map off the lobes of both halves of the brain indicate by their depth and creasing the degree of development which the man had attained in *his* sphere of activity.

As a rough well-marked bone indicates *physical* work during the period of growth, just so a well-marked, deeply-furrowed brain indicates both study and thought in early life.

To build a strong bony frame—work for the body, which is its foundation structure, a person must do physical labor during their growing years so as to force the bones to grow strong. This is quite as true of the brain, which must lay off its thought and habit markings before it is set with age.

One writer claims that it is almost impossible to learn the native pronunciation of a language after forty years of age. True, a few words and sentences can be learned as, "Deutschland" or "Si vis pacem para bellum," the articulation of which sounds to the scholar somewhat like the following would to the reader—"Henri, ist der two d's or von d in budder?" Of course, we readily understand that Henri was asked how to spell butter.

The depth and shelving of certain fissures indicate, too, by their specific location the kind of work, *mind work*, in which the subject was engaged.

By these exact irregular canals through the brain tissue the investigators of today cannot only recognize the difference between a lawyer's brain and that of an artist, each with their exact peculiar sulci. But the brain

detectives can also distinguish a marked difference between the lines of a prosecuting attorney's brain, with its deeply marked Broca's (speech) convolutions, from that of a civil lawyer's brain, with the speech centers not so well emphasized, but possessed of a more finely traced psychological area. Each phase with its specific microscopical location as exact as is the focus of the eyes.

To the student along these lines the brain becomes more interesting with each bit of research and discovery.

After the European war these students look for great volume of new information to be washed up by the blood of millions—wounded and slain. The brain is where the dreadnaught, the super-dreadnaught and now the super-super-dreadnaughts were first launched, it is where Marconi first dreamed WIRELESS, and where Dr. Andrew Taylor Still first conceived the therapeutic principle of Osteopathy; it is where systems of WAR and systems of PEACE are first *warred* out and *peaced* out.

The brain is where fright comes to pale the cheek, and where anger comes to flush it again.

It is the tower from whence tender love and unholy passions flash their messages through the eyes.

The brain is a throne where kind thoughts may come to rule or where gossip or scandal may sneak in and tear the beautiful robe of character from another's back—"they say"—

It is also the dungeon where the leper pessimist lives with his companion, idleness, and his jailer, hate.

The brain to the optimist is a shaded path-way through the woods, to the sky-line of a life worth while, where he brings together the memory children of yesterday and his hopes of tomorrow.

It is the play-ground of youth, the battlefield of a soldier, and the arena of life, where all must interpret and dispose of each hour.

It is the fruit tree of experience where lad and lass are wont to go, in youth's fancy free, and build there beneath its flowering branches their homes of happiness.

The brain is the dreamer's palatial home, and the only shop where the poor man can spend his golden wishes and silver hopes extravagantly. *How rich these dreamers are.*

The brain is where the financier makes his money, it is however, a valueless currency to the spendthrift, the indolent and the thoughtless, even though it be the center from which health is largely controlled.

In this mental house, there is a secret back room, to which we permit our normal appetites to some time go, and there our thoughts too often brew a wine of wild cats, and drink till the light of judgment is upset; 'tis then the man stumbles out the darkened door to secretly share with some fancy young woman—both sin and disease.

Those who read character could well say: "Cover the brain with what you will, hair of any color, or a hat of any style, one cannot hide what they have sought to gather there from the eyes of the world. The soul of man speaks through his eyes and his character is written into his face.

The brain is a vast court of education from whence justice and judgment come. It is the mill of the gods where character with his chosen assistant, environment, work silently upon the feature lines of a living soul. Together these twin forces, character and environment work side by side as one man, tireless, continuously with the only tools which his faculties bring him. These are the senses, dull at first, but each year sharpened by experience, becoming more skilled by well-directed efforts in giving the final touch of expression to his immortal work; ere the hand of Death reach forth and take away the wonderful tools of life.

It is the realm where youth reigns as king, his senses are loyal subjects.

Why not send these faculty captains to seek out and find relief along the highway of life, going into the avenues of music, art, science, business, and literature,

"To sound the depth of hearing:
To sight the boundless sea,

To feel the touch of the soul:
To smell the scent of the rose."

Thus the hearing, seeing, feeling and scenting of our fathers and forefathers, their wanderings, ambitions, and cravings, projected from life to life into thee—and me. That we might taste the wine of knowledge which was poured by each for each and at last for me—and thee.

During active youth these willing servants should be trained to go into the boundless vineyards of information to bring back the imperishable fruits from there, to be carefully stored away in the cells of the brain.

Let us suppose that this has been done and we will now follow the student as he lifts the bones from the skull and lays back the coverings of the brain. He has gathered his desire from the deep broad fields of study and distilled from these fruits the very wine of intellect, eloquent and beautiful with which to portray the very tissues of thought, the flashing functions of man's matchless organ, so capable of mastering every aim and aspiration of life itself.

Thus I pay humble tribute to the brain and in so speaking of it, there is also revealed the twin beauty and equal importance of the Spinal Cord, with its ascending and descending tracks, so wonderful and so accurate in their transmission of impulses to and from the brain, to and from the entire activity of the body—voluntary and involuntary.

This human brain, so like a wonderful machine, is complete and perfectly exact in health; with the image of the Maker stamped there.

The whole is charged with life, with its thousand of branching tracks, which ramifies every molecule of the body, each atom with its special part to play in properly staging the energy of life's uncertain span. This span is builded, broadened and beautified by ambitions untiring pursuit after knowledge, at times weary under the flickering light of the midnight oil just as it gives the body over to the sub-conscious mind to be rested and toned by sleep sufficient for another day's toil.

As life is made of many days, so is the body made up of many parts, all linked together through the spinal cord, every part having a voice in the administration of the whole interpreted and modified by the brain; still this life as a chain is no stronger than its weakest link.

The mind what an awful thing to lose, for when it is sane 'tis God's best gift.

"The greatest study of mankind is man," and when more is learned of his brain endowed with faculties capable of gaining all that other hought has mastered—and more—with an increasing knowledge of self, this knowledge should ever command a greater love for our fellow man, and God, the Master of mind.

SAY SOMETHING GOOD

The eyes that peek and peer to find the worst a brother holds,
The tongue that speaks in bitterness, that frets and fumes and scolds,
The hands that bruise the fallen, though their strength was made to raise
The weaklings who have stumbled at the parting of the ways,
All these should be forgiven, for "they know not what they do;"
Their hindrance makes a greater work for wiser ones to do.
So, when they scourge a wretched one, who's drained life's bitter cup,
Say something good about him if you have to make it up.

—Selected.

"THE BLUE DEGREES"

BY FREDERICK CROWE, 32°

AS THE blue of the sky is the color of longest reflection of a polarized ray of light from the sun, so is inspiration the fruit of long reflection, or "patient intending of the mind" along the slender ray of truth until outer darkness yields a seed of light which, implanted in the east, regularly unfolds into the perfect intellectual daylight of wisdom.

The truths of nature are the symbols of Masonry, and the culture of the imagination is, in fact, the culture of the faculty which enables us to transcend the boundaries of sense perception, and connect the phenomena of our visible world with those of an invisible one.

In our effort to cross the common bourne of the known and the unknown, the effective force of man must depend to a great extent, upon his acquired knowledge. But knowledge, alone, will not do it; even the mental grip of a stored memory will not suffice; inspiration must lend its aid—the transformer of analogy "as above, so below" alone allows man to make the "step-up," or raises man consciously into the invisible realm of high power thought transmission, forever touching visible nature through the five points of the humane senses, there to receive the message Masonry has to impart.

The cause of the polarization of skylight is the reflection of the sun's light upon something.

Light is scattered and polarized by individual particles, not by molecules and atoms.

The light of the sky, being polarized, may be in great part quenched by a prism.

In the production of these effects, the only things changed, are the sky behind, and the luminous haze in front of the object.

It is not the interposition of the haze, as an opaque body, that renders objects indistinct, but the light of the haze which dims and bewilders the eye, and

thus weakens the definition of the objects seen through it.

Thus does the haze of the senses intervene between man and objects existing eternally in the so-called invisible world.

When the haze of the sky is regarded through a prism perpendicular to the sun's rays, it is in many cases wholly quenched, because the light which it emits in this direction is wholly polarized.

Careful investigation has satisfied scientists that 90 degrees is the correct angle of reflection, and that therefore whatever be the body on which the light has been reflected, if polarized by a single reflection, the polarizing angle must be 45 degrees, and the index of refraction, which is the tangent of that angle, must be unity.

Nature is not an aggregate of independent parts, but an organic whole; the optic, the auditory, and other nerves of the human body being so many strings differently tuned, and responsive to different vibratory forms of the universal power.

Laying this rule, or gauge, upon the root of the phenomena of light, a faint *Blue*, "blue of the first order," corresponds to the film of air when thinnest.

Air, being a thing felt, and its vibrations by suitable treatment builded into forms thus made manifest to the eye, was a physical basis for the scientific use of the imagination to build upon.

Consider for a moment the *Three Degrees*, or three primary colors or polarizations of light (the only constructive principle in nature), as made manifest to the eye—*Red*, heat of passion; *Yellow*, gold of truth; *Blue*, serenity of mind in equilibrium or man's free will to choose, and polarize, or "tension" his "string" of thoughts to higher vibrations, so thus to quicken and raise, or crystallize and visualize, images dead or unresponsive to his human senses, or lower range of vision,

and by three distinct raps, or modes of recognition, attain admission into a world heretofore unseen.

Acting of his own free will and accord, his only light being that of his inner inspiration, he is thus unerringly guided through the darkness, and referred or reflected from one angle, or station of light to the other, and, passing through certain moral or purifying tests (or clarifying lenses), he is polarized or faced to the East and taught how to advance, or "step-up" by upright regular steps, which he must first put into practice, before he can even advance toward the East, and upon the angle of a square step out of the present circle of sense limitations into that larger circle of divine realities.

As the spirit of light rests, or is polarized upon the face of the waters, and breathes upon, or vibrates it according to his will, there appears the reflection of the image contemplated in the imagination, that all seeing eye of the mind, which assembles and crystallizes all those molecules and atoms as yet void of polarization, into vibrant visible forms, thus giving expression to the creative *Word* — "Let there be Light, and there is Light."

Thus, any object, a universe, an individualized particle or a man may be brought from darkness to light, within the angle of a square, and *being*, so become receptive of light in varying degrees, at first but partially revealing light one part or point at a time, in regular and scientific order.

The emblem or badge, now presented to a brother in the light, is a white rectangular square, bearing aloft a prism, both being edged or brodered in blue, with rays or ribands binding into unity whatever they encircle. This lambskin or white leathern apron, is an emblem of purity and the badge of a Mason, more *Ancient* than the golden fleece of the earliest vibrant dawn, or the conquering eagle marching victoriously upon the currents of the air; more *Honorable* or dependable than the order of the stars in their courses; more *Ancient* because it is a figure or design of the movement of

light upon the face of the waters when the creative word was spoken which brought forth into being the dawn and builded the vibrant air into visible images; more *Honorable* and important because it rolls up the darkness as a scroll removing it farther away into the background of the noonday sky and extinguishes the haze of lesser lights in the foreground of the immediate present, revealing or visualizing those objects heretofore unseen to mortal eyes, eternal in the heavens.

You are ordered to go with it, from the center to the circumference, there at the angle of farthest reflection, the senior or higher repository of light will illumine your mind with regard to the established laws and customs governing the lower and higher rates of vibration employed at the building of the silent temple of light and wisdom.

May you wear or use this power residual in the ultra-violet rays of light and wisdom, with which you are now entrusted, with equable pleasure to yourself and honor to the fraternity of *Maya-Zons*, or Sons of Light, shining upon the face of the waters visualizing and calling forth images into life forevermore, as all free-minded brothers and fellows have done before.

The subjects which lie nearest to human perception are light, heat, color, sound and motion. Our senses stand between these phenomena and the reasoning mind, as the haze of the atmosphere lies between us and the firmament.

Taking our facts thus from nature, we transfer them to the domain of thought, look at them, compare them, observe their mutual relations, movements and connections, bringing them ever closer before the mental eye, until the cause which unites them finally dawns upon us

Having thus established from a multiplicity of facts a central cause, we set out from the center and travel in the other direction, thus is the circuit of thought completed from without inward, from multiplicity to unity, and from within outward, or from unity to universality.

This is Nature's way of proceeding,

according to the plans displayed each day upon her trestle board, and it is wonderful what progress her pupil make in the tracing of facts to their causes, and the logical advance from the cause to the effect.

In the first process, called *Induction*, certain *Moral* qualities come into play.

The first condition of success is patient industry, an honest receptivity, and a willingness to abandon all preconceived notions, however cherished as valuable (or valuables), if they be found to contradict the truth, and if a man be not capable of this self-renunciation—this loyal surrender of himself to *Nature* and to *Fact*—he lacks the first mark of a true philosopher. When, however, prejudice is entirely put aside, and the stains of personal bias have been washed away, when a man consents to lay aside his vanity and to become Nature's organ, his elevation is the instant consequence of his humility.

The second process is *Deduction*, or the advance of the mind from fixed principles, to those enlightening conclusions which flow from them.

The result is the attainment of the triumph of mind over matter. This process of the subjugation of nature is only to be accomplished by the penetration of her secrets and the patient mastery of her laws, for to the mental philosopher the study furnishes a screen against which the human mind projects its own image, and thus becomes capable of self-inspection, or reflection.

There is something ennobling in the triumph of mind over matter, in man's

harnessing the troubled waters in their frantic endeavors to escape, into a purposeful power in the steam engine; and again, in catching and taming the wild-lightning force which flashes through the instruments of telegraph, as meek obedient ministers of his will.

Men and civilizations must either stand still or find more potent agents to execute their purposes, we must either remain satisfied with the substitute—mere animal force, or find that which was lost in the darkness.

Animal strength fails; acquired human knowledge fails—but *Inspiration* or the scientific use of the imagination here lays hold of the forces which hold the world together, and the instincts and successes of man assures him that these forces are his when he is wise enough to command them.

With equal regularity, we may behold the soul of every man stand forth in majesty and display the strength and beauty of his will to choose and rule the thoughts that shall illumine the firmament of his mind and call his energies and forces from refreshment to labor, and from labor to refreshment at his, the Master's, own free will and pleasure, like—as the Sun rules the orderly unfoldment of light, polarizing and fixing the lines of force into the upbuilding of the glories and beauties of the day, and the Moon governs and up-builds her body of the recreated lights reflected in those dim memories forever upon each day's shadowy scroll unfurled each night beneath the starry canopy of the *Residual Blue*.

IT HELPS

To leave off grumbling when he can
Is good for almost any man;
Just to look hopeful day by day,
Helps any man along the way.

—S. E. Kiser.

THE POINT WITHIN THE CIRCLE

BY DR. R. H. C. RHEA, 33° HON.

TWO symbolisms of the point within the circle, the first from Mackey's Manual, and the second from St. Clement of Alexandria:

"Our ancient brethren dedicated their lodges to King Solomon, because he was our first Most Excellent Grand Master; but modern Masons dedicate theirs to St. John the Baptist and St. John the Evangelist, who were two eminent patrons of Masonry; and since their time there is represented, in every regular and well-governed lodge, a certain point within a circle, embroidered by two perpendicular parallel lines" and so on, as is to be found in any Masonic Monitor.

"In the world-symbols, the point—that which is position only—has been taken as a symbol of the First Person in the Trinity. On this symbol St. Clement of Alexandria remarks that we abstract from a body its properties, then depth, then breadth, then length; the point which remains is a unit, so to speak, having position, from which, if we abstract position, there is the con-

ception of unity. He shines out, as it were, from the infinite darkness, a point of light, the center of a future universe, a unit, in whom all exist inseparate; the matter which is to form the universe, the field of His work, is marked out by the backward and forward vibration of the point in every direction, a vast sphere, limited by His Will, His Power. This is the making of the earth by His Power, spoken of by Jeremiah. Thus the full symbol is a point within a sphere, represented usually as a point within a circle. The Second Person is represented by a line, a diameter of this circle, a single complete vibration of the point, and this line is equally in every direction within the sphere; this line dividing the circle in twain signifies also His duality, that in Him matter and spirit—a unity in the First Person—are visibly two, though in union. The Third Person is represented by a *cross*, formed by two diameters at right angles to each other within the circle, the second line of the cross separating the upper part of the circle from the lower."

NIGHT—DAWN—DAY

God, His creative work all done,
Looked o'er the earth. There was no sun,
A darkened pall hung all around,
Nature was hushed, there was no sound—
For it was Night.

God's messenger in raiment white,
Kissed and awoke the sleeping night;
Night rubbed her eyes to gaze upon
The gentle stranger. She was gone—
For it was Dawn.

Night's curtain then did fade away,
Morning stepped forth in garments gray,
The sun peeped out along his way,
The birds chirped out a welcome lay—
Lo, it was Day.

—J. M. Anderson.



The Unknown Land

There is a mystic borderland that lies
 Just past the limits of our work-day world,
 And it is peopled with the friends we met
 And loved a year, a month, a week, a day,
 And parted from with aching hearts; yet knew
 That through the distance we must lose the hold
 Of hand with hand, and only clasp the threads
 Of memory. But still so close we feel this land,
 So sure we are that these same hearts are true,
 That, when in waking dreams there comes a call
 That sets the threads of memory aglow,
 We know that just by reaching out the hand
 In written words of love, or book, or flower,
 The waiting hand will clasp our own once more
 Across the silence, in the same old way.

(Author unknown to us.)

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NOTES AND COMMENTS

THE CASE OF ROMANISM VS. AMERICANISM

The brethren are no doubt aware of the fact that Thomas E. Watson, who publishes a magazine in the State of Georgia, was, at the instance of certain members of the Roman hierarchy, brought to trial on the charge of sending obscene matter through the mails, which matter he had printed in his magazine. The case was tried three times, so that there can be no tenable statement to the effect that the business was indecently rushed through without taking the trouble to sift the matter thoroughly; and the final result has been the complete and triumphant acquittal of the defendant, and incidentally the overthrow and defeat of the enemies of a free press.

It seems that Thomas E. Watson's offense consisted in his publication of extracts from certain Roman Catholic publications, and of his formulation and publication of certain charges against the managers of certain Roman Catholic Institutions in the State of Georgia, specifying certain highly questionable practices and violations of the law of the land.

It will now be observed that these charges and specifications were never denied by the plaintiffs; that they brought no suit for libel or defamation of character, simply brought the defendant up on the charge of sending obscene matter through the mails—which of course is contrary to law, unless there can be shown an excellent reason for so doing. Now why did the hierarchy select the latter instead of the former method? Well, we imagine that two reasons operated to determine the course of the enemies of Americanism in this case: first, that if they could have the defendant found guilty of the charge of libel, it would only dispose of this particular case; whereas, their desire was to suppress his publication altogether, and establish a precedent whereby they could suppress those of other publishers who might have the temerity to expose the questionable doings of the hierarchy; second—and by no means the least important reason—perhaps they were afraid that Thomas E. Watson might be able to prove his charges. So, there you are!

Now, brethren, let us look at this matter from the standpoint of a true American citizen. Which is the more dangerous practice (dangerous, of course, to public morals)? Committing the obscenity, or calling the attention of the public to the fact that it has been committed? Is it not the *duty* of any true American, particularly the publishers of newspapers and other periodicals, to call the attention of the people to such offenses to the end that it may be dangerous to commit them, and hold up their perpetrators to the contempt and reprobation of the whole world? We heartily rejoice that there are still to be found in our country a few men who are Americans at heart and have the courage of their convictions. Also, we deplore the fact that practically all of our daily newspapers are afraid to publish such things lest they lose money by so doing. Some of them say, "Oh, I don't believe the half of the charges that are brought against people in these days, so I don't bother my head about them." But if the charges are of such a nature that, if true, the fact is a menace to our liberties, is it not the plain duty of every true American, particularly the publishers of newspapers, to investigate the charges and find out if they are true, and then publish broadcast the result of their findings? Is it not a matter of pure justice to both parties in the case? In this connection we ask you to note the fact that very few if any of the daily newspapers printed the bare fact that Watson had been acquitted; and this, to our mind, indicates a state of indifference and servility on their part that is truly lamentable. The hierarchy threatens to boycott them and they cater to its wishes; but does it never occur to them that if all other American citizens were to boycott them the result for them would be far more disastrous? Their idea seems to be that the Roman Catholics will act together but the other citizens will not. Let them not deceive themselves on this point. The people are becoming tired of this whole business and more and more disgusted with it; and one of these days they are likely to act in a way that will truly surprise all half-hearted Americans.

The trouble with all our publishers seems to be that they are making haste to be rich; and we have the word of the wisest of Kings that, "He that maketh haste to be rich shall not be innocent." (Prov. 28:20.) There is another passage of scripture that is peculiarly applicable to cases of this kind; we have previously quoted a part of it for the benefit of certain members of the hierarchy, and we will now quote the whole passage for the benefit of the newspapers as well as their masters.

"But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone." (Revelations, 21:8.)

"Ahem!" says some spiritual descendant of the smart lawyer who asked the great teacher the question, "Who is my neighbor," "Ahem, where is all the brimstone to come from that is to burn eternally around all evil-doers?" Well, the best answer to that question is the reply made by the old colored woman to the

same question asked by her smart-alecky young grandson: "Honey," she said, "dey all takes deir brimstone 'long wid 'em."

Again, some one asks (he also must be a lawyer, and a sea-lawyer at that), "This fire that is so often mentioned in connection with evil-doers—what is it and what is its nature?" Well, mention is made of this fire in several places in the "Book of the Law," and in one place, at least, it is spoken of as a fire that is not quenched. We frankly admit, however, that we don't know what that fire is; moreover, we have no desire to know what it is; further still, we are endeavoring so to live that we may never know what it is. How about the rest of you?

ACCURACY

One of the most important of virtues for brethren who edit Masonic publications to possess is accuracy; and yet how frequently is a lack of it apparent. It is too often the case that an intelligent and well-informed Mason will read an item or an article in his favorite Masonic periodical which he knows to be a misstatement; not done purposely, of course, but through inadvertance, inattention, or inaccuracy, all owing to a lack of careful investigation and inquiry for purposes of verification. Only a short time ago a Masonic paper carried an item that Vice-President Marshall was made a 33° Mason at the meeting of the Northern Supreme Council, held in Pittsburgh, Pa., last September. At that session the Vice-President was in attendance, and it was so noted in the papers; but some brother reading the account carelessly said in his own publication that he had been made a 33° Mason at the session, when the fact is that Brother Marshall has been a 33° Mason for a great many years and is an active member of the Northern Supreme Council from the State of Indiana. Again you frequently see a statement that fifty-three of the fifty-six signers of the Declaration of Independence were Masons and that all the principal officers of the line in the Revolutionary Army were Masons, except Benedict Arnold; when the fact is that fifteen or perhaps twenty of the signers of the Declaration of Independence were Masons, and the Masonic connections of a goodly number of those are not absolutely known. The same might be said of the officers of the Revolutionary Army. Masonry does not need such extravagant statements to place it at the head of the world's great and good institutions, and statements like the above reflect on the editors of the paper who publish them and, at the same time, are no advantage to our great fraternity.

RAYS OF LIGHT FROM THE TREE OF DEATH

When darkness descended upon Golgotha and covered the Tree of Death in its sable pall, when according to Holy Writ, the veil of the Temple was rent and the earth shook, and the sheeted dead came forth from their rock-cut tombs, anyone gifted with clairvoyant powers, present at that supernal scene, must have beheld two aura-like emanations issuing from the arms of the cross—one a stream of light, beneficent and beautiful, reaching out far into the centuries and enveloping everything in its soft and loving embrace; and the other a somber ray, like unto Hugo's "black radiance of death," blighting and devastating everything in its path. One ray we might call the Spirit of Love; the other the Spirit of Hate and Persecution. If the great Nazarene realized this, and beheld a vision of all the evil things that would follow his Gospel of Love, deeds done in his name and for the advancement of his simple doctrine of love of God and humanity, he would indeed have felt that he had brought a sword into the world, not an olive branch. It is to the great credit of Christianity that for three centuries, after the

death of the Master, there were no persecutions for matters of faith or doctrine. The early Christians were too near to the time of Christ to crystallize his teachings into the pagan dogmas that arose after the alliance of the church with the Roman Empire. Even in the time of Constantine the Great there was great tolerance. But later on we see efforts to exterminate heretics. If the Church had never allied itself with the Empire, it is perhaps doubtful if such a thing as *heresy* would have existed. The infiltration of pagan rites and doctrines into the simple ceremonies of the Christian faith, brought about by the union of Church and State, made Christianity something very different from what it was intended to be by its founder. To defend its often indefensible dogmas, the Church secured the secular arm of the State to crush out all who disbelieved in its teachings.

The Master never founded a *religion* in the dogmatic sense of the word. His faith was established upon a sublime idea of God as the principle of love; upon charity and regard for one's neighbor, as exemplified in the magnificent parable of the Good Samaritan; and above all in the profound belief in the immortality of the human soul. His anger was only aroused on one occasion, when he went up to the Temple to pray and found there the money-changers engaged in their business. Filled with scorn at the desecration of the holy place, he picked up a handful of reeds that strewed the floor and drove the disciples of Mammon away.

Today, in holy places, we see these same money-changers. But they are the pillars of the temple. No well-balanced minister of the Gospel would dare drive them forth in anger, for, alas, salaries have to be paid, and the church supported.

"My kingdom," said the Nazarene, "is not of this world." But many of his so-called followers have indeed made it of the earth earthy. However, after all has been said, we see in the present century a wonderful recrudescence of the ancient Christian spirit; a return to the simplicity of the early faith; an endeavor to go forth into the world and preach social justice. The church is becoming more democratic—we are speaking of course of the Protestant bodies. We must do justice to the Roman Catholic church, however, and acknowledge that in spite of its absolutism in government it has been democratic in its contact with the world. In the Middle Ages when the lowly were crushed to the earth, men who entered the church, no matter how humble their origin, had a chance of rising to eminence; to become popes, if their talents enabled them to secure so high an office.

We see peasants exalted to the Papacy, who in other walks of life could never have advanced beyond the stage of trench diggers and tillers of the soil—the wretched, despised vassals of feudal lords. But this democracy did not exist outside of the Church. Popular education was never very popular in papal circles. With the decay of the power of the Church and the rise of secular schools the blessings of education have been spread broadcast. And with secular instruction has come tolerance. Religious hate has almost died out. The Protestant churches are becoming less exclusive and less aristocratic. More and more is the Christ spirit pervading them, and forcing them into the world to bring about the reign of social justice.

The great working class has been almost completely alienated from the Protestant bodies. We must confess this with sorrow. The Roman Catholic Church has fared better in this regard; its rich and poor members have worshipped together in true democratic spirit. There has been no exclusiveness here. The Protestant communion, split as it is, into numerous factions, can still come together in service to humanity, and reclaim its lost sheep. Liberty of thought marks the Protestant faith and that always makes for individualism. We would not have it otherwise. The common meeting ground of Protestantism, as we have declared, is social service. Too long have the churches been accused of

being allied with Mammon and the Powers that Be. We must not forget, however, that there is such a thing as Christian socialism—a socialism imbued with the spirit of the Master, and not the product of the crass materialism of the Marxian school of economics.

SOCIALIZING EDUCATION

Imagine a young eaglet, perched upon the edge of the parental aerie, about to fly for the first time, and then realizing that its wings had been thoroughly and effectively clipped. This is the position of many of our young people today—eaglets of Fate, if you will—who essay a flight into the world of realities, only to discover that their wings are clipped and their feet shod with leaden soles. Education has done little or nothing for them, except initiate them into the mysteries of the three R's, and then let them flounder about at will, in the effort to adjust themselves to the work-a-day world. They are supposed to have received a cultural education, which probably means a confused smattering of a number of textbook subjects. Our cultural studies are, in the main, derived from the aristocratic or privileged class among the ancient Greeks, and have but little bearing on practical life. The Greek aristocrats were composed of the philosophers, the warriors, and the politicians. They regarded the agriculturist, the trader, the merchant and the craftsman as inferiors in the social fabric, a servile class, many of whom were actually held as slaves and despised accordingly. The favorite studies of the Greek aristocrat were philosophy, logic, abstract mathematics, grammar, rhetoric, art and music. Our schools are dominated today by this culture (magnificent so far as it goes), but something more is required to fit the young citizen for his place in the social structure. Prof. Dallas D. Johnson, of the University of Wisconsin, in an able paper read before the Washington Chapter, Phi Delta Kappa, not long ago, has emphasized this viewpoint as follows:

"Approximately 90 per cent of our population consists of manufacturers, agriculturists, merchants and home-makers—those whom we might say work with their hands. It can readily be seen that our conventional curriculum—may we say, traditional curriculum—comprises a group of studies which, while once truly cultural for the Greek aristocracy, are worse than cultureless for the vast majority of our young people. Worse than cultureless, because these studies would not only fail to prepare our youth for efficient self-supporting citizenship if every boy and girl completed these courses, but, moreover, recent investigations into the causes of elimination show that the insistence upon these conventional studies furnishes one very potent factor in eliminating boys and girls from school. They see nothing in much of the work offered and especially in the way in which it is presented, which, to use their own expression, is 'any good.'

"If we could define culture in terms of the effects of culture rather than in terms of those studies which theoretically furnish the culture, we should then be justified in saying that to produce a truly cultivated individual is the aim of education. The culture of one age would then be a vastly different thing from the culture of an earlier age in a world where social progress is the rule. We could then justify on cultural grounds, if need be, the giving of vocational education to our boys and girls. Specific preparation in school for a life of productive service, supplemented by courses of construction having for their purpose the arousing of a community conscience, and the developing of a deeper insight and appreciation concerning our common problems would provide *true* culture. It is only through such an education that our boys and girls will be rendered able to participate efficiently in the social group of which they are a part."

The education of the past still dominates us though it has outlived its usefulness. Were it not so the introduction of pre-vocational schools, continuation

schools, vocational guidance and placement bureaus, and provision for vocational after-care would make more rapid progress in the school systems of the United States. We need, as Professor Johnson says, to socialize education, to bring it into contact with real life.

It is an interesting fact to note that manual training, domestic science, etc., have nearly "all been forced into the school against the protest of the academic-minded schoolmaster." Bred in the tradition of Greek culture, our teachers, for the most part, have endeavored to resist the new ideas in education of the far-sighted pioneers of pedagogy. But with the passing of the apprenticeship system, vocational training, guidance, placement work and after-care must be assumed by the school. Otherwise we shall become a nation of drifters and inefficients.

THE GOVERNMENT AND THE COMMON SCHOOLS

No sooner had the English colonists landed on the bleak shores of New England than they began planning for the education of their children. To the grim old Puritans we owe the establishment of the first free school system on this continent. The acts of Massachusetts of 1642 and 1647 set forth the right of the State to compel proper provision for education, to determine the kind of an education which should be given, to provide such education by general tax and at public expense, and to afford opportunities for college work. To these fundamental principles modern school legislation has added two important factors—compulsory attendance and the making of free schools mandatory upon the community. But these last measures developed slowly. As late as 1817, the school committee of Boston rejected a petition, signed by 160 inhabitants, asking that primary schools be established at public expense, defending their rejection on the ground that the inauguration of such schools would be too expensive; and, furthermore, "that most parents have some leisure, and that with us few are unequal to the task of teaching the elements of letters." In his monograph on "The reorganization of the public school system," Dr. Bunker says: "Much of the elementary education which was provided in that day was given in vacant carpenters' shops, in spare rooms in old dwellings, in unoccupied barns, in basement rooms, and in such other places as chance permitted. The scope of the work in these schools before the Revolution was limited merely to writing and the rudiments of reading. Spelling and arithmetic as separate subjects were not required until well into the next century. The support of primary schools, as indeed of the grammar schools of the period, was various and uncertain. By lotteries, by land rentals, by private subscription, by licensing houses of entertainment, by tuition paid in money or in kind, as well as by general tax levied upon all people of a given community, these schools were maintained for brief periods during the year. As changing economic and social conditions operated to dispense the hitherto compact settlements, the school was often rotated from place to place within the community to meet the demands of those who settled at some distance from the center." The first genuine advance was made when these "moving schools" were superseded by permanent schools.

When the Northwest Territory was being developed the Congress of the Confederation, in its Ordinance of 1787, enunciated the following: "Religion, morality, and knowledge being necessary to good government and the happiness of mankind, schools and the means of education shall forever be encouraged." Subsequently Congress adopted a supplementary act relating to the disposition of public lands that had a decided influence upon the establishment of the common school and later of the State university. This act decreed that in every State formed out of the public domain the 16th section of each township therein should be set apart for the support of the common schools, and that not more than two

complete townships were "to be given perpetually for the purposes of a seminary of learning [university], to be applied to the intended object by the legislature of the State." In 1803 the provisions of this act were extended to the States of the Mississippi Territory, and in 1848 Congress enacted that in States thereafter formed, the 36th section, in addition to the 16th section, should be reserved for the support of the common school. The result is that 67,000,000 acres of land have been granted for common school purposes by the Federal Government. Subsequent legislation for higher education and for agricultural and mechanical education is familiar to all schoolmen. The Constitution confers no administrative powers on the Federal Government regarding education, but notwithstanding that fact Congress has been very liberal to the supreme cause of popular education in the States. Statesmen have always realized that education was the backbone of citizenship, that true democracy is not based on an illiterate people. To obtain such education the schools must be entirely freed from sectarian control and influences. The men who guided the Ship of State in the past, as well as those at the helm today, were and are not *godless* men. It is not in the province of the State to teach religion; such instruction belongs to the Church, the Sunday School, and the family. To call our common schools *godless* is an absurdity. Were they to adopt an anti-religious attitude, one might well term them *godless*, but such is not the case. The vast mass of teachers are God-fearing men and women, and know their duty to themselves and to their neighbors.

THE MODERN SCHOOL

There have been many critics of the existing scheme of education in vogue in the United States, but none have formulated their ideas in such compact shape and with such critical acumen and comprehensiveness as Dr. Abraham Flexner, Assistant Secretary of the General Education Board, a John D. Rockefeller foundation. He has recently published a brochure, under the title of "A Modern School," which has created a sensation in the educational world almost equal to that of Herbert Spencer's epoch-making pamphlet on the science of education. Dr. Flexner advocates the establishment of a "modern school" in which the courses of study would not be dictated by tradition. He would remove from the curriculum formal grammar, ancient languages, theoretical studies in modern languages, and the bulk of history and of pure mathematics in the way they are now presented.

"Aside from reading, writing, spelling, and figuring," he writes, "the curriculum would be built out of the actual activities in science, industry, aesthetics, and civics." These studies would be forwarded with the use of "the accessible world" as a laboratory to train children "with an eye to the realities of life and existence." For example, the features of this accessible world, which a school in New York City would employ would be the harbor, the Metropolitan Museum, the Public Library, the National History Museum, the Zoological Gardens, the city government, the Weather Bureau, the transportation systems, lectures, concerts, plays, etc. In these studies of real life—scientific, political and artistic—there would be no distinction between the sexes in the modern school scheme.

Dr. Flexner contends that American children as a class fail to gain either knowledge or power through the traditional course of study, and spend a long time in failing. He says:

The period spent in school and college before students begin professional studies is longer in the United States than in any other Western country. An economy of two or three years is urgently necessary. The modern school must therefore not only find what students can really learn—it must feel itself required to solve its problem within a given number of years—the precise number being settled in advance on social, economic, and professional grounds. Its problem

may perhaps be formulated in these terms: how much education of a given type can a boy or girl get before reaching the age of, let us say, twenty, on the theory that at that age general opportunities automatically terminate?

The education which we are criticising is overwhelmingly formal and traditional. If objection is made to this or that study on the ground that it is useless or unsuitable, the answer comes that it "trains the mind" or has been valued for centuries. "Training the mind" in the sense in which the claim is thus made for algebra or ancient languages is an assumption none too well founded; traditional esteem is an insufficient offset to present and future uselessness. A man educated in the modern sense will forego the somewhat doubtful mental discipline received from formal studies; he will be contentedly ignorant of things for learning which no better reason than tradition can be assigned. Instead, his education will be obtained from studies that serve real purposes. Its content, spirit, and aim will be realistic and genuine, not formal or traditional. Thus, the man educated in the modern sense will be trained to know, to care about, and to understand the world he lives in, both the physical world and the social world.

Dr. Flexner would put the burden of proof upon the subject to be studied. If the subject serves a purpose, it is eligible to the curriculum, otherwise not. He further says:

Modern education will include nothing simply because tradition recommends it or because its inutility has not been conclusively established. It proceeds in precisely the opposite way—it *includes nothing for which an affirmative case can not now be made out*. As has already been intimated, this method of approach would probably result in greatly reducing the time allowed to mathematics, and in decidedly changing the form of what is still retained. If, for example, only so much arithmetic is taught as people actually have occasion to use, the subject will shrink to modest proportions; and if this reduced amount is taught so as to serve real purposes, the teachers of science, industry, and domestic economy will do much of it incidentally. The same policy may be employed in dealing with algebra and geometry. What is taught, when it is taught, and how it is taught will in that event depend altogether on what is needed, when it is needed, and the form in which it is needed.

Precisely the same line of reasoning would be applied to English, history, and literature. For example: There has been a heated discussion for years on the subject of formal grammar, which has been defended, first, on the ground that it furnishes a valuable mental discipline; second, on the ground that it assists the correct use of language. It is passing strange how many ill-disciplined minds there are among those who have spent years being mentally disciplined now in this subject, now in that. The modern school would not hesitate to take the risk to mental discipline involved in dropping the study of formal grammar. It would, tentatively, at least, also risk the consequences to correct speech involved in the same step. For such evidence as we possess points to the utility of formal grammar as an aid to correct speaking and writing. The study would be introduced later, only if a real need for it were felt—and only in such amounts and at such periods as this need clearly required.

As regards history and literature, a modern school would have the courage of its convictions and not go through the form of teaching children useless historical facts simply because previous generations of children have learned them and forgotten them; and also the courage not to read obsolete and uncongenial classics, because tradition has made this sort of acquaintance a kind of good form. Science would be the dominating factor of a modern school. As regards purely cultural studies, the Doctor says:

It is, of course, obvious that, if the modern school were limited to industrial or commercial activities, with just so much language, mathematics and science as the effective prosecution of those activities requires, the higher potentialities of the child would remain undeveloped. But the modern school proposes nothing of this kind. It undertakes a large and free handling of the phenomenal world, appealing in due course to the observational, the imaginative and the reasoning capacities of the child; and in precisely the same spirit and with equal emphasis, it will utilize art, literature and music. Keeping always within reach of the child's genuine response should indeed make for, not against the development of spiritual interests. Are science and such poetry as children can be brought to love more likely or less likely to stir the soul than formal grammar, algebra, or the literature selections that emanate from the people who supervise the college entrance examinations?

The education of the particular pupils who attend the modern school might prove to be the least of the services rendered by the school. More important would perhaps be its influence in setting up positive as against dogmatic educational standards. We go on teaching this or that subject in this or that way for no better reason than that its ineffectiveness or harmfulness has not

been established. Medicines were once generally and are still not infrequently prescribed on exactly the same basis. Modern teaching, like modern medicine, should be controlled by positive indications. The schools should teach Latin and algebra, if at all, just as the intelligent physician prescribes quinine, because it serve a purpose that he knows and can state. Nor will tact and insight and enthusiasm cease to be efficient virtues, simply because curriculum and teaching method are constant objects of scientific scrutiny.

In education, as in other realms, the inquiring spirit will be the productive spirit. There is an important though not very extensive body of educational literature of philosophical and inspirational character; but there is little of scientific quality. The scientific spirit is just beginning to creep into elementary and secondary schools; and progress is slow, because the conditions are unfavorable. The modern school should be a laboratory from which would issue scientific studies of all kinds of educational problems—a laboratory, first of all, which would test and evaluate critically the fundamental propositions on which it is itself based, and the results as they are obtained.

AN OLD MAN'S HOPE

All but a little of dying is done,
Faded is earth, and one by one
The ties that attached me to life have been cut,
The gates slowly closing are now nearly shut,
Halting and weak are the beats of my heart,
Labored the breath that is soon to depart.

Willing I contemplate the end,
Glad to welcome death as friend.

Warmly loved was I when strong;
Kindness, all that doth belong
To age and weakness, now time's spell
Has changed a shelter to mere shell;
Soon, if fate be not less mild,
Tendence as to unloved child
My only claim, harsh duty's goad,—
If I tarry on life's road.

Still do I grieve for my dear ones dead,
But that grief spells hope when rightly read.

Here is the course of reason's road
My mind now travels with lighter load:
My dears would never have wished to stay
In this hard world with love away;
Better in sorrow to yield their breath
Than linger here to see love's death.—
Then like pilot bell there rung:
"Those whom the gods love die young."
Not different men's love can we class—
What were the gods but looking-glass?
Then came the light of the crowning thought
That out of night my soul has brought:
*If death holds love as doth appear,
In death we may find the love lost here.*

—Harry Caldwell.

TAGORE, FRIEND OF MAN

BY DR. RAYMOND V. PHELAN, 32°, UNIVERSITY OF MINNESOTA

EVERY friend of democratic progress must have a warm feeling for that citizen of the world, Sir Rabindranath Tagore. Witness his beautifully sympathetic and spiritualized utterance on *the distribution of life*, a phrase that I would substitute for *distribution of wealth*. "I do not know," the great Hindu humanitarian once set forth, "whether the socialists' demand for the distribution of wealth is possible or not. But if it is absolutely impracticable, then God's laws must be exceedingly cruel, and man hopelessly unfortunate. If sorrow is to remain in the world let it stay, but there must be some glimpses of the possibilities by which the higher nature of man may strive and hope for the amelioration of conditions. They state a cruel theory who claim that it is a dream to think of the possibility of distributing the bare necessities of life among mankind." (See B. K. Roy; Rabindranath Tagore, p. 111.)

The same warm sympathy is again exposed in "the illumination of Tagore." "It was morning," he says, "I was watching the sunrise in Free School Street. A veil was suddenly drawn, and everything I saw became luminous. The whole scene was one of perfect music, one marvelous rhythm. The house in the street, the children playing, all seemed part of one luminous whole—inexpressibly glorious. The vision went on for seven or eight days. Everyone, even those who bored me,

seemed to lose their outer barrier of personality; and I was full of gladness, full of love, for every person, and every tiniest thing." (See Roy, p. 72.)

All such manifestations the so-called practical may scoff at or at best smile indulgently, but it would, indeed, be well if the hard practicality of Americans, our national coarseness, and our religion, too often for Sunday only, were illuminated by something of the spirit of this great Hindu poet and philosopher. And while it is undoubted that America must become more efficient, still we must be on our guard against mere workshop efficiency. If our ideals permitted of one class that should live and govern and another that should merely work, there would be nothing objectionable in our tendency to forget that human efficiency in a democracy should be of three kinds, working efficiency, living efficiency, and civic efficiency.

Sir Rabindranath's school, started in 1902 at Bolpur, in many respects could not become our model. We should be fearful that in such a school too much of the practical would be sacrificed to Tagore's conviction that "there is a higher and nobler thing in life than practical efficiency." Nevertheless, there is a valuable warning for us in the great Hindu philosopher's boast that whereas the government schools in his country turn out mostly machines, every year Tagore's school is turning out so many men.

CHASTITY

So dear to heaven is saintly Chastity,
That when a soul is found sincerely so,
A thousand liveries angels lackey her,
Driving far off each thing of sin and guilt,
And in clear dream and solemn vision
Tell her of things that no gross ear can hear.

—John Milton.

THE KNIGHTHOOD OF FREE-MASONRY

By J. H. MORROW, 32°

THE persistence of the idea of knighthood in so many of the degrees of the Scottish Rite appeals to thought. It weaves in and out of the fabric like a beautiful thread from a weaver's shuttle, disappearing only to reappear the next moment in all its lustre. Or, perhaps, it may more properly be likened to a golden cord, describing wonderful arabesque patterns on a robe of heraldic splendor. However pictured, it is there, riveting attention. It finds expression in Knights Elect of the Nine, Knights Elect of the Fifteen, Sublime Knights Elected, Knights of the Ninth Arch, Knights of the East or Sword, Knights of the East and West, Knights of the Rose Croix, Noachite or Prussian Knights, Knights of the Royal Axe, Knights of the Brazen Serpent, Knight Commanders of the Temple, Knights of the Sun, Knights of St. Andrew, and Knights Kadosh—appellations as bewildering in number as sometimes seemingly fantastic to the novice.

Uplifting, inspiring as are the teachings of Masonry, they embody but the simple principles of human conduct learned at a mother's knee, and voiced and revoiced by sages, philosophers and teachers of the world throughout the ages for the guidance of mankind on the journey of life, until summed up in the supreme dual commandment, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul and with all thy mind . . . Thou shalt love thy neighbor as thyself." Purity of body and of heart, meekness, gentleness, courtesy, probity, patience, justice, charity, forgiveness, courage in its noblest sense—these are the things for which Masonry stands, and which its knighthood represents. Always old, these things become equally and beauti-

fully new in the kaleidoscope of human experience.

The mind cannot but be arrested by the definition of the term knighthood in its shades of meaning. Reflect! (1) The rank or dignity of a knight; (2) the body of knights; (3) knightly character; (4) knightly deeds—in other words the honor of having been raised to the rank or dignity of a Masonic knight; the splendid moral tone and intellectual quality of the body conferring the honor; worthiness both to receive the distinction and to retain it—these are the things which reflection must turn into searching introspection in the breast of a Masonic knight. With this definition, King Arthur's injunction in Tennyson's "Holy Grail" appeals with added force:

"God make thee good as thou are beautiful."

Said Arthur, when he dubb'd him knight.

Generically the term knight conveys the significance of youth and of service—youth in its capacity for development; youth in its impressibility; youth in its purity and vigor; youth in its ardor and ambition—all directed toward one end, and that end, service. The thought is the same as in the passage from Ecclesiastes chanted in one of the degrees, beginning, "Remember thy Creator *in the days of thy youth*, before the evil days come, and the years draw nigh, when thou shalt say, I have no pleasure in them"—in other words, before the natural responsiveness of the heart to the finer things of life may be deadened.

The knighthood of medieval times dealt with matters which demanded a sound body, a brave heart, an unswerving loyalty to the principles set forth in its vows. Therefore its material must be taken at a time when such material was capable of being molded,

shaped, impressed. And so it began with the infant of noble birth—training him as he grew up, first to become a page, and then a squire to the sovereign, or to some earl, baron or other superior lord to whom he attached himself and was bound to follow. At the age of twenty-one he was eligible to knighthood, and, if deemed worthy and proficient, was advanced to the dignity with ceremonies both military and religious. He bound himself by solemn vows to chivalrous conduct, as for example to bravery, courtesy and the defense of the distressed, especially women, and in those vows he paid reverence to God. Nor was he permitted to overlook allegiance to his country in his obligations. Then and there he became ordained, as it were, to the larger service to God and to humanity, for which foundation had been laid in the humbler duties he had performed, first as page, and then as squire, to the overlord to whose person he had been attached throughout his years of preparatory training.

What wonder that Masonry has idealized the institution of knighthood by incorporating it into its own organic life—not for the purpose of war, but for the purpose of that peace which the practice of knightly virtue shall insure by making truth and justice, toleration

and liberty, the priceless property of mankind.

If Masonry in itself lacks the means of moulding and developing the material from which to choose its knights, it finds a trustworthy substitute in the State through the moral and mental training which the latter affords to the youth of the land. And no longer is knighthood dependent upon royal or lordly birth. The humblest in social standing may aspire to the honors of Masonry, and the only credential demanded is the charter of manhood—clean, wholesome, God-fearing manhood. Accepted, dubbed, he becomes the peer of all men thus vowed to knightly service, and stands with them on an equal footing. None will tower above him, save him who makes his life of greater benefit to mankind in influence and in service.

A prince can make a belted knight,
A marquis, duke, and a' that;
But an honest man's aboon his might—
Guid faith, he mauna fa' that
For a' that, and a' that;
Their dignities, and a' that,
The pith of sense, and pride o' worth,
Are higher ranks than a' that

Our knightly vows as Masons—how shall we keep them; how are we keeping them? It is for conscience to answer.—*Bulletin Los Angeles Consistory.*

THE MASONIC LIFE

They tell me Life's a fleeting spark, a passing, idle dream,
Through which we glide as in a boat afloat upon a stream;
Yet, if a dream it prove to be, when Life's long drift is o'er,
I'll bless God for the dear dream friends I've met along the shore.

If Life is Love, and Love is God, what more should Masons seek?
For, sure, the Love Masonic dries the tear on Sorrow's cheek,
Nor will it from the narrow path of rectitude e'er stray
When called to calm some aching heart and sooth its grief away.

Ah, many a mile I've traveled on this, our earthly sphere,
And many days were brightened by words of love and cheer
That were spoken, oh, so kindly, like sweet harmony they fell
On my poor heart. Oh, may such love with Masons ever dwell!

—*John Twamley, 32°.*

THE FIRST COURSE OF THE "RITE" DIET

BY DR. FREDERICK KEMPSTER, 32°

God has only made us big enough for the space of ground we need at death.

If in life we toy with the land and grab every inch possible, in death we are entitled to one grave only.

We all like a clean slate; therefore God has given us January 1.

One of the easiest things to get in life is to "get left"; and the easiest and quickest place to go is to "go broke."

If anyone tells you to go to the place opposite to Heaven, make up your mind that they are giving orders they would not like to obey.

When you hear certain of the Sabbath day saints telling how happy they are, try to find out how many people they have made unhappy in order to reach that stage.

I have always had a dread of the "goody-goody" whose religion consists in silk hose and kid gloves. Good common-sense folk who, with true nobility of purpose, are willing to wear out in the cause of humanity, are what God can use.

If you are in a hurry to get to Heaven, rest assured that you will never get there.

If you cannot get a "square deal" from a Brother, then bear in mind that, if you allow him to know what you know, he will never be "Rite."

There is only one way to handle a warped soul and that is to make an appeal through the skin. Perhaps a little physical religion will make you both feel better anyhow.

A woman can either make a man or break him. If she is your friend it will mean heaven; but if your enemy, then you have a very good definition of hell.

The lodge politician is the meanest associate of the fraternity, for he is forgetful of his obligation toward his brother candidate at election time, and will even draw the dagger in the dark.

If you don't get your own way in the lodge room, don't sulk, lest it become a habit with you to wear the same face all the time.

Many people used to find the moral of a book by seeking out the purity in it; but today they find the moral by looking for the immoral.

It is no sign of feeble-mindedness on the part of the people when they refuse to send a printer's "devil" to represent them in the legislature.

If your photograph does not please you, don't always blame the photographer—he cannot be truthful and produce a good looking subject if the material to work on is not there.

The failures of 1916 are to be the successes of 1917.

"HE THAT SEEKETH FINDETH"

In all things throughout the world, the men who look for the crooked will see the crooked, and the men who look for the straight will see the straight.
—*Ruskin.*

CORRESPONDENCE

AN ANECDOTE OF ADMIRAL SCHLEY

Atlanta, Ga., November 18, 1916.

MR. JOHN H. COWLES,
Secretary General,
Sixteenth and S Streets N.W.,
Washington, D. C.

DEAR BROTHER:

Have just read the article "The Largest Submarine in the World," which will bear the honored name of Admiral Schley.

Wish to record an incident of the kindness and good heartedness of our hero, Admiral Schley; it may be well to state, that while not a Scottish Rite Mason, I am a York Rite, and a constant reader of the NEW AGE.

Shortly after Admiral Schley had returned to shore duty, he made several trips over the country. One of these trips was to Knoxville, Tenn., where at the time I was located as a telegraph manager. Our office was located directly across the street from the Imperial Hotel. On the day of the Admiral's arrival, he was quartered on the second floor of this hotel in direct line with the windows of our office. Our messenger boys were anxious, as usual, to get a glimpse of the great Admiral. Several messages had been received for him, and one boy, especially, named Charley Simmons, had used every known strategy to evade the guards to the Admiral's quarters in order to see him, without success. It appeared forlorn for a lad of Charley's social standing to hope for ever a glimpse of the distinguished guest, and a word with him was foreign to his thoughts, when the aristocracy of the city seemed to have a monopoly on the Admiral's time and attention.

The writer happened to know Admiral Schley was a Mason, and as Charley certainly would have missed several night's sleep, over disappointment in not getting a glimpse of the Admiral, wrote a note, asking him "as a brother Mason to shake the hand of not only the most enthusiastic, but at the same time the most humble and devoted admirer of himself in Knoxville, Charley Simmons, one of our messenger boys." The note was placed in a regular message envelope and marked "Personal." Charley started on his dash for the Admiral's room, and he landed—the Admiral read the note, took the boy by the arm, and came to the window—gave a sign we all know, to myself, returned to a chair, and sat and chatted with the now excited boy for ten minutes, much to the amazement of many "high-brows" in the room. The great tender-hearted Admiral, whose famous words, "There's glory enough for all," knew how the lad longed to meet him, and he gave to him an interview never dreamed of by the boy—one full of good, kind words, with a hearty laugh at the lad's quaint sayings, and patted him on the shoulder when he left—with the words, "Good-bye Charley; remember always to be a good boy and don't forget the old flag."

To my mind, it was a most gracious act, from one who was the nation's idol, but who lived and never forgot the teachings of Masonry—to be the friend and brother of all men—even though it be a humble, scared, little messenger boy.

I trust I have not imposed too much upon your valuable time, and with best wishes, I am,

Very truly yours,

A. M. BEATTY.

CONCERNING "THE MENACE OF SWOLLEN FORTUNES"

In the November number of *THE NEW AGE*, I was exceedingly interested in the article "The Menace of Swollen Fortunes." It is a succinct statement of one of the tremendous problems to which the teachings of Freemasonry must be rightly applied if an equitable and lasting solution is to be obtained. Much depends on the definition and limitations of the meaning of the generic terms used in the article.

Two of its statements are, to a degree at least, axiomatic; "The baneful political interference of combinations of capital in the affairs of the nation," and "the forms of political democracy avail nothing when the lives of the many are controlled by the few who wield arbitrary economic power."

As regards that article, the problem that confronts our order in its fervent stand for the right of the many as against oppression, is first, "what is meant by capital." Does it simply mean the accumulation of wealth that is represented by the dollar sign as a measure of value and an economic force? It means to the Mason, that labor is capital as well as a commodity. Both labor and capital as ordinarily used are commodities in that they have a vendor and vendee value; both are "capital" in their individual capacity, or in combination, devoted to the production of other wealth by the use of their resources, whether money or property, or, physical or moral exertions and force. There is a menace of economic swollen fortune *capital*, there is likewise a menace of economic dominant labor *capital*, *controlled by the few*, either or both of which wield a baneful arbitrary economic power to the detriments of the rights of the many and of the individual.

If democracy has entered and is firmly entrenched in the religious and in the political fields, is now entering the economic field, is Masonry going to follow the trend of events, or will its principles and system of self-help, self-development and self-reliance be so applied as to make it lead.

Masonry has stood the religious test and led; it has stood the political test and led; its faith has been well founded. Will its faith withstand and solve the economic test that is upon us and by which we as a nation, as a State, as individuals are in this epoch confronted? Awake, Masons; think and answer!

TALLMADGE HAMILTON, 32°.

SOCIALISM AND THE A. F. OF L.

Far from believing that the cooperative commonwealth is a mirage in the desert as charged in the July issue of *THE NEW AGE*, not many, but all well-informed socialists know that the cooperative commonwealth, socialism, industrial democracy, or whatever you wish to call it, will from force of economic evolution succeed what is now known as capitalism, just as capitalism succeeded feudalism which succeeded chattel slavery.

Each succeeding system carries within itself the germs of its own dissolution. The war in Europe is an example of socialistic principles being used for destructive purposes, the grim necessity of nations surviving depending upon the socialization of their large scale industries and utilities to insure the maximum economic efficiency with a minimum of economic waste. In other words, capitalism is destroying itself; social evolution, through economic necessity, is forcing the belligerent nations to abolish the economic waste of private ownership in things of public nature, and before the war is over, private ownership in those things will be a thing of the past in Europe. Nor will its applications be confined strictly to Europe. It will also have its reflex on this side of the Atlantic. If the United States wishes to successfully compete in the world market, she will have to organize her industries

on the same basis; nay, even more, her very existence will depend upon her attitude towards these principles of social ownership.

We socialists explain political parties as expressions of groups of individuals having common economic interests at stake who unite to capture the government, for thought it is the economic power that dictates, it is the political power that executes. Hence the necessity of labor to fight the capitalist class politically as well as industrially. The same conditions that necessitated the organization of labor unions on the industrial field brought into existence the socialist party on the political field.

As the political expression of the economic interests of the working class, the socialist party wishes to capture the government in the interests of the working class, and if Brother Gompers wishes to "get the tentacles of governmental agencies from off the throats of the workers" he will well try to capture and control these agencies instead of cooperating with the very forces that are forging the chains of industrial slavery upon the wrists of the workers. I sometimes wonder if Brother Gompers is aware that we socialists wish to abolish the class state founded on force, and substitute in its place an industrial form of government. We look upon and use political democracy as a weapon to inaugurate industrial democracy, and any close student of political science can see the governments of today gradually assuming an industrial form.

Brother Gompers charges the socialists with trying to capture the trade union movement, but in reality, the labor movement is governed by economic forces beyond the permanent control of either. Despite the attitude of Brother Gompers towards industrial unionism, as advocated by the socialists within the labor movement, as opposed to his craft unionism, economic evolution is forcing the craft unions into closer federation, in fact, unconsciously becoming the embryo of the future industrial organization of the cooperative commonwealth.

Unless Brother Gompers completely reverses his fossilized philosophy, the next twenty-five years will show him to be the most discredited labor leader the world has ever known. He admits that if he was in Germany, he would be a member of the socialist party, and that the United States is two decades behind Europe in labor legislation. Then why does he not profit by the experiences of his European trade union brethren and advocate independent political action by labor? They did not get their labor legislation in Europe by tying the labor movement to the kite of the capitalist political parties, and I cannot see how conditions are so different in this country to warrant Brother Gompers in assuming that the capitalist parties here can serve the interests of both, capital and labor. If the Mulhall exposures did not, over twenty years of labor lobbying at Washington, ought to have convinced Brother Gompers by this time that all efforts in that direction are futile.

The 1915 convention of the A. F. of L., against the wishes of the socialist delegates, went on record as opposing getting the eight-hour day by legislative enactment, yet last August we saw Brother Gompers in Washington working for the passage of the Adamson bill and advocating the reelection of President Wilson for his part in the enactment. This, too, in spite of the fact that President Wilson intended to ask for a compulsory arbitration bill when Congress reassembled, and which he did in his message to Congress in December.

The A. F. of L. convention just adjourned, desiring not to embarrass President Wilson in his eight-hour day plan, refused to go on record as to their attitude towards it, appointing an investigating committee instead. Yet they went on record as opposing compulsory arbitration, which I take to be, either that they would not embarrass President Wilson, or they had reversed their attitude towards an eight-hour day, by legislative enactment. That the working class want an eight-hour day no one will deny, and I doubt whether the rank and file care how they get it.

The same situation exists with regard to social insurance. The labor movement of the whole world, with the exception of Brother Gompers and his faction of the A. F. of L., are in favor of such legislation. There were a few opponents in other countries once, but their opposition disappeared when the legislation became operative. Now that the insurance system has been introduced, anyone who would suggest its repeal in a European labor convention would be considered a lunatic.

The religious and political liberty we boast of so much today is empty and meaningless without completing the triad by adding industrial democracy. You may call us opportunists, if you like, but we are in favor of anything that will strengthen the position of the working class in their struggle upwards towards the goal of industrial democracy, the economic cornerstone of universal brotherhood.

GUS LIMBERG, 32°, Memphis, Tenn.

Note.—To our mind Brother Limberg's whole argument is knocked into everlasting smithereens and rendered absolutely futile by one expression found in the fourth paragraph of his communication; he says, "the socialist party wishes to capture the government in the interests of the working class." Masons, and in particular, Scottish Rite Masons, will never assist any one in capturing the government in the interests of any class. Scottish Rite Masonry stands for all the people without any regard whatever, to class distinctions. It is our idea that all men are brethren, and there is, or should be, no such things as class distinctions. Before the law every man stands upon the same footing as any other man, and there should be no special privileges attaching to any man or body of men. Socially and spiritually, every man has an inalienable right to select his own associates to the exclusion of all persons who, from these points of view, are *personae non gratae*. But politically, no man is entitled to shut out any other man, no matter what his affiliations may be, so long as he obeys the law of the land; and in all things political, the interests of all are to be considered as of vastly more importance than the interests of any sect or organization or any body of men of any kind.—*Editor*.

A CORNER OF THE LIBRARY

By MYSTICUS

FLORA MACDONALD AND PRINCE CHARLES EDWARD STUART

"**B**ONNIE PRINCE CHARLIE!"—A halo of romance surrounds the personality of the celebrated young Stuart prince, who made such a gallant attempt to win back his kingdom of Great Britain from the House of Hanover, in the ever-memorable year 1745. That king of romance writers, Sir Walter Scott, has immortalized Prince Charles Edward, in his novel of *Waverley*. The story of Bonnie Prince Charlie, the idol of the Scottish clans, will live as long as Scotland endures. Freemasons of the Ancient and Accepted Scottish Rite have a peculiar interest in the annals of the Royal House of Stuart and the Jacobite exiles who fled to France with the dethroned James II of England. It was the Chevalier Ramsay, a Scottish Freemason, tutor to the children of James III (the so-called Pretender), who established a Masonic Rite in France, founded upon the first three degrees, which Rite was the nucleus of the present splendid high degrees of the Ancient and Accepted Scottish Rite of Freemasonry. Ramsay's Rite, often called *Stuart Masonry*, was fabricated as an instrument for effecting the restoration of the Stuart family to the throne of England. "The Chevalier St. George, or the Old Pretender," says Albert Mackay, "sought to find in the high degrees of Masonry a support for his political views, but with no better results than those which had attended the attempts of his father (James II)."

"His son, Prince Charles Edward, who was commonly called by the English the Young Pretender, took a more active part than either his father or grandfather in the pursuits of Masonry; and there is abundant historical evidence that he was not only a Mason, but that he held high office in the Order and was for a time zealously engaged in its propagation; always, however, it is supposed with political views.

"In 1745 he invaded Scotland, with a view to regain the last throne of his ancestors, and met for some time with more than partial success. On September 24, 1745, he was admitted into the Order of Knights Templars, and was elected Grand Master, an office which it is said that he held until his death. On his return to France after his ill-fated expedition, the prince established at the city of Arras, on April 15, 1747, a Rose Croix Chapter under the title of Scottish Jacobite Chapter. In the patent for this Chapter he styles himself 'King of England, France, Scotland, and Ireland, and, as such, Substitute Grand Master of the Chapter of Herodem, known under the title of Knight of the Eagle and Pelican, and since our misfortunes and disasters under that of Rose Croix.'"

On the death of Prince Charles Edward these so-called Stuart degrees, or rather, I should say, Jacobite degrees, were absorbed into the Rite of Perfection, which consisted of twenty-five degrees. They lost their political significance, and were shorn of the Jesuitical influences of the College of Clermont. Many of them survive today in our higher degrees, in a revamped state. There is some extremely interesting history connected with the old Jacobite degrees, which we hope to develop in a future article. But to return to our gallant prince. When the sun of the Stuarts set forever on the bloody plain of Culloden, Prince Charlie fled the stricken field with a few followers to the mountain fastnesses of Scotland. His wanderings in the highlands and the islands of the western coast have been described in numerous Jacobite memoirs. His hairbreadth escapes from the British soldiers bordered at times on the marvelous. Though an enormous price was set on his head by the government, something like \$150,000, no one attempted to betray him to his enemies. The loyalty of the Scottish clans to their beloved young chieftain is one of the splendid things in history.

Perhaps the most romantic and thrilling incident in the career of the prince is his escape from his pursuers under the guidance of Flora Macdonald, the brave and beautiful Scottish lassie, whose heroism and unselfish devotion place her "high among the heroines of the world." We are in receipt of a interesting brochure by Dr. James A. Macdonald, editor of the *Toronto Globe*, Canada, entitled "Flora Macdonald, a History and a Message."¹ It is handsomely illustrated and contains much data that is new to many of our readers. Flora Macdonald was born in South Uist, an isle of the Hebrides, in the year 1722, and was well connected. Her education was excellent. After assisting the prince to escape, in the marvelous manner described in Dr. Macdonald's brochure, she was arrested by King George II's soldiers and carried a prisoner to London, but was eventually pardoned. In the year 1750 she was married to Allan Macdonald, son of a gentleman who had befriended the prince. They lived happily together and raised a family of five interesting children. And now comes the incident in Flora's career that many Americans are unaware of. She and her husband with their five children sailed for North Carolina in 1774, "confident," as Dr. Macdonald says, "that the New World would more than make up in life's rewards for the troubles and trials they had experienced in the Old." In the autumn of 1775 they settled at Cross Creek, now Fayetteville; the name of their plantation was Killiegray. Says Dr. Macdonald:

"Here Flora thought to spend the rest of her days with her family in peace and quiet. But even before the Macdonalds arrived, the storm of the Revolutionary War was threatening, and it was difficult for late-comers to realize its significance. Hundreds of Highlanders who settled in North Carolina after Culloden were still haunted by the oath which they had been obliged to sign. This fearsome document, which was not revoked until 1782, was calculated to keep back any Highlander who signed it from even the appearance of disloyalty."

Flora and her husband, Allan Macdonald, were loyal adherents of the House of

¹ Published by the Scottish Society of America. Flora Macdonald College, Red Springs, N. C.

Hanover; they had not lived long enough in America to fully appreciate and understand the motives which led the natives to rebel against their king.

The Tory Governor, Martin, had commissioned a certain Scottish gentleman, Donald Macdonald, as a brigadier general of the forces to be raised in the State. Gen. Macdonald erected the royal standard at Cross Creek and started his men for Wilmington, which was the grand rendezvous of the royalist regiments. Flora had urged them on with fiery ardor, addressing the troops in Gaelic.

"But," writes Dr. Macdonald, "neither Flora's patriotic fervor nor the clansmen's ardor could save the Royal Highland regiment from the disaster of a few days later. On their march to Wilmington, the orders were to rush a bridge over Widow Moore's Creek an hour before dawn, and to attack the enemy on the opposite bank. At a sudden blast of the bugles and a wild skirl from the bagpipes, they made a rush in the dark. Their cry rang out in the night: 'King George and broadswords!' But the clever American patriots, among them Highlanders as good as the best, outwitted the loyalists. In the night, the planks had been lifted from the sleepers of the bridge and the logs barked and greased. When the onrush came, the entrenched patriots swept with their fire the bridge and the bank beyond. Confused, surrounded, defeated, some seven hundred or more loyalists, including all their chief officers, were taken prisoners. The private soldiers were released under bonds not again to take up arms. Allan Macdonald and his son remained prisoners until eighteen months later, when they were released on parole, and according to the records were exchanged in New York, November, 1778, for American officers of equal rank in the hands of the British. Allan rejoined his regiment in Nova Scotia.

"Throughout those terrible months of distress and fear Flora suffered all the anguish which war brings, but made no complaint. Owing to the part she had taken in the early months of the Revolution she was made to endure the consequences, and the family of Kenneth Black, with whom she lived after she left Killiegray, had to suffer also. Meanwhile, two of her children had died, and were buried at Killiegray. She could seldom hear from her husband, but at length a letter came, advising her to return to Scotland. She was loath to leave her dear ones in America, and her heart was sad as she thought of those lonely graves of her children at Killiegray. However, she had the opportunity to secure passports for herself and her youngest daughter, Fanny, as far as Wilmington, and decided to venture upon the long journey home. They succeeded in getting to Charleston and there took passage on a British vessel for Scotland. At Wilmington, in order to meet her expenses, Flora sold her precious silver, prized because of its beauty of old English craftsmanship, more prized because it was the gift of admiring friends in London, when as 'the Prince's Preserver' she was the center of popular interest.

"The voyage from America to Scotland was marked by an engagement between the British vessel and a French warship. In the thick of the fight the British seamen appeared to waver. At this Flora sprang forward and incited the men to new courage and victorious effort. She suffered a broken arm for her daring part of the conflict.

"In Nova Scotia, Allan Macdonald, of the 84th Regiment, was given his discharge in 1783, as an officer on half pay. He rejoined his wife in Skye and they had a few quiet years together on the Kingsburgh estate. Flora died on March 5, 1790, and the funeral cortege of many thousands attended her when she was laid to rest, while the pipers played the *Corona h*, the lament for departed greatness.

"The nobility of her character and the romance of her life led hundreds from all quarters of the kingdom to visit her grave in the churchyard of Kilmuir."

It is a pity that Flora Macdonald and her husband could not have joined their fortunes for good or evil with the American patriots in North Carolina. But fate willed it otherwise. The House of Hanover had pardoned her rescue of the Prince Charles Edward, and she had sworn fealty to the British Crown. She was

no turncoat. Concerning herself she said: "I have fought for both the House of Stuart and the House of Hanover and have been worsted in the service of each." She regarded her life as a failure. But such is not the case. She lives in the annals of Scotland forever. Wherever a Scottish heart beats, the name of Flora Macdonald is held sacred as the most perfect type of loyalty and duty.

The old Highland settlement of Cross Hill still remains. We find the same names existing—Macdonald, MacKenzie, MacCaskill, etc. Wherever the clansmen go they carry their traditions, folk lore, lovely songs, and *military spirit*. As a writer in the *World's Work* has said: "The Highland clansmen is the most formidable warrior in the world, the most devoted follower, proudest of his traditions, his family record, and his country. A fair half of this Spartan race are this day citizens of the United States. For centuries the other half has fought the battles of the world. No legion of Caesar or band of Knights Templars has such a record as these who broke the old guard of Napoleon, and whose tartan is familiar in every corner of the world."

It is an interesting fact to note that the Scottish Society of America has endowed a girls' college at Red Springs, North Carolina, known as the Flora Macdonald College. The president of this institution is Dr. C. G. Vardell, a brother Mason, be it known. A great educational work is being carried on here that will redound to the credit of the Cape Fear Highlanders of North Carolina.

OTHER BOOKS RECEIVED

Kahn, Otto H. *Art and the People*. New York: Shakespeare Tercentenary Celebration Committee, 1916. 30 pp.

The democracy of art emphasized. "Art," says the writer, "and particularly the art of music and the stage, is a serious and important cultural element in the life of a community."

Larson, Christian D. *In the Light of the Spirit*. New York: T. Y. Crowell Co., 1916. 194 pp.

Says the writer: "The higher we go in the realization of the One Life and the soul of Silence the greater becomes our wisdom and power." An inspirational work dealing with soul development.

———My ideal of marriage, New York: T. Y. Crowell, 1916. 109 pp.

A plea for idealism in marriage. Says that the current views of sex, marriage, love, courtship, conjugal attraction, and all other subjects of a kindred nature are "thoroughly materialistic, and therefore unsuited to the new time and the new order of things."

Weaver, F. S., *The new creation*. Vera, S. Dak., 1916. 124 pp.

A criticism of modern methods of worship. Discusses the symbolism of the bible, etc.

A VERY COMFORTING STATEMENT

This life is only a part of life. We may not have positive proof of this, as a fact in nature, nor may we dogmatize upon any of the experiences of any other life. But reason and conscience both proclaim that God is just and nature is kind, and, if these deductions are true, then those who have not become proficient here must have opportunity elsewhere, and those who have completed the work here must have greater opportunities somewhere else; because none of us has yet achieved the ideal.—*Oriental Consistory Bulletin*.

The Supreme Council of the 33° of the Ancient and Accepted Scottish Rite of Freemasonry

For the Southern Jurisdiction of the United States of America

Office of the Sovereign Grand Inspector General in Iowa and Nebraska

UNTO THE BODIES AND BRETHREN OF OUR OBEDIENCE IN IOWA AND NEBRASKA

Sorrow!

Sorrow!

Sorrow!

It becomes my sad duty to officially announce to you the death of our dearly beloved Brother,

Upton Clarence Blake, 33° Hon.

Died November 19, 1916, at Cedar Rapids, Iowa.

Brother Upton C. Blake, one of the most active members of the Scottish Rite in Cedar Rapids, Iowa, died at his home, 1743 First Avenue, Sunday evening, November 19, 1916.

The passing of Brother one of the best knownasonic fraternities, and interested in all that city. He attended lege and was gradu-1865; while attending met Brother George of Cedar Rapids and west. On his advice to Cedar Rapids years ago and com-of law in the early as an excellent lawyer a high authority on He was a great ly fond of literature appealing to him as a

Brother Blake be-Masonry and was 1880, in Mt. Hermon Cedar Rapids, in the April 8, 1880, in the

He was made a May 31, 1880, in

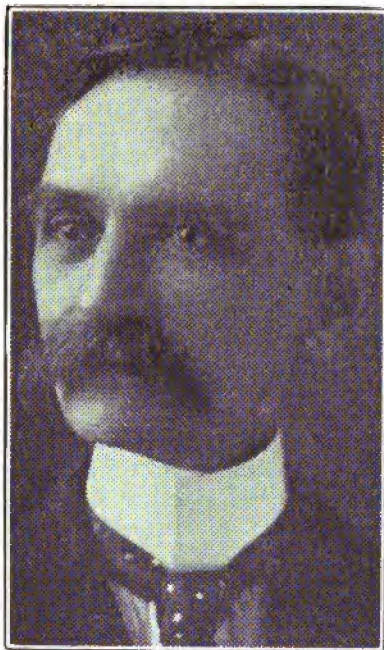
49 at Cedar Rapids, Iowa. Made a Knight Templar July 6, 1880, in Apollo Commandery No. 26 at Cedar Rapids in the State of Iowa.

He took his Consistory Degrees at Lyons, Iowa, and was made a Master of the Royal Secret, April 22, 1881, in De Molay Consistory No. 1 at Lyons, Iowa.

He was elected Knight Commander of the Court of Honor October 20, 1905.

Was elected to receive the Thirty-third Degree, October 24, 1907, and was coronated Thirty-third Degree Honorary Inspector General November 23, 1907, at Cedar Rapids, Iowa.

He served as Eminent Commander in Apollo Commandery No. 26, Venerable



ther Blake removes men in legal and Ma-one who was deeply went to make a better school at Kenyon Col-ated in the class of that institution he Bever, who told him urged him to come Brother Blake came about forty-eight menced the practice days and was known and counsellor, and as titles and abstracts. reader and passionate- and history, it always study worth studying. came interested in initiated February 2, Lodge No. 263 at State of Iowa; raised same Lodge.

Royal Arch Mason Trowel Chapter No.

Master of Kilwinning Lodge of Perfection No. 2, Wise Master of Bruce Chapter No. 2 and Preceptor of St. Andrews Council No. 2 at Cedar Rapids, Iowa.

He served for many years as member of the Council of Cedar Rapids and was vestryman of Grace Episcopal Church for many years.

Shortly after his arrival in Cedar Rapids he met Miss Ellen Bever, and their acquaintance resulted in their marriage. To them three children were born—Miss George, at home; Mrs. W. H. Sutherland, of Duluth, Minn.; and Mr. James E. Blake, of Cedar Rapids, and to them we extend our deepest sympathy in their bereavement and pray for Heaven's choicest blessings upon them.

In token of our sorrow for his death and in honor of his memory, this letter will be read aloud upon its receipt in each Body of our Obedience in this State, and the altar and working tools will be appropriately draped and all members wear the proper badge of mourning for a period of thirty days.

And may our Father Who art in Heaven have you always in His holy keeping.

Faithfully and fraternally yours,

HENRY CLARK ALVERSON, 33°,

Sovereign Grand Inspector General.

Des Moines, Iowa,
December 21, 1916.

KNOW THYSELF

"Motives and deeds review,
By Memory's truthful glass,
Thy silent self the only judge
And critic, as they pass;
And if their wayward face
Should give the conscience pain,
Resolve with energy divine
The victory to gain.

"Drink waters from the fount
That in they bosom springs,
And envy not the mingled draught
Of satraps or of kings:
So shalt thou find at last,
Far from the giddy brain,
Self-knowledge and self-culture lead
To uncomputed gain."

—*Exchange.*

REVIEW OF THE MASONIC "COUNTRY" PRESS

By T. W. H.

HELP FOR LOCAL PUBLICATIONS

From personal contact, personal experience and personal choice I have been able to accumulate some information concerning the workings of the average man-loved country Masonic paper—so termed because there are so many of them—and there is something so pathetic, so encouraging, so excruciatingly funny, so heroic, so wise, so sympathetic, so Masonic in them that, after we have noted the brief period of existence of so many of them, and come across one who blushing heralds its eleventh birthday, still holding up its head and telling us that it enjoys a goodly share of friendship and prosperity—as does the *Scottish Rite Bulletin*, of Louisville, Ky.—does not scold the fraternity for non-support or recognition, and thanks them for letting it live, I am of the opinion that either an angel has descended into our midst, or the brethren of Kentucky are a discriminating body Masonic, and good judges of more than one good thing.

My Louisville ideas have been largely formed by the genial Secretary General—who doesn't spell his name as he wants it pronounced—the Louisville choir with its sweet music which I yet hear, a daughter-in-law who left Louisville to civilize the Scandinavians of Minnesota, a delightfully mild-mannered Morgan Raider of the old "gentleman of the South" type, and an apotheosis of the Daughters of the Southern Confederacy *in propria persona*. My Louisville Masonic ideas must therefore be a mixture out of which it would be difficult to form an idea of the people who make it possible for the editor of a Masonic publication to write as he does, and then, after an existence of eleven years, with his scissors still shining, to be modest enough to say

that his paper "is only half as good as we wish it were. Excelsior is our motto, and we will not be content or satisfied until we can furnish a bulletin that will reach the topmost rung of Masonic literature. We believe that Scottish Rite Masonry merits a truly first-class magazine, and our ambition is to supply it." Within this quotation are contained all the elements and potencies which will bring about the object of the ambition.

It is just such Scottish Rite publications as the *Bulletin* that, contributing the information and furnishing the inspiration, have made it possible for the Rite to make the strides it has made and is making, and still preserve its dignity and standing.

Like all other editors the *Bulletin* strikes the snags of lack of cooperation in obtaining local news of a proper Masonic character. Some lodges are, seemingly, very much annoyed if any mention is made of their doings, but infinitely more so if no notice at all is given; and yet it is most difficult to secure the cooperation of any of its members in sending in such notices. The secretaries seem to be entirely out of the question; they used to be the source of all authority and information; but now, since a great many of them are receiving wages and have joined the Union, they are mere bookkeepers and minute keepers, and I have found little satisfaction in securing lodge information from them. Evidently this is the case with the *Bulletin* because it prints an appeal which concisely states the need, and politely asks for assistance. With the disposition of the editors and the readiness of the brethren to appreciate a good thing, there is little doubt that the highest hopes, as mentioned above, will be realized; and I congratulate

late the *Bulletin* on its standing and prospects. The clipping applies to all Masons and Masonic publications everywhere, and suggests what the individual Mason can do to help his local paper.

Correspondence is invited on all subjects relating to Freemasonry which may be properly published. There are many of the Masonic brethren who have a full knowledge of pressing questions which are uppermost in the minds of the members of the Craft suitable for serious discussion, and who can, by lending their cooperation, make the Scottish Rite *Bulletin* more valuable.

The pages of the *Bulletin* are open to all who have a genuine desire to promote the welfare of Scottish Rite Masonry and Masonry in general.

Communications from secretaries of lodges, students of the History of Freemasonry, or those who have items of interest and reports of current events will be especially welcome. The editor, although accepting no responsibility for the opinions expressed by correspondents, distinctly reserves the right to publish a portion of a letter and omit any part he does not consider interesting or essential.

All anonymous reports and letters of a personal nature will be withheld.

MASONIC RAPID TRANSIT

When Dame Nature has a job on hand she makes a thorough success of it, but she takes her own time; and, having all there is of it, she is very deliberate in her movements. A high level is to be cut down; the rain begins to wash down the loose stuff; chemical distintegration softens other parts; if in cold regions, frost aids materially, and in the course of time the hill is transformed into a level plain; but all who saw the beginning of the work have been dead so many thousands of years that there is no recollection of them. Today a hill is to be cut down; along comes the same water, but back of it is a pressure of hundreds of pounds, and the man who began the job may be able to celebrate its completion, or, if in a hurry, enough of high explosives will be used in connection with the water to insure the demolition of the unnecessary hill between meals.

We are cutting down the hill of ignorance concerning Scottish Rite philosophy today by the dynamite process, say some of the good old

brethren who deplore any progress along such lines, forgetting that if Masonry is a progressive institution it must be so evenly and harmoniously in its parts, or an undue strain would be placed on the different factors which cooperate to secure the greatest efficiency.

We believe in the infinite progressive ability of Masonry, and as our capacity for realization and understanding increases; as we can find or make accessories to aid in that understanding; as human intelligence becomes more keen and receptive; as we can bring into service all our senses instead of but one we can make quicker advances and assimilate and absorb the impressions through which we add to our understanding. I am not afraid of too speedy an increase in membership, provided we do not try to exceed the "speed limit" set by our human capacity, and do not base our estimate of progress on numbers alone.

It might be well for us to look back and see along what lines we have been traveling, not for government but for guidance. In the Grand Constitution of 1762, published by the Supreme Council, Southern Jurisdiction, in 1859, we find an example of the "time limit," as against the "speed limit" of today. The degrees of the Rite of Perfection, including the Apprentice, Fellow Craft and Master Mason, were divided into seven classes, which include the entire twenty-five degrees of the Rite.

This division was accompanied by a minimum time in which the degree might legally be secured, and a "limit" set on the time that must elapse before passing from one division to the next. For instance, it took fifteen months to become a Master Mason; then from the Master to the Secret Master three months were consumed; from the fourth to the fifth, three months; from the fifth to the sixth, three months; from the sixth to the seventh, five months; from the seventh to the eighth, seven months, making twenty-one months in all; and to arrive at the twenty-fifth degree from that of the apprentice, took the candidate eighty-one months.

We do not know just how they conferred degrees, but from the use of the term "communicated" and a knowledge of the condition of some of the pre-Pike-Mackey-Ladebat degrees, I am of the impression that the degrees were "communicated" in the literal sense of the word, thus bringing into play but one of our senses, that of hearing; and the degrees were not developed, as they are today, in a manner which would impress the mind without laborious effort. It is therefore no wonder they required eighty-one months for the time limit method of teaching. Remember, also, that this for only twenty-five degrees; that eventually the Supreme Council which grew out of this one by virtue of the Constitutions of 1786, forever fixed the number of degrees at thirty-three, with, as far as I can find out, the eighty-one months "time limit" still in force.

The subject is not of sufficient importance to spend much time in tracing the increase of the "speed limit," and the decrease of the "time limit," but in 1866 the statutes provided a period of two years between the fourteenth and the thirty-second; but the "time limit" had been decreased somewhat before that; how long before I do not know. In 1878 a further reduction was made to twenty-one months. In the report of the committee of 1893 on the Revision of the Statutes it is recommended that all delays in taking the degrees be dispensed with. The report was referred back to the committee, but in the Statutes of 1897 we find that, in Section 9, the statutory delays are no longer obligatory.

One of the main reasons for this action was the growing practice of working the degrees in classes; to this I might add the increased attention given to the working of all degrees in classes, reunions, or at regular meetings; the sense of sight was being brought into service and, as the years moved on, Brother Rosenbaum with his stage and accessories showed us what they would add to the impressing machinery. Then Duluth, with its organ and music suited to each phase of the degrees and

blending in as a portion of them, added another factor, until today we do not need any eighty-one months to make as firm and lasting an impression, to clinch the knowledge absorbed by the candidate through the senses of both hearing and seeing, as it was possible for those of 1800 to accomplish in a lifetime.

Some of it may be superficial, but the healthy and the essential seeds are sown in fertile soil, and I am of the opinion that we are making as nearly perfect Scottish Rite Masons now as there were before, a few giants excepted; the reason so few seem to be standing out very prominently nowadays is because there are a greater number to choose from; it requires a veritable big giant to be noticed in the company of so many other giants. But there are Masonic giants even in these days, and they are products of these conditions and, thanks to those who have preceded them of this generation, better adapted to the work of these days than the older ones would have been had they been able to continue the old methods in such active, high pressure, quick thinking and vigorous acting times as the present.

After all is it not all summed up in the allowable basic formula, "in fundamental essentials unity, in nonessentials progress?" We are as good Masons today as any that ever existed, but we are showing it in a different manner. Would any of you want to see the return of the late eighteenth century Masonry, its ideals and practices? Today we are overflowing with the spirit of Masonry, the vigor of its inspiration; unfortunately a great deal of energy is undirected, or misguided, misdirected energy, and we are drifting into vain frivolity and waste of time and money which could be expended to better advantage; we are engaged in pandering to our own selfish or commonplace ideas of sociability or what we mistakenly think constitutes rational amusement. In my opinion this condition will blow itself out as all such mistaken ideas and vagaries do, and with a return of Masonic sanity we

will have the solidarity of the entire Order to promote, and push on any measures for the benefit of that humanity of which each member is a part and to the glory and credit of the old fathers in Masonry who lived their lives in their own way in their own day, as we will do in our own way, in our day and generation.

MASONIC ADVANCEMENT

How often do we accept a statement, or become wedded to a notion merely because of a chance remark, unsubstantiated by evidence or analysis, and walk along with our superior heads in the clouds, congratulating ourselves that we are entitled to seats among the discriminating and wise—until we stub our toe against a fact and begin to study out the reason for that fact being evident in that place and at that time. We find it has always been there. Facts, like pigs, have a faculty of always retaining their identity, no matter how we may change our conception of them; the fact is we didn't get in the way of the fact we tripped over, and facts generally have to be looked up.

The fact I tripped over the other day was an opinion of Brother Wm. P. Filmer, 33°, S. G. I. G., in North California, printed recently in the "Schedule of Degrees of the San Francisco Bodies." I have been inoculated with the virus of opposition to progress along some lines in our Masonry, especially when that progress was indicated by large classes of men as candidates, an apparent restiveness because of their evident desire to get ahead rapidly and a wonder grew in my mind as to the outcome of this great movement into our Rite.

I had pictured the calm, deliberate, idyllic conditions of Brother Pike's time when communication was the rule; when little more headway was made than sufficient to make up for the drifting backwards owing to the advance of years and the conditions of the country at that time; but when I was awakened by the stubbed toe on

Brother Filmer's fact it occurred to me that here was "a condition and not a theory," we are living in a very different age, and half our secular time—if we wish to do business down town—is occupied in dodging automobiles lest we get run over and get all mussed up; and if we wish to exploit our Masonry and give it a place in the sun of humanity, we must live in the age in which we move. The plainest *landmark*, which will not probably be acknowledged as such by those who claim to know landmarks when they see them, is the statement that Masonry is a progressive institution. That progress is its heart, the great dynamic motor, whose function is to send the life stream coursing through our Masonic veins, charged with activity and health; and we are of little account if we have a weak heart, and our time is exceedingly short and useless. Masonry has adapted itself to all the varying conditions of the ages and has helped to bring about these changes.

We are now living in the twentieth century and our Masonry must have facility in getting into the course of events, and seeing to it that its beneficent influence becomes accepted as one of the factors which will make this century the greatest of all that have passed away. We say Masonry is a peace society; let us make it so. We say it is a great civilizer; let us give it a chance to get in its work by putting it where the work is to be done. It is not that Masonry is not a peace agent, not a civilizing factor; it possesses all the elements which enable it to make good on both of these propositions and others, but we do not give it a chance; we lock it up, we isolate it, we put it in the cloisters of our lodges instead of in the busy world of fact against which I stubbed my toe; we make of it the scene and occasion of our play, convenience and sociability when we have not earned any playtime, because we have not worked along lines which would give our institution a chance to show how well it is adapted to the serious work of redeeming humanity, and when we have shown our desire to work in that direction and then

get tired. I have no objection to a playground on the site of the threshing floor of Ornan, but not until we have earned it.

The only limit to the safe number of initiates is the ballot box, the Masonic diagnosis which advises us of the healthy condition of the stock we are accepting as our coworkers, and their ability to have the larger number live up to our wholesome laws, and our facilities to teach the Scottish Rite doctrine in its purity and vigor. There is no danger if we can control these elements. We believe the reply of Brother Filmer covers the ground quite thoroughly and present it as a contribution from the "Country Masonic Press."

Complaint has been made on several occasions that objection has been raised by brethren of our Rite to advancement of newly made Master Masons to the fourth degree of the Scottish Rite, solely and entirely on the ground that the brother proposed or petitioning is advancing too rapidly, and that in some cases such objection has been to the positive injury of brethren who were inadvised and innocent of the fact that their names had been proposed for membership.

In such cases, brethren very shortly after receiving the Master Mason's degree, have been proposed for membership in our Rite, objection made to the Venerable Master, the Master does not state to the lodge the reason for the objection and thus suspicion is often engendered that perhaps other reasons obtain for the rejection of the brother, and when proposed again, later on, the previous objection, reflecting against his character, weighs against him when his name appears before the lodge for election and sometimes becomes the cause of his rejection.

This, of course, is entirely wrong, as it works injury to a brother unsoliciting our favors and whose character and reputation may be above reproach. It is also harmful because the fact of the rejection of the brother's name may become known to him or to his relatives and friends who may be justly resentful of the use of the brother's name without his consent or knowledge. And a wrong inflicted by brethren of our Rite upon brother Master Masons is a positive injury to the Rite itself and is also harmful to the proposition method which has been so eminently useful and successful in building up and strengthening the Rite.

But a close survey of the condition of the general Body of the Rite at the present time discloses most conclusively the fact that the Rite has suffered in very small degree indeed, and only in rare individual cases, from receiving into our midst the young Mason fresh from his Master's degree; that on the contrary

there is every reason to believe that great good has come to us from interesting and instructing brethren when the spirit of enthusiasm, engendered by the Master's degree, is still strong in their hearts. And there is also ample evidence that Scottish Rite Masons, after receiving the instruction imparted by the splendid philosophy and symbolism of our degrees, are better enabled to comprehend the inmost meaning of the Master Mason's degree and consequently become better and more loyal and often better attending Blue Lodge Masons.

In consideration of the reasons set forth above in favor of the reception of petitions and propositions of recently made Master Masons and for the further reason that our statutes not only do not forbid such reception of petitions and propositions, but on the contrary, seem, by the absence of prohibitory law, to encourage it, I am of the opinion that objection made to the Master of a Scottish Rite Body on the sole ground of too rapid advancement is not a valid one and should not be entertained by the Master nor should brethren of the Rite make such objection either to the Master or at the ballot box.

FUNERAL OBSERVANCES

There are many things done and said in Masonry for their esoteric significance alone; many things prescribed because at one time in the early days the actions were fitting and proper, and the best way of accomplishing a desired result under the conditions then prevailing. Neither the verbiage nor the ceremonial would be advocated if compiled today, and the adherence to the old way causes confusion, extra labor, defeats its ends, and does not conduce to large attendances to take part in it.

To no custom has so great a change come as to the manner of the burial of our dead. Except in a very few instances, the simple, the private, the family observance takes the place of the ostentatious, the elaborate, or the public observance. The wailing, the lengthy sermons, the drawing of warnings from fearful examples have given place to greater real mourning, but less display; simplicity and lack of ceremonial mark the progress of the gathering of the friends; flowers take the place of crape, the music is of the encouraging kind, and the talk, if any, is bright and hopeful; the silence is not that of woe, but of sympathy with respect and reverence; if there is a preacher in

attendance he has performed his part; everything that could be said, has been said. Then a band of men in more or less soiled white linen aprons, with some rods and some other paraphernalia, surround the coffin so that it is entirely hidden from the family and attendant friends who for a long time are obliged to look at the backs of these strange men and listen to a poorly arranged, lugubrious dissertation in which the principal idea is to urge the drawing of the mantle of charity around one who, according to the discourse, needed it badly. There is not a comforting phrase in it; it was written in the Jonathan Edwards days and grates on the sensibilities and shocks the nerves.

As a rule, in Minnesota, the lodge does not accompany the body to the cemetery, just the pall bearers, if any; the whole ceremonial is a mediaeval survival in a twentieth century setting, and not entirely creditable to our institution. I cannot find that it is any essential portion of our ritualistic ceremonies, and it has never been claimed to be even a landmark. It has been a matter of wonder to me for a very long time why some Grand Lodge does not get up an appropriate Masonic funeral observance, applicable to modern customs, and embodying the ideas of today concerning such.

I believe the brethren would turn out to a funeral with greater freedom than

at present, and in a large city, and a large lodge, the attendance problem is a very perplexing one, one which will not be solved until it is solved right and in accordance with the customs and ideas of today.

I find under "Notes and News," a compilation of paragraphical information which forms a part of the "New England Craftsman," that California has taken a step which will simplify the process without sacrificing one jot or tittle of its effectiveness or impressiveness. It is indicative of the growing idea amongst Masons to transact Masonic business in a business manner, and in this case to make its semi-public ceremonies operative in a common-sense method and conform to modern customs, by cutting off the needless portions of our ceremonies which have outgrown their usefulness or apparent meaning.

The Grand Lodge of California permits a lodge to be opened anywhere for the purpose of a Masonic burial without the necessity of a formal opening. Their law reads:

"To constitute burial with Masonic honors the funeral service authorized by the Grand Lodge must be used. The lodge may be opened in due form in the lodge room or the Master may call the members of his lodge together at the place designated for the funeral, there put on the proper regalia and conduct the funeral without the necessity of a formal opening of the lodge, in which case, the secretary will note in the minutes of the next stated meeting the fact that the funeral has been conducted by the lodge."

FREEDOM OF SPEECH

You show that you believe in free speech, that you do not believe there is any argument in throwing a brick or in smashing windows. The world is not going ahead by such action. We must keep free and open forums of truth, where truth will be analyzed from all points of view.

A man can adopt the religion which he chooses, and no church or state has any right to interfere. There should always be a separation of church and state. The basic principle of government cannot exist upon any such union.—*Governor M'Call, of Massachusetts, in an address delivered to a Methodist Conference in Boston, April 10, 1916, following the Haverhill riot on the night of the fourth.*

GENERAL MASONIC NEWS

COMING REUNION DATES

The Bodies of the Rite in the Valley of Washington, D. C., will hold meetings for the conferring of degrees every Tuesday evening during the winter. The twentieth degree will be conferred on January 23, 1917; the twenty-first on January 30; the twenty-fourth on February 6; the thirtieth degree on February 13; the thirty-first degree on February 27, and the thirty-second degree on March 6, 1917.

The San Francisco and the California Bodies of the Rite in San Francisco, Cal., hold their meetings, the former every Friday evening, and the latter every Wednesday evening.

The Bodies of the Rite in Seattle, Wash., hold their meetings every Tuesday evening.

During the months of February and March, 1917, the Scottish Rite Bodies in St. Paul, Minn., will hold meetings for the conferring of degrees every Wednesday evening.

The Bodies of the Rite in the Valley of Los Angeles, Cal., will confer the Thirty-first degree on January 19, and the Thirty-second degree on January 26, 1917.

The fifty-third reunion of Black Hills Consistory No. 3, and Coordinate Bodies of the Rite in the Valley of Deadwood, S. Dak., will be held January 22 to 26, 1917.

The Bodies of the Rite in South McAlester, Okla., will hold a reunion for conferring degrees on January 23, 24 and 25, 1917.

The reunion of the Bodies in Denver, Colo., will be held February 19 to 22, 1917.

Reunions will take place in the Masonic Temple at Cristobal, Canal Zone, on January 20 and 21, February 17 and 18, March 17 and 18, and April 21 and 22, 1917.

The Bodies of the Rite in the Valley of Chicago, Ill. (Northern Jurisdiction), hold their meetings every Thursday evening.

The Scottish Rite Bodies of Burlington, Vermont (Northern Jurisdiction), will hold their Mid-Winter Reunion January 25 and 26, 1917.

REUNION AT BOISE, IDAHO

We hear from the brethren of Boise, Idaho, that the fifteenth reunion of the Bodies of the Rite in that valley was a most enjoyable and successful one. Thirty-eight brethren received the degrees in the Lodge of Perfection, thirty-seven in the Chapter, thirty-three in the Council and thirty-seven in the Consistory. Their membership now is 373 in the Lodge, 343 in the Chapter, 323 in the Council and 317 in the Consistory.

FROM KANSAS CITY, MO.

In connection with the annual report of the Mason's Relief Committee of Kansas City, Mo., Brother Frank S. Land writes us under date of December 1 that on November 22 the committee gave a Charity Ball in Convention Hall and, from all indications, have raised a fund of \$2,000 or more to aid in the work of the coming year. Up to the date of the letter (December 15), the Employment Bureau had secured over 2,000 positions and was steadily going on.

THE FALL REUNION AT AUSTIN, TEX.

From the *Scottish Rite Messenger* of Austin, Tex., we learn that their fall reunion just closed was a complete success, both as to the number taking the degrees and in the manner of conferring the degrees, from the fourth to the thirty-second.

The number of candidates for the degrees was as follows: Lodge, 81; Chapter, 57; Council, 53; Consistory, 62; the total number taking the degrees being 121.

THE NEW GRAND MASTER OF MASONS IN MASSACHUSETTS

At the Masonic Temple in Boston, on the afternoon of December 14, 1916, Brother Leon M. Abbott was elected to succeed Brother Melvin M. Johnson as Grand Master of the Grand Lodge of Massachusetts. Brother Abbott is one of the most prominent Masons in the State, having served as Master of Columbian Lodge, District Deputy and Senior Grand Warden. He is a Past High Priest of St. Paul's Chapter, R. A. M., and a trustee of Boston Commandery. He is also a thirty-third degree Mason and an active member of the Supreme Council for the Northern Jurisdiction and Deputy of the same in Massachusetts. He is, moreover, the Provincial Grand Master in the United States of the Royal Order of Scotland.

A REMARKABLE COMMUNICATION

On the evening of December 30, 1915, in Parker Lodge No. 630, F. & A. M., of Parker City, Randolph County, Ind., there was held a most remarkable communication, the like of which has probably never been witnessed before in any Masonic jurisdiction in the world.

It was a special communication, called for the purpose of installing the officers of the lodge. When the hour for opening the lodge arrived, the Worshipful Master, Brother William H. Moulton, called Past Master Levi H. Karns to the East and requested him to assume the duties of Worshipful Master, and to fill all the other official positions with his six sons, all of whom were there present, assuring him that the regular officers would gladly surrender their places for that purpose.

Brother Karns thereupon appointed his sons to the vacant official positions, beginning with the oldest, as follows:

As Senior Warden, Brother Past Master Otis K. Karns, of Indianapolis, Ind., a member of Richmond Lodge No. 196, of Richmond, Ind.

As Junior Warden Brother Linus L. Karns, of Rock Island, Ill., a member of the lodge at that place.

As Treasurer, Brother Isaac T. Karns, a member of Parker Lodge, and residing in Parker City.

As Secretary, Brother Asa B. Karns, a member of Parker Lodge, but residing in Santa Ana, Cal.

As Senior Deacon, Brother Sidney F. Karns, a member of Parker Lodge, but residing in Richmond, Ind.

As Junior Deacon, Brother Grant A. Karns, a member of Parker Lodge, but residing in Omaha, Nebr.

Brother Levi Karns then opened the lodge on the Master Mason's degree, installed the officers elect for 1916 with full ceremony, and closed the Lodge.

Does any one know of a case that can come anywhere near being a parallel to this? If so, kindly let us know of it. We should like to place it upon record in the columns of *THE NEW AGE*.

A NEW MASONIC WEEKLY

The postman has laid upon our desk No. 1, Vol. 1, of the *Masonic Tribune*, a weekly paper, issued every Thursday by Sidney Smith and John H. Reid, editors and publishers, and of which Lura E. Brown Smith is associate and literary editor. The address of the new periodical is 4141 Fourteenth Avenue, Seattle, Wash.

We like the appearance of the new Masonic champion. It is neat in appearance, and its eight pages are filled with live matter. In its editorial salutation, among other things it has to say: "The main feature of the *Tribune* is that it is a Masonic newspaper and will in every issue strive to give in brief the news which will benefit and be of service to Masonry in general. Improvement will be made from issue to issue until every department and detail is perfected.

"Send us your ads., subscriptions and news and in return the publishers will print as good a newspaper as good hard work can produce."

That's the talk, brethren and sister, go on with the good work. It is an axiom that men and things never stand still—they either improve or they deteriorate and die; and if you never suffer the *Masonic Tribune* to fall below the

standard of its first issue it is bound to improve and therefore must succeed. Your promise of good hard work is the very thing to bring about the needed improvement. As to the rest of it, we believe it was Ralph Waldo Emerson who said something to the effect that if a man lived on the top of a high, steep hill and there made the best shoes in the world, humanity would make a beaten path to his door.

"AT THE FERRY"

We have had several inquiries concerning a poem with the above title, published in our issue for December last, and its author, Brother Charles Faustus Whaley. Brother Whaley is a Master Mason and also a Shriner; indeed, he is known as "The Poet Laureate of the Shrinedom of North America." He has written and published a small book of poems called "The Confessions of a Master Mason," several extracts from which we have published from time to time in the *NEW AGE*. Brother Whaley's address is 913 First Avenue, West Seattle, Washington.

A DECLARATION OF THE GRAND LODGE OF INDIANA

In 1915 the Grand Lodge of Indiana adopted a declaration of purposes which we here reprint, and which we commend to all Masons everywhere. It is stated that the declaration was adopted for two reasons: (1) In order that candidates might definitely know just what Indiana Masonry is driving at; and (2) That the Grand Lodge might begin a comprehensive analysis for its "Study Side of Masonry" and develop a well-balanced course of instruction.

The declaration sets forth that, "The purpose of speculative Masonry is to raise the personal efficiency of the individual Master Mason by organized influences: (1) Mentally (in line with Preston); (2) Morally (in line with Krause); (3) Spiritually (in line with Oliver); and (4) Physically (in line with physical preparedness both before and

after initiation in the interest of self, home and country.)"

And all this is to be done in order that the Master Mason may better discharge his full and positive duty to God, his country, his neighbor and himself; and, under this latter head, eliminate all waste of time, energy, money and opportunity.

There you are, brethren—that seems to us to be a good deal of all right.

FAITHFUL SERVICES REWARDED

Brethren of the Rite who happen to know our Brother David C. Chase, 32°, of Payette, Idaho, will be interested in the following, clipped from the *Payette Enterprise* of November 30, 1916:

Immediately following the impressive ceremonies of installing the newly elected officers of the Royal Arch Chapter of Masons Tuesday night, there was a little ceremonial not a part of the usual program, nevertheless one to be happily remembered. It was at the conclusion of the usual ritualistic rites that inducted into office the faithful and efficient Secretary, D. C. Chase, for his eleventh term, when most unexpectedly to him Past High Priest Albert White, in words appropriate to the occasion, presented him with a strikingly handsome watch charm, emblematic in its unique design of the various degrees of Masonry, as a slight token of the Chapter's appreciation of his long and faithful services as secretary. Mr. Chase has served as Grand Master of Idaho Masons and has received other honors at the hands of his brethren, but this is said to have been the first time he was ever the victim of a conspiracy that completely put him to the bad as a speech-maker. A banquet which was attended by a goodly number of the fraternal members was a happy climax to the social side of the occasion. Mr. Chase is proudly wearing his new adornment, which is certainly "a thing of beauty," and one that will doubtless be "a joy forever" to its possessor.

A MASONIC LODGE— SOMEWHERE IN FRANCE

In *The Freemason*, (London), of November 4, 1916 we read: "An officer of the 16th Royal Irish Rifles, in a letter to a friend at Lurgan, gives an interesting account of a meeting held at the front under the auspices of a lodge under the Irish Constitution, which was established in Lurgan when the battalion was being formed there. In

the letter he writes: "The Regimental Masonic Lodge of the pioneers held two successful meetings in a large two-storied farmhouse within their billeting area, and only a couple of miles from the Boche front line. The building had been shelled a short time previously, and not a whole pane of glass remained in the house. This, however, was soon remedied, and did not interfere with the business of the meeting, which was transacted to the music of big-gun fire, the hum of aeroplanes, and the bursting of Hun shells. It is, perhaps, the first time that Masonic brethren had to meet in lodge fully armed, and equipped with gas helmets, as some of the members had to do on this occasion. A good many visiting brethren availed themselves of the opportunity of meeting under these unique circumstances, some coming long distances to do so."

A BATTLE LODGE OF FREEMASONS

We are indebted to Brother Frederick C. von Rosenberg, 32°, of Austin, Tex., for the following translation of an article in a German paper:

"According to an account by Paul Fisher appearing in the *Illustrated Monthly* 'Out of the Eastlands,' published by Oskar Enlitz at Lissa, Prussia, a number of members of German Masonic lodges who at that time were attached to the German general government of Warsaw as officers, doctors, officials, or engaged in other German work, organized, at the end of last year, in the old Polish capital, a Battle Lodge,

founded upon the laws of the Grand Lodge of Prussia named for "Friendship," which, like the two other old Prussian Grand Lodges, is under the protection of Prince Friederich Leopold of Prussia. The new lodge was consecrated and opened with full ceremony in the presence of the Grand Master from Berlin."

A REMARKABLE RECORD

Brother John B. Nicklin, of Chattanooga, Tenn., during the last fifty years has not missed a single session of the Royal Arch Chapter of which he is a member. At a meeting of the Chapter (Hamilton Chapter, R. A. M.) held on the evening of Tuesday, December 12, 1916, admiring friends presented him with fifty gold dollars, one for each year of his remarkable faithfulness.

HELP, BRETHREN!

Again the increasing popularity of the NEW AGE MAGAZINE is forcibly demonstrated. We are in receipt of a number of requests to be supplied with copies of the NEW AGE for June, 1916, and our supply of that issue is completely exhausted. If any of the brethren have copies of the June number for that year which they do not care to preserve for themselves, they will confer a very great favor by forwarding the same to the Secretary General, Brother John H. Cowles, at the House of the Temple, Sixteenth and S Streets N.W., Washington, D. C. Popularity has its burdens, but we like it!

RELIGIOUS LIBERTY

There is not complete religious liberty where any one sect is favored by the State and given an advantage by law over other sects. Whatever establishes a distinction against one class or sect is, to the extent to which the distinction operates unfavorably, a persecution, and, if based on religious grounds, a religious persecution. The extent of the discrimination is not material to the principle. It is enough that it creates an inequality of right or privilege.—*Judge Thomas M. Cooley.*

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MAGAZINE



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BRONZE WINDOW SCREEN, HOUSE OF THE TEMPLE

The New Age

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THE GLAMOUR OF THE MISSIONS

BY CYRUS FIELD WILLARD, 32°

ALL over the West and Southwest, and particularly in California, we hear much of the wonderful self-sacrifice and devotion of the mission fathers of the Roman Catholic church who established the old missions in California, Arizona and New Mexico and, as their panegyrists claim, "brought the blessings of civilization and Christianity to the poor Indian."

Much has been written of these old days and a glamour of enchantment has been thrown around reality and the facts in the case by the agents of the Roman Catholic church, conscious or unconscious, who have sung without ceasing the virtues of "Father" Junipero Serra and the other mission fathers (?).

This has been taken up by the hotel keepers and others who live on the tourist crop of California and the West, until people have come to believe fiction to be fact.

In Santa Barbara the street railway exploits the Santa Barbara Mission in order to get the nickels from the tourists who go there to see it.

In San Diego the street railroad exploits the twin legend of Ramona and one of its lines bears the sign, "Ramona's Home."

As Ramona was the imaginary heroine of Helen Hunt Jackson's novel of that name and only existed in the brain of the novelist, and as she is a part of the mission system, it can be seen to what

lengths commercialism will go. Then likewise the Santa Fe Railroad (which used to be called "Atchison" in Boston) is exploiting the missions in its advertising with cuts and word paintings as to the romance of the good old days of the missions.

Romances and romancing have characterized the attempt to gloss over the early history of the missions which were surrounded with bloodshed and enslavement of the Indians to whom the "blessings of civilization and Christianity" were brought by these same mission "fathers" (?).

But the time has come to throw off this glamour which the agents of the Roman Catholic church (who are not always Catholics, by the way) and commercialism in various forms have combined to throw over the minds of the American people and seek in the unvarnished history of the past for the real condition of affairs which brought about the degradation and enslavement of the Indians of the New World, together with the wholesale murder and obliteration of entire tribes, making the treatment of the Indians of the Atlantic seaboard by the English settlers seem like philanthropy by comparison.

Spain and the Spanish Roman Catholic missionary orders domiciled and centering in the City of Mexico were the principal factors in establishing the missions of the Southwest of this

country and in California, and the history of the same must be traced back to the City of Mexico and from there to Hispaniola or Hayti, as it is known today, where Columbus established his first colony and where the first missions were established.

What do we now find in that island of hatred and revolution, whose negro population was brought over at the instigation of Las Casas, the Roman Catholic bishop of Chiapa, who founded that negro slavery in the Western Hemisphere which cost the United States the agony of a civil war with loss of millions of lives and treasure to suppress.

Whether we call it Providence, Fate, Nemesis, or Karma, or whatever name one may call that power which guides human affairs, yet it is a curious fact that the negro slaves brought over to Hispaniola not only revolted and killed their masters and drove out the Spaniards and French, but even changed the name of the island until today there is hardly anything to show where Spain's first colony existed, not even the name.

Within two short years after Hispaniola was settled by Columbus, according to the Encyclopedia Britannica in its article on "Columbus," "five shiploads of Indians were sent off to Seville, Spain, on June 24, 1495, to be sold as slaves, and a tribute was imposed on their fellows which must be looked upon as the origin of that system of *repartimientos* or *encomienda* which was afterwards to work such cruel mischief among the conquered."

But the Roman Catholic "fathers" (?) then, as they do now, pretended to come as friends and spiritual advisers until they got the power, and the various mission orders followed the same crafty line of procedure.

Later on when Columbus returned to Hayti, where his principal settlement of, Isabella was, he found that, in order to quell a revolt against his rule, he had to grant such of the opposition chief's followers as chose to remain in the island, *repartimientos* of land and labor; in other words, land and Indian slaves to work them.

The missions were planted in Hispaniola or Hayti by the Benedictine mission fathers, who made such fine rum under the name of Benedictine cordial, and soon we find them owning vast landed properties and buildings, exempt of course from taxation, as they are today in the United States, and run as money-making institutions like the distillery above mentioned, without much concern as to the physical well-being or health of those under the charge of the grasping "fathers."

"Twelve missionaries accompanied the expedition under the orders of Bernard Buil, a Benedictine friar," says the same authority, referring to the second expedition of Columbus in 1493, when they landed in Hayti and soon after were given *repartimientos* of land and labor.

In other words so many Indian slaves were allotted the gentle mission fathers of Hispaniola who brought the "blessings of civilization and Christianity to the poor Indians," by Columbus, thus compelling them to work in the mines and fields of the missions as they did in California, driven on by the lash so that a million of these Indians, recipients of such blessings, died from a surfeit of these "blessings of civilization and Christianity" brought to them by the mission fathers, in the short period of fifteen years.

In 1508, or fifteen years after the landing of the mission fathers in Hispaniola or Hayti, the Spaniards, finding the Indians dying off at a frightful rate, unable to stand the terrific tasks imposed on them by their cruel masters, among whom were the mission fathers, at the suggestion of Las Casas, Roman Catholic bishop of Chiapa—the "good Las Casas," as he is called—imported negro slaves from Guinea and laid the foundation of that negro slavery which was to cost us such terrible sacrifices of blood and treasure to eradicate.

Thus the good padres who brought the "blessings of civilization" to the poor Indian also were responsible for those two blots on civilization, negro slavery and the *repartimiento* or *peon*

system which existed in Mexico until recent years, bolstered up by all the authority of the Roman Catholic hierarchy who are plotting and scheming against Carranza in Washington today.

In speaking of the Spanish system in America under the heading of "America" the same generally accepted authority, noted for its impartiality, says:

"Lastly the clergy who were numerous and rich possessed great influence among a superstitious people.

"The vices naturally inherent in this colonial system existed in full force in the Spanish-American possessions. There was tolerable security for all classes except the miserable Indians, who were regarded and treated primarily as beasts of burden, out of whose toil and suffering a provision as ample as possible was to be extracted; first, to supply the wants of the royal treasury and next, to satisfy the cupidity of a shoal of do-nothing public officials and PRIESTS."

These were undoubtedly some of the "blessings of civilization and Christianity" brought by the "good (?) padres" to the poor Indians. These phrases are the usual stock in trade of their panegyrists and this theme is used over and over again *ad nauseam*.

"The Indians after the conquest were at first slaves" (says the same authority in describing conditions in Mexico and Peru) "they paid a capitation tax to the crown and their labor was entirely at the disposal of their lord" (another "blessing of civilization). "This system was modified from time to time, but all the changes introduced down to the revolution" (against Spain) "did not relieve them from the state of vassalage." Slaves of the soil like these must indeed have been thankful for the "blessings of civilization and Christianity" brought by the "good padres" as the frequent revolutions testify. In this connection it may be well to say that if one wishes to understand the causes of the frequent revolutions that have racked the South American states and those of the other parts of Latin America, all that is

necessary is to search for those causes in the endeavors of the people to free themselves from the ecclesiastical tyranny and the endeavor of that ecclesiastical hierarchy to hold the people in spiritual, mental and physical slavery.

"They still continued liable to the performance of compulsory labor, to continue our quotation, under the orders of persons against whom they had no protection." (This included the females.)

"The Memoir of Ulloa, long buried amidst the Spanish archives, with various other documents published since the revolution" (against Spanish rule) "depicts acts of extortion, perfidy, cruelty and oppression practiced upon the Indians which have rarely been paralleled."

While it has been possible to gloss over many of these events, the butcheries of the Spaniards in Mexico and Peru, where the poor Indians were the victims, were so enormous that history cannot be silent as to the manner in which the "blessings of civilization and Christianity" were brought to these poor people.

In those days California was a part of Mexico, and it may be said that the people who set out from the capital of Mexico and established the chain of missions stretching out from that city in one long unbroken thread were different, and it was only the civilian and the soldier who did these things and inflicted such miseries, while the "good padres" like "Father" Junipero Serra would not stoop to such acts.

If we look at things as they existed then and judge them by the conditions that existed in the city of Mexico before the revolution of Madero it is very unlikely that the barefooted Franciscan friars who founded these missions in California 150 years ago were any better or any cleaner or any different from the swarm of dirty, barefooted vermin-infested friars who thronged Mexico City when Diaz in his dotage allowed himself to be guided to his ruin by his *religieuse* of a wife dominated by the Roman Catholic hierarchy which had

foisted her upon the unsuspecting old man, Mason though he was and expert as he should have been in the wiles of that ecclesiastical political machine, whose proudest motto is "*Sempre idem.*"

Anyone who has traveled in Lower California as the writer has and seen the old missions in all their dirt and squalidness can have but little doubt as to the fact that the conditions existing when the missions were founded were, if anything, worse rather than better than they are today. To him who has seen such there is but little glamour remaining as to what were the actual conditions of things which existed at that time.

As to the purity of motive of the "good padres" let us see what this same unbiased authority, the Encyclopedia Britannica, has to say in the same article:

"Men rose to affluence without salaries and *the priests rivaled the laymen in the art of extracting money from those they ought to have protected.*"

How the "good padres" must have enjoyed bringing "the blessings of civilization and Christianity," and being well paid for so doing.

After Cortez discovered California in 1537, for more than two centuries nothing much is recorded or at least handed down to us that details any successful attempt to colonize what is now the State of California, although there are legends that Spanish miners mined in what is now San Diego County off and on for more than a century before the Franciscans came.

It is generally accepted now that some Franciscan friars or "padres" (Spanish for "fathers") came overland to what is now the hustling modern Anglo-Saxon city of San Diego, Cal., on April 11, 1769, and there were joined in July of that year by "Father" Junipero Serra, who came up from lower California and thus did not found the city of San Diego at all as is claimed by his fullsome advocates and admirers.

While it has generally been claimed that Serra acted with the other Franciscan fathers at the mission of San Diego under the authority of the Order

of St. Francis of the Convent of San Fernando of the city of Mexico and established missions to the number of twenty-one up and down the coast as far north as San Francisco, and from which convent as the central authority they brought the *repartimiento* or *peon* system, yet recent historical documents have shown that this central authority was opposed to carrying the blessings of civilization and Christianity and all the other blessings therein included to what is now California. It was only the insistence of the Spanish civil and military officer, Galvez, which forced Junipero Serra and his companions to go forward and do the things for which they are now given credit which does not belong to them, and against the disapproval of their superiors in the convent.

"The Indians were brought under control and made to serve as laborers," says the same authority in describing the settlement of California. These were the blessings of civilization.

However, the Indians did not take kindly to these blessings as several times they revolted and massacred many of the dispensers of "civilization and Christianity," the debauching of the women by the Spaniards being not the least of the causes bringing about these revolts.

It is curious how the blessings brought by "dear Father Junipero" were unappreciated by "Lo, the poor Indian whose untutored mind," etc.

Even W. E. Smythe, in his alleged "History of San Diego," page 64, is constrained to admit, in spite of his being one of the foremost panegyrists of "Father" Serra and leading manufacturers of unsubstantial glamour in regard to the missions, that the Indians got the worst of it, for he says:

"But there are many impartial observers who regarded their condition as no better than slavery." Which it was.

Alfred Robinson, in his fascinating book "Life in California," who was a contemporary of the missions and saw them as they were without the glamour of the pseudo romance of later days, said:

"It is not unusual to see numbers of them driven along by the *alcaldes* and under the whip's lash forced to the very door of the sanctuary." Forced as slaves to accept, under the lash of the whip, the blessings of civilization and Christianity from the "good *padres*."

"The condition of these Indians," adds Mr. Robinson, "is miserable indeed, and it is not to be wondered at that they attempt to escape from the severity of the religious discipline of the missions. They are pursued and generally taken, when they are flogged and an iron clog is fastened to their legs serving as additional punishment and a warning to the others."

But Mr. Smythe in the midst of his rhapsodies over the missions is forced to recognize a few economic facts as he says on the same page:

"Nevertheless the fair-minded student will not forget that while they were saving souls they were organizing a mass of cheap labor which worked for the enrichment of the Franciscans. In other words their duty and interest happened to be the same."

This should be enough to serve as an antidote for all the glamour of unreal romance that he and others of his ilk have endeavored to throw over the actual conditions surrounding the days of the missions, and convicts him out of his own mouth as to the nature of the blessing which the "good *padres*" brought to the poor Indians.

From the date of 1769, when the first mission was established in California at San Diego, up to 1846, when they came under the dominion of the United States Government, the missions were mainly big, wealthy, commercial establishments, growing wealthier all the time on the slave labor of the Indians in field and mines and rich in enormous herds of cattle, sheep, hogs and horses. They brought only eighteen head of cattle, yet in 1830 the one mission of San Diego owned over 15,000 head of cattle, 20,000 head of sheep, thousands of hogs and so many horses that they had to kill them off.

Their enormous accumulated wealth gave them great power and they acted

as storekeepers and bankers for the surrounding country.

It was the cupidity and greed of the "good *padres*" who owned these enormous herds which they had accumulated in "carrying the blessings of civilization and Christianity to the poor Indian" which encouraged the Yankee skippers to sail from Boston around the Horn to San Diego, Monterey and other places to buy from the *padres* the cargoes of hides, leather, wool and tallow which the enormous herds of the missions furnished and which were taken back to Massachusetts as related by Richard Henry Dana's celebrated book, "Two Years before the Mast."

But when Mexico and the Mexicans achieved their independence from Spain in 1821, many of their leaders were, like Benito Juarez, full-blooded Indians who had centuries of injustice to avenge and untold wrongs to rectify. The change was not felt in California till 1822, and not until the Act of Secularization was passed in 1833-1834 did the full work begin of removing these menaces to the security of the State which we are blindly allowing to grow up in the United States.

They immediately took steps to curb the power of the missions and relieve their victims from involuntary servitude, while in many cases taking away the blood-wrung property of the "good *padres*" and escheating it to the State.

So by the time all that vast stretch of territory from Texas to the Oregon border passed into the hands of the United States as one result of the war of 1845, the power of the missions, luckily, had been broken by the Mexicans themselves, who knew full well and most bitterly and better than we can, since they are nominally 99 per cent Roman Catholics, how beneficent the rule of the "good *padres*" has been in the past 300 years and how much education and happiness they gave with the other "blessings of civilization and Christianity" brought by Junipero Serra and the *tutti quanti* of Franciscan, Benedictine, Dominican and Jesuit

"fathers" (?), Cortez, Pizarro, and all that crowd of butchers and slave-drivers.

In the remarkable "History of America," by S. G. Goodrich ("Peter Parley"), written before the Society of Jesus—which now exists in such numbers in the United States—began their insidious and crafty work of emasculating history and forcing the publishers of school histories by threat of the boycott to minimize or omit altogether all references to the cruel and blood-thirsty work of the Roman Catholic Church in America, many thrilling descriptions are given of the manner in which the natives of Hispaniola, Mexico, and Peru were butchered at the instigation of the "good padres."

In speaking of the depopulation of Hispaniola of its Indian tribes, he says:

"The men perished in the mines and the women in the fields which they cultivated with their feeble hands. No intercourse passed between the sexes except by stealth. Their constitutions, already exhausted by excessive labor, was still further impaired by an unwholesome and scanty diet.

"The fathers either swallowed poison or hanged themselves on the trees under which they had just seen their wives or children expire. Thus wasted away, the whole nation became extinct, and in a few short years the unfortunate islanders of the West Indies were swept from the face of the earth, scarcely leaving a trace of their existence behind them."

It was the same system in Mexico as in Hispaniola, and California was then a part of Mexico, for the author says on page 83:

"As soon as the Castilians had conquered Mexico, they divided the best lands among themselves. They reduced to slavery the people who had cleared them and condemned them to labors incompatible with their constitutions and repugnant to their habits. This system of oppression created general insurrections. They were the effect of desperation alone and ended to the disadvantage of the unfortunate Mexicans."

"An infuriated conqueror with fire and sword in hand passed with extra rapidity from one extremity of the empire to the other, and left in all parts memorable traces of vengeance, the details of which would make the firmest heart shudder."

It was Vincent de Valverde, a Dominican padre, who exhorted the soldiers of Pizarro to treacherously slay the Peruvians when peaceably assembled, which they did, sparing only the unfortunate Inca, Atahualpa, whom they saved for the enormous ransom of gold which he provided, only to be tricked, defrauded and murdered in the end.

In speaking of the general system of government of Spanish America, Goodrich says on page 129:

"As a further check upon both" (population and industry), "the Catholic religion, under the same form as in Spain, was established here with its full train of archbishops, bishops, deans and other dignitaries exacting a tenth out of the produce of the planter."

In speaking of Brazil and the Portuguese he gives on page 153 a good picture of the padres in that country which is likewise a picture of the best side of life in California under the mission fathers:

"Some missionaries, mostly Jesuits, were entrusted with the temporal and spiritual government of the new communities. These ecclesiastics, according to the best information, were absolute tyrants; such as retained any sentiments of moderation or humanity kept these little societies in a state of perpetual infancy. They neither improved their understanding nor their industry beyond a certain extent."

The history of all the Spanish colonies was the same. On page 173 he says: "While we deplore the cruelties which blotted out a whole race of men from the face of the earth, our regrets are augmented by the contemplation of another evil which grew out of this calamity, the introduction of negro slavery into America."

He then goes into details as to the proposal of Las Casas, the Roman

Catholic bishop of Chiapa referred to above, and the action of Cardinal Ximenes and the Council of Spain approving his suggestion to import negro slaves to take the place of the Indian slaves, practically extinct, which was one of the "blessings of civilization" undoubtedly so often referred to by the panegyrists of the "good (?) padres" as being furnished by them to the poor Indian.

While much credit in furtherance of this premeditated glamour has been given to "Father" Junipero Serra, now comes the University of California through Herbert I. Priestley, of the Bancroft Library of Pacific Coast History of that institution and says that the glory of achieving the settlement of California belongs to Jose de Galvez, visitor general of New Spain from 1765 to 1771, and not to Junipero Serra at all. In an important volume just issued by this university in its publications on history, Mr. Priestley goes into the matter in great detail, but it is only necessary to give brief résumé of what he says:

"First establishing a naval base at San Blas on the Mexican mainland, Galvez held a junta there and decided to make a voyage to San Diego and Monterey by two new brigantines, the *San Carlos* and the *San Antonio*, and the sending of a land expedition to take possession of Monterey and build a presidio there." This was decided, as shown in a letter of May 20, 1768, on account of the fact that the Russians, having occupied Alaska, were working down the coast toward what is now San Francisco.

Galvez was convinced that a Monterey expedition would add a rich domain which would not only increase the vast area but the riches and revenues of New Spain which was then the official designation of Mexico and California.

Space will not warrant going much into detail in regard to this recent addition to history, but it shows the Convent of San Fernando in Mexico City much opposed to the extension of the missions, but Galvez insisted and

restored Junipero Serra to control of the missions in Lower California, of which he had been deprived by Gaspar de Portola's soldiers.

The regulations applying to building at the mission of Loreto in Lower California were the same as used later in Upper California. The Indians at Loreto were to construct from forty to fifty houses, and while building the town the Indians were to receive no wages. The laws as recorded provided for tribute to be paid by the Indians as a part of the *repartimiento* or *encomienda* system.

This account of the American career of the great Spanish minister, Galvez, afterwards a grandee of Spain, is the fifth volume of the important series of the University of California Publications on History. A wealth of new material has been found concerning the history of California and the Southwest. Another important volume in this series is the "Studies in Spanish Colonial History and Administration," written by Herbert Eugene Bolton, now professor of American history in the University of California, in which Prof. Bolton points out the true nature of the missions.

He shows that while from the standpoint of the church the principal work of the mission fathers was supposed to be to spread Christianity, yet the missions were agencies of the State and were protected by the strong arm of the military power of the State.

Even William E. Smythe in his "History of San Diego," which, as before stated, is largely devoted to rhapsodizing over Father Junipero Serra and the work of the "good" mission fathers, is obliged to admit, after claiming all the glory for Junipero, that it was due to the brains of Galvez that what is now California was settled, for he says on page 39:

"In October, 1768, the two leaders met at Santa Ana, Mexico, to develop their plans in detail. *It seems clear that Galvez was the master mind at the conference*, but that the priest assented heartily to all his suggestions."

Then in a letter from Serra to another priest by the name of Palou and printed

in full in this history, bearing date of July 3, 1769, Serra states that he arrived the day before yesterday and where he found those who had set out before him, including Fathers Viscaino, Crespi, Parro and Gomez.

Then why the attempt to magnify "Father" Junipero Serra, made all through Smythe's so-called history, when he was not the first to arrive at the mission of San Diego, and it was not his brains who planned it or the other missions up and down the coast, but those of Galvez.

The Indians were found in immense numbers there, but they soon disappeared, leaving only a small remnant all of whom carry a certain amount of mixed Spanish blood. What caused them to disappear?

Enough has been said, however, to show that the same system, "*Semper idem*," governed the treatment of the Indians from Hispaniola to Brazil and from Mexico to California.

In each and every case, the poor Indians were the recipients of such "blessings of civilization and Christianity" from the hands of the mission "fathers"—many of whose lives were such as literally to entitle them to that title—as either reduced them to slavery or swept them away in swarms like flies to unknown and bloody graves.

If the glamour caused by the agents of the Roman Catholic Church, and

fostered by the commercialism which sees a profit in so doing and by the unthinking who are given to romance and sickly sentimentality, can be dissipated in the minds of a few by these historical references, then the work of writing this will not have been in vain.

The humbug and romancing that have been used to make the padres of 1769 glorified and different from those of, say 1899, as seen by those now living in Mexico City, will have been wasted if the Masons at large will awake to the fact that there is no difference, and one was as opposed as the other, not only to cleanliness of person, but also to freedom of thought, freedom of conscience and freedom of speech, free press and free public schools, all of which Masonry stands for and the mission fathers opposed. It is because Masonry does stand for freedom that the Roman Catholic hierarchy in the United States fights Masonry every minute of the day for they would have the people forget the history of the past. As Masons we must not forget that they would bring again the same spiritual and physical slavery in America that they gave the Indians, and it is necessary that articles like this should be written to show the brethren what were the real conditions surrounding their missions and other early institutions.

OUR PRAYER

When the world is on fire
And the people are mad,
Protect us, O God,
In this place you have made
As a refuge for all
Who believe—that kingdoms must fall.

When the world is on fire
And the people are mad,
When kingdoms are crumbling
And the children afraid,
Give us vision to see
Of the future—the key.

—Pehr A. Lignell, 32°.

HISTORY REPEATING ITSELF AND MASONRY SURVIVES

BY E. L. C. WARD

HISTORY doubtless began with monarchies, though they were confined to the family or the tribe. The game was in strifes and the victors soon became the kings, princes and potentates, mostly of warriors. This doubtless continued for very many years, and, regardless of the antiquity of Masonry, it was doubtless the first real democratic institution, where all were free and equal, and by which the monarchical idea was first overthrown.

Little as we think it, the life and teachings of Jesus were along the same lines, for the abolition of many kings and gods and the unification of all gods and dominators into one God, the Grand Master of the Universe.

Regardless of antiquities and adoptions, it is interesting to follow the thread of Masonry through it all, and to note its growth and influence. It had no creed, and yet its principles have triumphed above creeds and dogmas, as that of the enthronement of common man gradually asserted itself; and in the same ratio did the false claims of divine right in kings, potentates and monarchies lose their places. After all, the principles involved were the same as those taught by Christ, the first democrat, and are the ones that go on from victory to victory as the world grows older.

For the purposes of the Masonic student it is needless to go very far back into history, for the past century will furnish him with all the testimony needed. The incidents will convince him that there was, and still is, more to link our order with the handiwork of the Grand Master than all the kings and potentates on earth can show. Its work has been silent, and yet it has followed the teachings of Christ, in harmony with the principles of Holy

Religion, and has labored for the uplift of humanity everywhere.

Let us start from Napoleon who, in spite of his wonderful powers and best right to claim it, made no claim to divine right. Whatever may have been his merits or shortcomings, his conceded benefactions to mankind were his victories in behalf of common humanity. He was not a Mason, and yet his battles and contentions were in line with the principles of Masonry in the emancipation of the human family along the lines of freedom of the press and of thought. And, aside from frivolous hero-worship, the world today is his debtor for many benefactions that have followed in his mighty wake.

Note the rebound. No sooner was he caged at St. Helena then there was seen the mailed hand of the only organization that ever attempted to strangle Masonry by the promulgation of a Bull against it; and with it the so-called "Holy Alliance," that was meant to be its executioner. And this came from the same sources and from the same countries that are today reaping their aftermath in the present war that convulses Europe.

Noting the alarm, and knowing the direction of the shaft, James Monroe, then President of this republic, which had been built up in order to escape the inevitable maelstroms that were bound to follow in the wake of "Divine Right" in Europe, hoisted the flag of warning, and set up the Monroe Doctrine: "So far, but no further."

History has not recorded, nor has the world ever known, the cost in blood and trouble that this voice of the Republic and of Masonry has saved to humanity. But did it stop here? No. Again in defiance, in 1822, came the treaty at Verona, "Additions to the treaty of the Holy Alliance," "To put

an end to the system of representative governments."

By whom was this signed?—Austria, France, Prussia and Russia; the very countries that are today reaping their reward in the bloodiest and most causeless war the world has ever seen. Not signed by the Pope? No. Not directed at the Masons? No. The Pope's edict had already gone forth, and exists today, in a Bull, with Masonry as the object of his condemnation.

Can you not, then, see the real causes of the European war, and the parts this country and our order have innocently played in it? Can there be any other end than the continued triumph of "representative government" and the attendant blessings of Masonry in clearing the skies of troublous eclipses by monarchies and by the union of Church and State?

A hundred years is but a short time in the history of Masonry, and in that of the world's armageddons for the emancipation of common humanity. Both causes have gone on with increased momentum under the multiplied blessings of Deity; and during that time, France has sent her LaFayette to help establish a popular form of government in this country. She has also repudiated her acts in the "Holy Alliance;" also she has repudiated Rome. England is a republic in all but name, Russia has withdrawn her distorted vows, while the Roman is fast becoming a rival to the Jew as a "scattered people." And, as said by Fawkes: "The thunderbolts of the Catholic Church, which once terrified kings, today excite no more than a modified fear in peasants."

How history does repeat itself, and how Masonry does withstand the tests of time, all the while becoming more powerful and more helpful to God and man. How harmless are the shafts that come, apparently, from political fanaticism, rather than from any branch of holy religion as taught by the Golden Rule.

In this armageddon of the ages, the one planned by Christ and since continued by the Masons and other allied

agencies, many of the churches have been almost silent spectators. Concerning it, nations have been divided, and yet they have gradually righted themselves until it is now becoming apparent to the student in history that the former claim of "Divine Right" will soon be as obsolete as the mastodon that has left his skeleton amid the fossils of the past.

Masonry maintains that men are the sons and daughters of a Heavenly Father, by whatsoever name called. As children of this King, they are severally endowed with His glorious qualities and inheritances. Further than this, who dares to transgress upon the holy precincts of infinity? On what authority, pray, do any dare the claim, or put forth the pretense? Fie! Regardless of nations or men, Masonry recognizes but one Grand Master, without whose altar and word no lodge could have had either birth or existence on the face of the earth.

Is there reason, then, that the profane as well as the Craft have flocked to its age-tried standard and practically all the world has come to it in the cause of real Divine Right and world betterment?

Internationally, it knows no creed or country. It is the only neutral institution and is as large as all nations; and includes the here and the hereafter.

Can we wonder, then, that it has withstood the ignominies of the past, and has always been in the forefront in charity and good deeds, often repeating the prayer of the Master, saying: "Father, forgive them, for they know not what they do?"

Be the ends of the European war what they may, Masonry has nothing to shun or fear. The murder and usurpation of Madero made Masonry stronger in Mexico. The war in Europe is but the fruit of antagonism to principles that are bound to triumph. Why worry, then, and wonder at the part played by instruments of the Grand Master? Rather let us rejoice and be glad, for,

"God is His own interpreter,
And He will make it plain."

FREEMASONRY IN PORTUGAL

By G. W. BAIRD, 33° HON., P. G. M. of D. C.

THE *Tableau-général* of the Grand Orient of Lusitania, dated at Lisbon, eleventh of August, 1916, is the first Masonic literature which has come to us, for many years, from poetic Portugal.

The writer was made a Mason in that Orient in 1867, when Count de Paraty was Grand Master, and when Don Fernando, the Prince Consort, was a Mason and gave his moral support to the institution. At that time the Jesuits, who had been banished, were sneaking back but had not yet become active.

Though the laws of the kingdom made it a penal offense to be a Freemason, the law was inert, probably because there were no sleuths to formulate charges against it.

The members of the lodges never went in groups to their communications, but singly, or in pairs, and lighted themselves up the long flights of stairs by a little "roulino" (a slender wax taper), which they lighted at a feeble gas jet at the door; and they left the building with the same caution. On inquiry as to the cause of this precaution, I learned it was because of the existing law, the aggression of the priests and the force of habit.

The writer dimitted from that lodge when returning to the United States, but, on visiting Lisbon, ten years later, could find no lodge whatever—even to visit. The treasurer of our lodge (Mr. A. P. Rego, whose tailoring establishment was on the Caes de Sodre) said the lodges had been broken up, books captured, etc., on information of the priests. Fortunately the names of the members were recorded only in the key, for, on the lodge books, only the *sobriquet* was recorded, and these nicknames were always of dead men. The writer's *sobriquet* was Andrew Jackson.

This is not peculiar to Portugal; the same is done in Mexico and in other papalized countries.

But from the "tableau" we have just received it seems evident that some lodges must have met secretly, as some did in Christian New England during the "Morgan excitement."

In 1910 a revolution in Portugal changed that limited monarchy to a republic, and in the new constitution the penalty for the crime of being a member of the Masonic fraternity was omitted, and the wording is such as to make conflicting acts void; and at once Masons were heard of. The writer suspected that one or more brethren must have had a hand in that diplomacy, and this "tableau" seems to confirm it.

When the republic of Portugal was proclaimed, it asked formal recognition of the great republic of the United States as well as of those of South and Central America, and of the empires of Europe, but the United States has never given that formal recognition, though the United States consuls have been instructed to "do business" with the Portuguese, which is a tacit recognition.

We read, in the newspapers of that time, that His Eminence Cardinal Gibbons deprecated the Republic of Portugal as "interfering with the rights of the Pope," which seems to have been justified by authority from Rome.

It will be found in the life of Pope Constantine that the triple crown of "his holiness," the pope, is adorned by three golden bands, surmounted by a cross resting on a globe. It is in the form of a mitre or beehive. It is symbolical of the three prerogatives of the papacy as expressed in the ritual of the coronation:

"The pope is (1) the father of princes, (2) the ruler of the Christian world, and, (3) the vicar of Jesus Christ."

Each of these prerogatives is represented by a crown.

"On one side of the catafalque of

Pius X, when his solemn service was chanted in the Sistine Chapel, was the following inscription, which we give both in Latin and in English, as found in the *Catholic Standard and Times* of October 10, 1914.

Vindex religionis	Defender of religion
legem de	He repudiated
civitatis ab	The Law
Ecclesia scindendis	of separation of
repudiavit.	Church and State."

"So it appears that one of the noted acts of Pius X was the issuing of an encyclical letter in which he declared the law separating Church and State in Portugal null and void, and interfering with the rights of the Church.

"The present Grand Master in Portugal is Dr. Sebastiao de Magalhaes Lima, who gives what he calls *two words on the History of Portuguese Masonry* (*Duas palavras da historia da Maconaria Portuguesa*), from which we make the following excerpts, and which we have never seen in print before.

"Masonry was introduced into Portugal about 1733-1740; and its existence was due to the Scotch, but it prospered after the invasion of the French."

That "a lodge was held on board the frigate *Fenix* (*Phoenix?*) in the roads of the river Tagus, by English, French and Portuguese, which led to the planting of lodges in Lisbon."

"In 1804 the Grand Orient of Lusitania was constituted and was organized by the '*religieux*' [a member of a religious order] named Joseph Librato, who was of the Augustinian Order."

"The French and the Portuguese Grand Masters were devoted friends, and they concluded a treaty in 1863 which led to the recognition of the Grand Orient of Portugal (or Luzitania) by the Grand Lodges of Ireland, Italy, Argentine, Uruguay, Saxony, Luxembourg, Hamburg, Brazil, Chile, New York, Canada, etc., and, in 1868 recognition came from the Grand Lodges of Egypt and Germany.

"In 1869 there was a consolidation between the Grand Lodge and the Grand Consistory, and the name of *Grand*

Oriente Lusitanian Unido [United Grand Orient] was adopted.

"José da Silva quitted the Grand Orient in 1843 and formed the Grand Orient A. A. S. R. and this is probably the Consistory which consolidated with the Grand Lodge in Portugal.

"In 1849 the Marshall Saldanha Orient and that of Passos Manoel amalgamated under the name of Masonic Confederation.

"In 1867 José Elias Garcia consummated the fusion of the Grand Orient of Luzitania with the Grand Lodge of Portugal and the Masonic confederation under the name of Grand Orient Portugueze, and, in 1869 there was effected, with great solemnity, the junction of the Grand Orient Portugueze with the Grand Orient of Lusitanien under the name of *Grand Oriente Lusitanien Unido*.

"From this moment," says the report, "Portugueze Masonry entered a period of activity for the aggrandisement of the Order which, thanks to the predominating elements, attained a remarkable splendor.

"The notice of this fusion," continues the report, "was communicated to the Masonic powers, which immediately gave recognition," and a list, including England, Tennessee, Alabama, Germany, Norway, *et al.*, follows.

"A reconciliation," says the report, "with the Grand Lodge of Ireland, took place in 1872," but the Grand Master had made no mention of any break having occurred.

"Six lodges of the Symbolic Rite, in 1882, separated from the *Grand Orient of Lusitanien Unido* and constituted the Lodge of Ancient, Free and Accepted Masons of Portugal. . . ."

"In 1897 a number of Masons quitted the *Grand Oriente Lusitanien Unido* for the purpose of forming the Grand Orient of Portugal of which Joaquim Paito de Carvalho was Grand Master, but it was of short duration and disappeared in 1904.

"The lodge of 'Commerce and Industry' was formed in 1894, whose members were mostly wholesale merchants, and some of the members of

that lodge afterwards formed the 'National Democratic Union,' with advanced ideas."

"The lodge Montague was formed in 1900, by Luis de Almeida, who introduced into it the elements the *Carbonari*," of which he was chief at the time, and the lodge met in the same building with the lodge of Commerce and Industry. And here, apparently, begins the shadow of politics.

"After the unfortunate insurrection of 1908, an effort was made by da Almeida and Santos to enthuse followers into the republican cause, which came near sacrificing more than 40,000 men of all classes of society in an effort to free the country of the well-known despotism which oppressed the people. The revolution of the fifth of October, 1910, was precipitated and was effective in freeing them of the Jesuitical 'reactions,' which were no longer concealed."

The report continues more as a eulogy of two prominent Masons, men of science and character, who were prominent in the revolution, Admiral Candido Reis and Dr. Miguel Bombarda. Dr. Bombarda was an alienist of international reputation, was governor of the Government Hospital for the Insane, and was the nation's idol. Both Admiral Reis and Dr. Bombarda were mysteriously assassinated, and,

the Masons believe, it was by the Jesuits, which the police have never been able to disprove.

The newspapers, during the time of this revolution, printed romantic stories about the scandal of Gaby Deslys, a beautiful young French actress, with whom the young king was said to be infatuated; about the murder of the father of the young king by a mob, and the contest between the Church party and the Republicans, but there was never any mention of the Masons. A remarkable incident was an attack on a nunnery, occupied principally by Irish nuns, but who were protected by the British flag which they displayed for the purpose; the Portuguese mob respected that flag.

The friars resisted with firearms, with which they were abundantly supplied, but were finally expelled. Between 5,000 and 6,000 monks and nuns were ordered to be expelled; the chief Jesuit, the Marquis de Pombal, was arrested, and the Bishop of Beja was sent across the border. Though Roman Catholics to a man, they wrested the power from the priests. The Jesuits threw bombs out of their windows and the royal family yacht, the *Amelie*, fled to Gibraltar for British protection. These things were recorded in the *Washington Post* of October 10, 1910.

"TROUBLE"

Trouble has a trick of coming
 Butt end first:
 Viewed approaching, then you've seen it
 At its worst.
 Once surmounted, straight it waxes
 Ever small,
 And it tapers till there's nothing
 Left at all!
 So, whene'er a difficulty
 May impend,
 Just remember you are facing
 The butt end;
 And that looking back upon it
 Like as not
 You will marvel at beholding
 Just a dot!

—*The Canal Zone Orient.*

THE NEW AGE MAGAZINE

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NOTES AND COMMENTS

GOOD WORDS FOR THE NEW AGE

We are greatly strengthened and encouraged by the many hearty congratulations and good wishes that the New Year's mail has brought to us from all parts of the land. We desire to express to all our sincere appreciation and humble thanks for all the good things that have been said of us, and also to declare it our set purpose not to get chesty over these words of praise, but seriously and earnestly to endeavor to deserve them, in some small measure, at least.

To publish to the world all, or even a considerable part, of the compliments and congratulations we have received would savor of vain-glorious boasting on our part, and God forbid that we should glory save in the success of the cause to which we have devoted our efforts. We cannot refrain, however, from printing one letter that has come to us from Minot, N. Dak.; not because it sings our praises, but for the reason that the writer has seemed to have understood the directions in which our particular efforts have been put forth, and because of the strong encouragement that his letter therefore brings to us. Here follows the letter:

"Congratulations to THE NEW AGE on reaching port again.

"Hasten on to fill the good old ship with a cargo of knowledge and experience gathered by willing hands from all the highways and byways of this busy world.

"More room in the hold for the relief societies; encourage and inspire them, the great work of Masonry.

"Let us linger longer in the port of Charity, for here may be found priceless jewels of noble deeds well done.

"Teach us daily the urgent need of patriotism, love of home and country.

"Spread aloft the public-school banner and have your watch proclaim on every hand the duties of citizenship, of giving more thought to country and less to money-making.

"By your deeds ye shall be known. *Bon voyage!*"

And now, we beseech you, brethren, help us to do these very things!

INTERVENTION IN MEXICO

About a year and a half ago, a self-constituted committee of Americans of national reputation as educators and publicists began the careful study of conditions in Mexico with a view to determining the needs of that greatly bedeviled and unhappy country and formulating such recommendations as the said conditions seemed to call for. The committee is composed as follows:

Dr. Norman Bridge, Los Angeles, Cal.; Frank J. Goodnow, president of Johns Hopkins University; David Starr Jordan, president emeritus of Leland Stanford University; Harry Pratt Judson, president of the University of Chicago; Henry C. King, president of Oberlin College; Samuel C. Mitchell, president of the University of Delaware; John Bassett Moore, formerly associated with the State Department, now connected with Columbia University; Arthur W. Page, editor of the *World's Work*; Theodore H. Price, writer on economics; Leo S. Rowe, professor of political economy, University of Pennsylvania; George W. Winton, of Vanderbilt University, formerly connected with educational work in the republic of Mexico, and Charles William Dabney, president of the University of Cincinnati.

This committee was assisted by Señor Andres Osuna, formerly general director of primary education in the federal district of Mexico; Señor Ezequiel A. Chavez, formerly president of the National University of Mexico, and Professor E. J. Cox, of the University of Cincinnati.

In the *Washington Post* of January 8, 1917, the conclusions of this committee are summed up as follows:

The chaos existing in Mexico is due to variety of racial elements, woeful lack of general education, still greater lack of political experience, and rapacity and cupidity of the educated leaders, and, in a few instances, of intelligent uneducated.

To make educational intervention effective the committee recommends establishment of a nonsectarian college modeled after the Roberts College in Constantinople. The recommendation does not say what agency should establish a college, except that it should have the backing of the American people.

Lack of intelligence and true leadership, says the report, has thwarted attainment of liberty in Mexican revolutions. An abstract of the report reads:

"The crying need of Mexico is education—a type of education that will lift the common people out of their sloth and ignorance and enlist the better classes in a real patriotic service.

"The problem is one for the people of the United States, as well as the Mexicans. Such a proposal is no more absurd than were similar ones in reference to Cuba, Porto Rico and the Philippines. The Mexican natives have the capacity, and if they are given the opportunity will readily acquire industrial education. The higher classes, in spite of the common impression, have a cultural basis that, wisely directed, will enable them to hold their own intellectually with the other peoples of America.

"Mexico needs an institution that will do for her what Roberts College did in Constantinople. Such an institution should be free from all sectarian influence, should be manned

by instructors fully devoted to their work, and should direct itself to training the future leaders of Mexico in a spirit of true sacrifice and devotion to the best interests of the country. No better task could be undertaken by those who have the real good of Mexico at heart. Neither the resources of the country nor the present complications permit her own citizens to undertake this work. It must be done by outsiders. It will be an intervention worth while."

THE NEW AGE is whole-heartedly of the opinion that this sort of intervention in Mexico is really worth while and ought to be undertaken and carried out. There are numbers of people in Mexico and in this country who are, and have been, advocating and even urging armed intervention by this country in Mexico. It is unnecessary to point out who these people are—they are perfectly well known to all intelligent and true American citizens, and their object in insisting upon armed intervention is very easily divined.

The "Book of the Law" contains for us this express command: "Judge not that ye be not judged"; therefore, we are not to judge and condemn these people, for judgment and condemnation belong not to us. But the Great Book does not leave us at the mercy of such self-interested agitators—it gives us warning and a sign whereby we may be enabled to guard against their machinations. It says: "By their fruits ye shall know them." We venture to predict that they will look with a "gloomy eye" upon the kind of intervention recommended by the committee.

THE FRUITS OF THE REFORMATION

In the city of Washington, at the apex of the triangle formed by the intersection of Fourteenth Street and Vermont Avenue, stands a colossal statue of Martin Luther, directly in front of the Luther Memorial Church. The great German reformer is represented habited in his scholar's robe, with the open Bible in one hand, the other hand uplifted in exhortation. Almost opposite this remarkable statue, on Vermont Avenue, is a Roman Catholic College—*mirabile dictu!* What strange, coincidental freak brought two such unequal things together? When the students are deeply engaged in rehearsing their lessons in church history and doctrine, are their eyes ever dazzled by rays of light emanating from the bronze figure of Luther, in the little triangular plaza opposite? Ah, who knows! If such, however, be the case, doubtless the Catholic scholars are constrained, at times, to ask awkward questions of their pedagogues, which the aforementioned pedagogues have difficulty in answering satisfactorily. We have reason to believe that the statue of the German monk has proven to be an eyesore to the ghostly fathers of the college. Many a Latin (as well as good old English) anathema has unquestionably been showered upon the head of the bronze Luther. Shake a red rag in front of a bull if you wish to see the animal go raging. Shake the theses of Luther in front of a Papal Bull, and you will see——!

Passing the statue of the doughty reformer daily, we are constrained to pour out a few opinions concerning the Protestant Reformation, the four hundredth anniversary of which is now engaging the attention of Protestants everywhere.

As Kant's *Critique of Pure Reason* marked an epoch in philosophy, as Darwin's *Descent of Man* marked a crucial step in scientific thought, so Luther's theses, which he nailed up against the church door at Wittenberg, marked the most momentous period of religious thought in the entire history of mankind. The Protestant Reformation, largely engineered and given form by the great Luther, ushered in the movement of liberty of conscience. He taught the private interpretation of the Scriptures; the right to individual judgment in

matters ecclesiastical; the separation of religious from secular authority—which later on resulted in the complete separation of church and state in many countries. Prior to this Reformation, Europe was bound in the chains of medievalism; the Papal monarchy was supreme. Sovereign rulers bowed humbly before the Papal throne like slaves before the Roman Caesars, kissing the very feet of the so-called successors of St. Peter. The greatest king of medieval Europe since Charlemagne, Frederick Barbarossa, prostrated himself before the Pope, in Venice, while, according to legend, the proud pontiff set his foot on the neck of the doughty monarch with the words: "The young lion and the dragon shalt thou trample under foot." The simple faith of the great Nazarene was so obfuscated by a tissue of legends and dogmas as to be almost unrecognizable. The masses were plunged in absolute ignorance; indulgences were sold like any commodity in the market. The time was ripe for reform when Luther, the obscure monk, sprang into the arena armed, as it were, with the sword of righteousness. In a contribution to the Albany (N. Y.) *Argus*, December 18, 1916, the Rev. C. W. Leitzell, writing of the "Reformation—Its Necessity and Fruits," says:

When Luther nailed up his theses and inaugurated his mighty work the time was ripe for reformation. The condition of the church and the prostration of Europe under the heel of a double-headed tyranny, spiritual and temporal, almost beggar description. The church had lost its original and beautiful character, as "a society of the enfranchised in which each member was a free citizen, as a family, a household of faith, a society needing no official priesthood, since all were kings and priests under God, and the only sacrifices to be offered were spiritual." Instead, it had long become in the religious sphere, a counterpart of what the Roman empire had been in the secular sphere, "the parish," in the apt words of Sabatier, "modeling itself upon the municipality, the diocese on the province, the metropolitan regions on the great prefectures, and, at the top of the pyramid, the bishop of Rome and the papacy whose ideal dream is simply in the religious order, the universal and absolute monarchy of which the Caesars had set the pattern."

And so originated, with its two kinds of power, spiritual and temporal, it had become the most effective instrument to enslave the mind, coerce the will and hold in bondage the entire life, that the wit and ingenuity of man has ever devised.

In Germany, from various causes, this tyranny was especially oppressive. By every species of imposition vast sums of money were yearly drained from the country into the papal coffers. Remonstrances on the part of emperor or nobles was unavailing. The only result likely to come of it was the stirring up of their subjects against them. The clergy were not only exempt from trial in the civil courts, but they had usurped authority over perhaps half the matters in regard to which litigation could arise. Church property, too, was exempt from taxation, and when it is remembered that, by craft and cunning, ecclesiastics had gotten into their hands about half of the national wealth, it is apparent that the burden of taxation that fell on the people was crushing. The priesthood was filled with men who had entered it from sinister motives; and while low debauchery prevailed among the inferior clergy, their superiors were revelling in gilded and expensive vice. The monasteries had become hotheds of iniquity. "There is no need to invent scandal. The literature of the period is the most scandalous in history, and that which concerns the papacy is the most scandalous of all."

The spiritual condition of the masses, under this colossal oppression and the baneful example of the clergy, can be readily inferred. They were sunk in densest ignorance. There was no illumination in the services of the church. They were rendered in Latin, an unknown tongue. Preaching had degenerated into mere harangues in which tradition, the fathers, and decrees of church councils figured far more than the word of God. Worship, which ought to be the reverent approach of the soul to God, had become an elaborate and empty ceremony, manipulated by apostolic priests. The people were taught that the way of salvation lay, not through faith which unites the soul to Christ and becomes the power of a new life, but through self-striving, submission to penances, self-mortification and austerities prescribed by the church. Salvation was then made not a gift of God, but something earned. A man could not only make himself worthy of Heaven, but by exceeding the good works that were required of him, could contribute to the fund of merit which the church kept at her disposal to be dealt out for a sufficient consideration.

With these facts before our minds let us come to consider the Fruits of the Reformation worth while as far as results are concerned. Here we will be willing to apply the test of the Master, "by their fruits ye shall know them," the same standard by which the Refor-

mation was tested recently in an address in our city. Let us lay aside all prejudice and allow this standard alone to decide. What, therefore, are the Fruits of the Reformation of the sixteenth century? In other words, what are the results of that "volcanic eruption" which shook the throne of the Vatican and swept from the Pope's head the crown of temporal power. I answer:

First, it has given to the world a reformed Romanism. A Roman writer has said that the real reformed council of Trent was one of the greatest achievements of Luther. The Protestant Reformation provoked the counter Reformation in the church of Rome, and made her what she is today. Who will dare deny that the church of Rome owes much to this mighty upheaval?

Second, the great Protestant church with her 150,000,000 believers; with her great philanthropies; her splendid churches; her works of charity; her great missionary work at home and abroad; her open Bible; freedom of speech; her right of private interpretation; her living Christ who is the only Mediator between God and man. This is a part of the fruits of the Reformation. It is not true, and is an attempt to deceive, to say that the Reformation gave to the world a new religion. The reformer did not found a new church or religion. He simply freed the church from its corruption, swept away its false teachings and gave to the world a church reformed and purified. We believe, indeed, with others that the "function of the true church is to save souls by the possession of the truth, the avoidance of sin, the performance of good works, faith, grace of God and the observance of the Ten Commandments." Does not the Protestant church accept all these things as essentials? If these things are the evidence of her genuineness and authority from God, then is she not entitled to be called the church just as much, at least, as Rome? She believes that the invisible church, that is the true church, is of God and not of man, but not the outward organization, the agency through which Christianity is propagated and perpetuated. The agency or organization which is the outward manifestation of Christianity, can and does change without destroying the true church. Christ, by his life and teachings concerning the Sabbath, did not thereby give us a new Sabbath, but the Sabbath of Eden, simply freed from false teachings, conceptions and traditions. Neither did the reformers give us a new church, but the old invisible church, reformed. That is, it restored to us the true church of Christ, manifesting its life in a new organization. As to Luther's being able to show credentials that he was commissioned of God to carry forward the work of reformation, by the life he lived, we would say that if some of the popes of Rome, at and previous to the time of the Reformation, were able, by their lives, to give evidence that they were commissioned of God to be heads of the church and the representatives of Christ on earth, then certainly Luther could do it. Judged by the standard of holy living, morality and piety, there can be no question but that Martin Luther will compare favorably with many of the so-called successors of St. Peter.

The alliance between the early church and the empire founded by Constantine was the worst possible thing that could have happened to the Christian faith; it sowed the seeds of future wars of religion, provoked crimes innumerable, and persecutions and terrors that drenched all Europe in blood. We have learned better in these days, but after much suffering and travail. The tiara has been replaced by the shepherd's crook; the ministers of religion use persuasion only to convert. The sword, the stake, the rack, and the dungeon have passed away forever as methods of punishment for ecclesiastical shortcomings. To Luther, brethren, we owe a vast debt of gratitude, for having ushered in the epoch of toleration and reform. Never again will the world submit to ecclesiastical tyranny. Liberty of conscience has become the cornerstone of the Temple of Faith.

MAGIC IN MEXICO

The revolution in Mexico has for several years past concentrated the attention of Americans upon that ill-fated country. A considerable literature has been evolved relating to Mexico. Old-timers have renewed their acquaintance with Prescott, whose "Conquest of Mexico" makes such fascinating reading but is so little read by the present generation. Every aspect of Mexican history and economics has come to the front—everything except magic in the ancient land of the Aztecs. The history of the Black Art in Mexico is rather obscure. We have no native sources of information, and have to depend entirely upon the writings of

Spanish priests for our information. The earliest account of occultism among the Aztecs is contained in the *History of New Spain*, by Father Sahagun. He says:

"The *Naualli*, or magician, is he who frightens men and sucks the blood of children during the night. He is well skilled in the practice of this trade, he knows all the arts of sorcery (*nauallotl*), and employs them with cunning and ability; but for the benefit of men only, not for their injury. Those who have recourse to such arts for evil intents injure the bodies of their victims, cause them to lose their reason and smother them. These are wicked men and necromancers."

Father Juan Bautitia, in a book of instruction intended for confessors, printed at Mexico in 1600, remarks:

"There are magicians who call themselves *teciuhilazque*, and also by the term *nanahuatlín*, who conjure the clouds when there is danger of hail, so that the crops may not be injured. They can also make a stick look like a serpent, a mat like a centipede, a piece of stone like a scorpion, and similar deceptions. Others of these *nanahuatlín* will transform themselves to all appearance (*según la apariencia*) into a tiger, a dog or a weasel. Others, again, will take the form of an owl, a cock or a weasel; and when one is preparing to seize them, they will appear now as a cock, now as an owl, and again as a weasel. These call themselves *nanahuatlín*."

Those who have delved into the history of medieval witchcraft in Europe will remember that the witches were said to take certain drugs to assist levitation, also to rub their bodies with an ointment called "witches' butter" ere they set forth on the ride to the Sabbath, to meet the Infernal One. The Mexican sorcerers also intoxicated themselves with powerful drugs and anointed themselves with unguents when they desired to travel.

Acosta says: "Some of these sorcerers take any shape they choose, and fly through the air with wonderful rapidity and for long distances. They will tell what is taking place in remote localities long before the news could possibly arrive. The Spaniards have known them to report mutinies, battles, revolts and deaths, occurring 200 or 300 leagues distant, on the very day they took place, or the day after."

"To practise this art the sorcerers, usually old women, shut themselves in a house, and intoxicate themselves to the degree of losing their reason. The next day they are ready to reply to questions."

The forcible installation of Roman Catholicism in Mexico, with its Holy Inquisition and its persecution of heretics, drove the Aztec magicians into obscurity. But these sorcerers did not abandon their arts. They formed a secret brotherhood which existed through the eighteenth century. Their system of magic was known as *Nagualism*. Mr. Lewis Spence ably treats the whole subject in the *Occult Review*, under the title of "Magic and Sorcery in Ancient Mexico." Speaking of the Nagualists he says:

The magical pretensions of this secret caste was well illustrated by their behaviour in the Maya revolt which broke out near Valladolid, Yucatan, in 1761. It was led by a full-blood native Jacinto Can-Ek, who claimed for himself occult powers of no common order and announced himself as a high priest of Nagualism, a sorcerer and a master and teacher of magic. Addressing his followers, he urged them not to be afraid of the Spaniards, their forts and cannon, "for among the many to whom I have taught the arts of magic (*el arte de brujería*) there are fifteen chosen ones, marvellous experts, who by their mystic powers will enter the fortress, slay the sentinels, and throw open the gates to our warriors. I shall take the leaves of the sacred tree, and, folding them into trumpets, I shall call to the four winds of heaven, and a multitude of fighting men will hasten to our aid." Then he produced a sheet of paper, held it up to show that it was blank, folded it and spread it out again covered with writing. This act convinced his followers of his occult abilities, and they rushed to arms, but only to meet with defeat and an ignominious death.

The basis of Nagualist magic was the belief in a personal guardian spirit or familiar. This was known as the *nagual*, and was apportioned to each child at its birth.

But metamorphosis and prophecy were not the only magical weapons of the Nagualists. Their arts were manifold. They could render themselves invisible and walk unseen among their enemies. They could transport themselves to distant places, and, returning, report what they had witnessed. Like the fakirs of India, they could create before the eyes of the spectator rivers,

trees, houses, animals and other objects. They could to all appearance rip themselves open, cut a limb from the body of another person and replace it, and pierce themselves with knives without bleeding. They could handle venomous serpents and not be bitten, cause mysterious sounds in the air, hypnotize both persons and animals, and invoke visible and invisible spirits, which would instantly appear. Needless to say, they were regarded by the natives with a mixture of terror and respect.

The details of the ceremonies and doctrines of Nagualism have never been fully revealed, and it is only from scattered passages in the writings of the Spanish colonists that we can throw any light on this mysterious magical system. One of the most remarkable features in connection with this brotherhood was the exalted position it assigned to women. It is, of course, a circumstance well known to students of occultism that the religion of a discredited and conquered race very frequently has to fall back upon the services of women, either as priests or conservators of its mysteries. This may become necessary through the decimation of the male portion of the race, or because of their constant warfare with those who threaten to overrun their territory. Does this account for the genesis of witchcraft as being almost a purely female manifestation? Be this as it may, the Nagualists appear, like similar confraternities, to have admitted women to their most esoteric degrees, and even occasionally advanced them to the very highest posts in the organization. Pascual de Andagoya states out of his own knowledge that some of these female adepts were so far advanced in magical knowledge as to be able to be in two places at once, as much as a league and a half apart. Repeated references to powerful enchantresses are discovered in the Spanish-American writings of the sixteenth and seventeenth centuries. Acosta, in his *Natural and Moral History of the Indies*, speaks of a certain Coamizagual, queen of Cerquin in Honduras, who was deeply versed in all occult science, and who at the close of her earthly career rose to heaven in the form of a beautiful bird, in the midst of a terrible thunderstorm.

AGAIN DEATH

The Sovereign Grand Commander, our illustrious and well-beloved Brother George Fleming Moore, 33°, mourning the loss of his elder son, George F. Moore, Jr., desires to express through THE NEW AGE, his sincere and heartfelt appreciation and thanks for the very many expressions of sympathy and condolence that, on account of his bereavement, have poured in upon him from all parts of the country. To make personal answer to them all would be a task to which at present he is not equal.

Day by day our friends and relatives are called away from us, and, but for the consolation supplied by our Masonic philosophy, our case would be pitiable indeed.

To all who have suffered such loss THE NEW AGE, adapting the words of the immortal James Whitcomb Riley, will say:

"I cannot say and I will not say
That they are dead—they are just away.
With a cheery smile and a wave of the hand,
They have wandered into an unknown land,
And left us dreaming how very fair
It needs must be, since they linger there.

"And you, O you, who the wildest yearn
For the old-time step and the glad return,
Think of them faring on as dear
In the love of there as the love of here.
Think of them still the same; I say
They are not dead—they are just away."

THE OLD AGE OF FÉLICIAN TREWEY— FANTAISISTE AND FREEMASON

BY HENRY R. EVANS, LITT.D., 33° HON.

"Le mime—comédian Trewey est un prestidigitateur merveilleux, créateur vraiment surprenant d'ombres chinoises avec l'unique secours de ses mains."—Dom Blasius: *L'Intransigeant*.

THE pulse of Paris is the Boulevard des Italiens. You take your seat at a little table, in front of one of the innumerable cafés that line the famous thoroughfare, call for your favorite *apéritif* and a cigar, and watch the madding crowd of boulevardiers as they pass by in endless procession. If you know, by sight at least, the celebrities of the City of Light, you will behold them walking or driving at some hour of the day or evening, along the Boulevard des Italiens. When I first visited Paris, some years ago, the so-called King of the Boulevard was M. Ernest Lajeunesse, poet, novelist, dramatist, politician, raconteur, wit, duellist, and collector of bric-a-brac. He usually carried the most portable of his curios on his back or in his capacious pockets. Rowland Strong, in his delightful *Sensations of Paris*, speaking of Lajeunesse, says: "I have seen him sipping at his glass of white absinthe with an authentic Collar of the Golden Fleece (a marvel of sixteenth century goldsmith's work) round his neck, the waistcoat about him that Lavoisier wore upon the scaffold during the Reign of Terror, and three episcopal rings upon his index finger."

On one occasion, I was sitting in front of a certain café on the Boulevard des Italiens, in company with an artist friend and the King of the Boulevard, when a tall, distinguished-looking man, with closely shaven face and rather clerical aspect, sauntered by. His black frock coat was buttoned up to his chin; upon his head he wore a somewhat antiquated silk hat

"Ah," I said, "there goes an abbé out for a stroll."

"Ma foi!" exclaimed Lajeunesse, with a grimace that almost dislodged the monacle in his eye, and a characteristic shrug of the shoulders. "Don't you recognize that gentleman? An abbé! O la, la, la! *Mon cher ami*, that is Félician Trewey, the most-talked-of theatrical celebrity in Paris today. Tomorrow, alas! who will it be?

"Trewey?" I inquired.

"Yes, Trewey—mimic, prestidigitator, juggler, professor of *ombromanie* and manipulator of the Tabarin. He has in his possession an ivory *bilboquet* (stick-and-ball) which belonged to a courtier of the frivolous Valois King, Henry III of France. I know the relic to be a genuine one. A son of the Comte de Longjumeau, a descendant of the Valois family, presented it to M. Lozado some forty years ago, and Lozado willed it to his friend, F. Trewey. *Mon Dieu*, I should like to add that curio to my collection,"



FÉLICIAN TREWEY AT 30 YEARS OF AGE

The King of the Boulevard sighed deeply, took a sip of absinthe, and puffed his cigarette dreamily.

"Prestidigitator!" I kept repeating to myself, mechanically. "I must meet that man."

My penchant for the mysterious and marvellous has ever been the ruling passion of my life. I had taken lessons in card conjuring from the inimitable Adrian Plate, of New York, and knew, or thought I knew, a thing or two about sleight-of-hand and the *art magique*. I subsequently learned to my chagrin when I came in contact with Trewey that I was the veriest tyro in thaumaturgy.

"Oh," said M. Lajeunesse, "if that is all you desire, I can easily arrange an introduction for you. I know Trewey quite well. He is appearing at the Concert des Ambassadeurs."

I saw the remarkable entertainment that evening, but despite the promise of the King of the Boulevard, I did not meet Trewey until several weeks later and that was in London, when the famous conjurer-mimic was playing an engagement at the Alhambra, the largest music hall in the world, astonishing the Cockneys by throwing playing cards to the topmost gallery of the theater; an unparalleled feat, by the way. His shadowgraphs were certainly unique. The art of casting shadows of animals, such as the dog, cat, and rabbit, upon an illuminated wall, is very ancient. According to *La Nature*, the Italian painter, Campi, was one of the first to add new types to the collection of figures capable of being made with the shadows of the hands. But it was Félician Trewey who first raised the art to the dignity of a stage performance, and endowed the silhouettes with movement and life. He stood behind a screen, which was brilliantly illuminated by an oxy-hydrogen light, and with his hands, aided occasionally by little cardboard accessories, fashioned to represent head gear, etc., projected shadow pictures of soldiers, priests, peasants, animals of all kinds, and last but not least the likenesses of famous authors, statesmen, and European sovereigns, upon the screen. These silhouettes of celebrities were formed entirely by the fingers, only the headgear being constructed of pasteboard, for example, the Russian military cap of the Czar of Russia, the crown worn by Queen Victoria on state occasions, etc. Trewey's shadows were animated; his old men smoked, inhaled snuff, imbibed wine from capacious jugs, rolled their eyes, and opened their mouths. He often made his characters act little pantomimic scenes, which were full of comic situations, never suggestive or banal, but charming and witty. Shadow shows were all the rage in Paris at the time of which I write. The "movies" had not been invented then, but slumbered in the subconscious mind of M. Lumière awaiting the hour to come forth and astonish the world. Caran d'Ache, the celebrated caricaturist, was giving his shadow shows at the Theatre d'Application, representing among other novelties the Temptation of St. Anthony and the Battles of Napoleon. The French artist conceived the clever idea of cutting out figures in zinc, constructing them in sections riveted together, so that they could be made to move their limbs when operated by concealed assistants. Speaking of silhouettes, many aristocrats residing in Paris, in disguise, during the French Revolution—living in the very shadow of the guillotine, as it were—sporting canes that would cast silhouettes of the ill-fated Louis XVI upon an illuminated surface. These shadow sticks were constructed by a clever Royalist wood-carver, who sold them to the adherents of the unfortunate Bourbon king. An old veteran of the Imperial Guard, during the Restoration, fashioned seals which would project shadows of Napoleon I. The suppressed Bonapartists eagerly bought them. But to return to Trewey!

Trewey's Tabarin, or Twenty-Five Heads Under One Chapeau, was an artistic feat, never equalled by any of his numerous imitators. With the brim of an old felt sombrero, he quickly and dexterously fashioned every variety of hat or bonnet imaginable; and with the improvised chapeau on his head assumed the proper facial expression peculiar to the character represented. It was a veritable portrait

gallery *a la Gavarni*. All sorts and conditions of men passed in review before you—priests, politicians, soldiers, old women, lawyers, doctors, artists, types from the banlieus of Paris, etc. This peculiar exhibition was invented by a quack-salver named Tabarin, who flourished on the Pont Neuf, Paris, in the eighteenth century.

As equilibrist and juggler, Trewey was also famous. His versatility knew no bounds. In the height of his success, he retired from the stage, to live at his ease the life of a French country gentleman, in a snug villa at Asnières sur Seine. He married the famous *chanteuse*, Mlle. Ixa, who is a charming and cultivated hostess. At the Villa Traversière I have passed many pleasant hours listening to the reminiscences of the celebrated Fantaisiste. During the summer of 1915, a Zeppelin dropped a bomb within 40 feet of the villa, but did no damage. Trewey paints in water colors, plays several musical instruments, and writes charming poems. His literary endeavors earned him, some years ago, the decoration of *Officier de l'Instruction Publique*, bestowed upon him by the French Government.

During a residence in Barcelona, Spain, in the year 1879, Trewey was made a Master Mason. He was 30 years of age when the photograph representing him in the regalia of a Master, and published with this article, was taken. He was born in Angoulême, France, on May 23, 1848. His father, an engineer in a paper mill, sent him to a Jesuit College at Marseilles, to study for the priesthood, but fate

willed otherwise. Like Robert Houdin he had witnessed the performance of an equilibrist and conjurer and ran away from school to become a strolling mountebank. Eventually he became the proprietor of a traveling pantomime and vaudeville company, in which he was the leading spirit. He juggled, conjured, played Pierrot, danced in the clodoche, and managed the finances of the troupe. After several years of bitter poverty and hardships, he obtained an engagement in a vaudeville theater at Bordeaux. He invented his "shadowgraphy" and speedily became celebrated. From Bordeaux he migrated to Paris, where his success was instantaneous. From that period of his career to the time of his retirement from the stage, he was the most noted vaudeville performer in the world. His art was so unique that it was denominated *Treweyisme* by the journalists of Paris. The most exclusive and



FÉLICIAN TREWEY AS HE IS TODAY

aristocratic circles of Paris, London, Madrid, and St. Petersburg enagaged his services for private entertainments. Trewey was the first to introduce the cinematograph (moving-picture) to the public of London and Paris. Early in the year 1896, his old friend, the French scientist, M. Lumière, invited him to go and inspect a new invention. He went and beheld the cinematograph and was "the first actor to see himself portrayed in living pictures on the screen." Speaking of this event, John Cher, in an article in *The Bioscope*, London, October 17, 1912, says:

"Entrusted by Lumière with the work of showing the new amusement device to the public, Trewey at once took it to Paris, opening at the Grand Café. While telling me his story with rare enthusiasm, Trewey produced a diary. 'I have kept these for the last forty years,' he remarked, as he turned over the pages, then read out, 'February 20, 1896, *Cinematograph* exhibition at the Polytechnic, London,' that was, he maintains, the first moving-picture show in England. It was a memorable performance. The whole of the London press, as well as every circus, music hall and theater manager in London, were invited. After the films—they were the same as exhibited in Paris—had been shown, the screen was drawn up, disclosing on the stage Trewey ready to entertain his guests at a magnificent banquet. In order that the cinematograph might be worked in a circus, Trewey invented the Biactograph, that is to say, a projector capable of projecting two pictures at the same time. He was the first to combine the phonograph and cinematograph. The entertainment was given at the Paris Exhibition of 1900."

Trewey's villa is a veritable showman's museum. His den in the attic is crowded with relics of his theatrical days—magical apparatus, tables, jugglers' tools, and last but not least, press-cutting books containing a colossal collection of articles on the cinematograph, caricatures, photos, and interviews innumerable that were published within the last forty-four years in journals of every description. A life-size bronze bust of himself, presented to him in London, and an oak wreath given to him by admirers in Madrid adorn the villa. He is happy and contented with the snug little fortune he possesses, but money has no attraction for him. He says: "I am not a commercial man, but an artist and a philosopher." He professes to be a follower of Confucius. A few years ago Trewey sent me a picture of his tombstone, a marble obelisk erected in the cemetery of his native town. Fastened to this obelisk are two bronze medallions, one representing Trewey *en profile*; the other, a blazing sun. The disk of Osiris is his adopted coat-of-arms. His favorite exclamation is: "Without the sun—nothing!" Weird fancy this—preparing one's tomb beforehand, all ready for occupancy, with name and epitaph inscribed upon the mortuary monument. Yes, weird—but how Egyptian!

Perhaps the most precious relic in Trewey's possession is a ponderous folio volume of 3,000 illusions and feats of juggling and magic which he has compiled; all written in his fine French chirography and illustrated with water-color sketches. Many of these feats of necromancy are his own inventions.

May you live long and prosper, Brother Trewey. As a Mason, artist and humanitarian your name will live after you.

THE COMMUNICATION OF DEGREES

BY CHARLES SUMNER LOBINGIER, 33° HON.
Deputy of the Supreme Council for the Philippines

III

Historical and Philosophical Degrees

Name

Theme

(Dramatization)

XV° *Knight of the East.*

Rebuilding the Temple: The Beginnings.

1. *Historical Prologue.*

- (a) B. C. 607, Jerusalem taken by Nebuchadnezzar: Temple destroyed and mass of people removed to Babylon.

Dualism . . . { Light and darkness.
Good and evil.
Yaweh and Satan.
(Ahuramazda and Ahriman.)

- (b) The seventy years of captivity; a fruitful and important period in Hebrew history; source of Israel's

Veneration of Fire, e.g. { "And the Angel of the Lord appeared unto him (Moses) in a flame of fire out of the midst of a bush: and he looked, and, behold, the bush burned with fire, and the bush was not consumed." Exodus III, 2.
"And the Lord went before them by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire, to give them light; to go by day and night." (Exodus, XIII, 21.)

Fire from heaven consuming sacrifices (many texts.)

Cosmogony (in part.)
Book of the Law { (II Chronicles, XXXIV, 15-21, 30-32.
Sabbath.

- (c) 538 Capture of Babylon by Cyrus.

2. *Dramatis Personae* { Cyrus, "King of kings."
Zara(u)baba(e)l, a Prince of Judah.
Soldiers, attendants, workmen.

3. *Temp. ca.* 535.

4. *Loci:* Babylon and Jerusalem alternately.

5. *Scenes* { Zara(u)baba(e)l's efforts for his people.
The temptation (Rit. 27-29.)
The dream of Cyrus; interpretation (Rit. 29, 30, 50, 53.)
Success at last (Rit. 35, 36.)
Expedition to Jerusalem; obstacles.
Construction begun; working with tools and weapons.

6. *Symbolism.*

- (a) The ruined temple { A country whose liberties are lost.
A disbanded and scattered order.
- (b) The eagle (freedom). (Rit. 47; M. & D. (448, 461.) Cf. R. A. M. Degree.
- (c) Bridge and crossing; (Rit. 47-48) { Passage from servitude to freedom.
Passage from ignorance to enlightenment.
The captivity and restoration; Israel's transitional period; its significance for the modern world.
- (d) Sword and trowel { Difficulties of the reformer.
Union of Chivalry and Masonry.

7. *Ethical lessons.*

- M. & D. 273-9 (Rit. 57) { Fidelity.
Perseverance.
The reformer's isolation.
The law of compensation; the Captivity seemed to Israel a great misfortune; in reality it was a profound blessing for Israel and the world. Cf. Emerson's Essay on "Compensation."

8. Solo, "The Holy City,"—*Gounod*.

9. Vow (Rit. 41.)

10. Signs, words and tokens (S. W. 2, 3.)

11. Investiture (Rit. 46, 48, 49.)

XVI° *Prince of Jerusalem.**The Temple Completed.*

1. *Dramatis Personae* { Darius, the new "King of kings."
Zara(u)baba(e)l.
The four other Jewish Princes.
A(e)zra the Scribe.
Workmen, guards and attendants.
2. *Temp.* A few years later than the last.
3. *Loci:* Jerusalem and Babylon alternately; palace of the "King of kings."
4. *Scenes* { The mission to Babylon.
At the Palace.
The toasts.¹
Dedication of the Temple.
The Book of the Law.²

1. Symbolism and Ethical lessons: { The spiritual temple (Rit. 57 M. & D. 241).
The first popular covenant.
2. Hymn, "Jerusalem, the Golden."
3. Vow (S. W. 22, 23).
4. Modes of recognition (S. W. 24).

XVII° *Knight of the East and West:**The Essenes.³*

1. Description (M. & D. 246-7, 259-60, 263-6, 274-5).
2. Symbolism and vow (Rit. 23, 24).

¹ Rit. 80-83; S. W. 17, 18. These are taken from the apocryphal book of I Esdras and have been said to "contain one of the noblest utterances of Holy Scripture." Bixby, 176, Harper's, 694.

² See Bro. George W. Warvelle's brochure on this subject. Cf. Ezra, X; Nehemiah, IX, 38.

³ On the Essenes in General, see Kuennen's History of Israel, on the relation of the Essenes to Freemasonry, see Gould, History of Freemasonry, i, 26 *et seq.*; A. Q. C. Transactions, xxviii, 67 (Westcott). Cf. "Was Jesus an Essene," by Dudley Wright.

3. Investiture and signs (Rit. 32, 33).
4. Homily.
5. Hymn, "On Jordan's Bank the Baptist's Cry."

XVIII° *Knight Rose Croix:**The Cross.*⁴

1. Preliminary { (a) Questions (S. W. 34).
(b) Introduction (M. & D. 276).
2. History (Rit. 100; M. & D. 290, 504-5, 367, 387).

{	Swastika (perhaps the earliest)	{	Indian	{	Vaishnavas
	Tau Cross.		Xac Japonicus		Jain
3. Forms (M. & D. 291-2) {

{	<i>Crux ansata</i> (M. & D. 503-4).
	Greek cross.
	Hermetic cross (M. & D. 791, 502-3).
	Roman cross.
	Maltese cross.
4. Symbolism {

{	Pagan { Fertility; life (M. & D. 771, 290-1).
	Universality (M. & D. 290, 791; Rit. 99).
	Christian: Suffering (M. & D. 801-2; Rit. 100).
	Masonic (Rit. (18°) 101, 145-6; Rit. (32°) 100).
	Of Rose and cross (Rit. 99, 100; M. & D. 821-2; 822-3).
	Of inscription above cross (Rit. 80-91; M. & D. 291).
5. Hymn: "In the Cross of Christ I Glory," Bowring.
6. Vows (S. W. 37, 38) (Rit. 97, 98).
7. Modes of recognition (S. W. 43, 44).

GOD IS HERE

Go down into the depths of thy despair
 And root it out;
 Plant seeds of joy and gladness there
 And do not doubt.

In darkness thou mayst often grope,
 But have no fear;
 Fling out a banner brave of love and hope,
 For God is here.

—*Sophia Roberts Barlett.*

⁴ *Bibliographical note.* The literature of this subject is extensive. In addition to the very full discussions in *Morals and Dogma*, the following works may be consulted with profit:

Blake (W. W.), *The Cross, Ancient and Modern* (1888); Parsons (John Denham), *The Non-Christian Cross* (1896); Seymour (Rev. Wm. W.), *The Cross, In Tradition, History and Art* (1898), voluminous but orthodox in its interpretations.

See also the American Tyler-Keystone, xxv, 221-3 (November 20, 1910); *The New Age*, i, 393, treating of the Cross among the Indians; and a series of articles in the *Westminster Review* some years ago on "Forms and Signs of the Cross."

Professor Mahomet, archaeologist, claims to find depicted in one vase of the cliff dwellers' pottery of Utah, all Masonic signs, including that of distress, astronomical and zodiacal signs and the "tau" cross (τ) often called the "key of the Nile." Cf. Le Plongeon, who asserts that America is the cradle of the race and the oldest civilization that of the Mayas. *Pacific Monthly*, xvii, 706.

HUMAN DIVIDENDS

BY DR. RAYMOND V. PHELAN, 32°, *University of Minnesota*

A DISTINGUISHED manufacturer¹ has said, "The saddest thing in industry is the waste of the human element." Humanity in business is, however, not new. A century ago, the immortal Robert Owen was both practicing and preaching the humanizing of industry. English employers, moreover, gathered together in Owen's society for national regeneration hastened the enactment of the English ten-hour law. Many other countries, including our own, can boast of employers with whom a sense of human obligation was and is a principle of business. But these noble men of business were few among many in the great struggle governed by the pernicious principles of free unregulated competition, survival of the fit, "my business," and business is business. In the hundred and more years of modern industry the employers with a well-developed sense of human responsibility stand out like great luminous planets in a sky otherwise black, somber, terrible, with the consequences of indifference, unintelligence, and downright brutality in the employment of the human element in industry.²

The development and growth of the corporation form of business organization has probably accentuated the idea that the worker is a mere employe, a thing, an instrument. In fact, the word employe itself means one who is used.³ In the employer and the employe relation there survives much of the psychology of master and of slave.

A subtle change, however, is taking place in this relation. Two forces, in addition to the influences of state and of labor union, are today cooperating to humanize work conditions. One is the desire for more business efficiency; the other is a spreading sense of human obligation. Robert Owen's expenditures for human welfare at New Lanark one hundred years ago impressed his partners as being poor business policy. Today, however, humanity in business is coming to be regarded as good business. Business good sense and scientifically humane treatment of workers walk hand in hand.

The new business regime starts with the architect. Many disreputable working places there are in the United States, but they belong neither to the new business sense nor to the new business conscience. A work place should be very carefully constructed for its work and for the people who are to work in it. It should be as comfortable as possible, which means first of all that it should be properly heated or cooled according to the seasons and the character of the work carried on within its walls. There should be no avoidable dust in a work place. Its air should be neither unnecessarily dry nor unnecessarily moist. Good ventilation is indispensable. Its lighting should be efficient, and natural wherever possible. There should be no avoidable noise or confusion. Every possible precaution should be taken to conserve the nerves, the senses, the health of the worker. Following such a policy of human conservation, an architect becomes a social worker and in a sense a practitioner of preventive medicine. Humane architecture is the beginning of welfare work and of the most successful business. It is a fundamental factor in human and national conservation. Rest, bath, toilet, and dressing rooms

¹ Hon. William C. Redfield, Secretary of Commerce.

² In its issue of August 4, 1916, the *Labor Review* (Minneapolis) has a striking editorial on John W. Thomas, a man of aristocratic bearing and the head of a large and very fashionable dry goods house. The editor writes: "It is fitting that a labor paper should render sincere tribute to the man who never let his cash register interfere with his Christianity."

³ This meaning of employe and the consequent connotation probably explain why a professional worker rebels against being spoken of as an employe.

are of course indispensable. Experience teaches, however, that an intelligent, appreciative attitude upon the part of the worker is essential to the best results from humane architecture, which architecture includes physical provision for wise promotion of the social life of the worker.

Healthy workers are more valuable than unhealthy ones. A health department is an indispensable part of the new business. Applicants for work, and also periodically those at work, should be medically examined to determine fitness for employment, to safeguard the whole working force against contagion and infection, to insure greater working efficiency through timely medical advice. Business health departments have been found valuable also in cultivating good feeling between corporation and worker. Such a department may easily promote good feeling and work a saving for both worker and corporation, by, for example, putting a bruised finger back to work in half an hour, curing a headache, preventing infection, decreasing pain, saving a life. Even a slight industrial injury affords an opportunity for promoting good feeling between capital and worker. Accident compensation will soon be universal in this country. Industrial health compensation is no less humane, logical, and desirable. Industrial disease is simply accident in successive doses. With the adoption of health compensation, the business health department will become a business necessity. It is already a good investment and a humane institution.

Next in fundamental importance to the health of the worker is his proper adaptation to his work and his work to him. Efficiency and justice both demand science in the hiring and management of workers. Helter-skelter hiring, firing, and promoting, attended too often by ignorance, prejudice, favoritism, and graft, are conducive neither to maximum output at satisfactory cost nor to reasonable justice. Science, conservation, and a less uncertain justice are coming into employment through regularly organized employment departments. Employing workers is ceasing to be an offhand, extra duty pushed off upon some easy-going manager, assumed by one whose confidence in his judgment and instincts induces him to look after the employment of his establishment as a subsidiary and relatively unimportant duty, or scattered among superintendents and foremen. Employment is coming to be a regular and constant responsibility of a manager and corps whose only business is employment. An employment manager must know intimately the work to be done in the store, shop, or system with which he is associated. He must, in addition, be a student of human beings. Physiology and psychology enter into his work. He knows that some people are predominantly mental, some vital, some dynamic.⁴ Some are sensitive; others obtuse. Some have manners and breeding. Some have tact; others are blunt, heedless, inconsiderate. Some are more adaptable than they are reliable. Some are neat; others are slovenly. Some are optimistic. Some are analytic; others synthetic. Some are aggressive; others are retiring. Some are selfish; others altruistic and ideal. Some are artistic. Some are accurate. Some are persistent. Some are scrupulously honest. Facial, cranial, and bodily formation, the look out of the eye, the manner of address, the consistency of the individual—whether hard, rigid, soft, or flexible, the condition of the body—all of the above are of importance to an employment diagnostician. Forty or more questions may be asked an applicant, both to elicit information and to show reactions. As has been pointed out by another writer, the applicant who with a grand flourish gives himself positive credit for all the virtues thereby reveals a trait of character. Do you smoke, do you drink, do you gamble? Are you moral? Are you in debt and if so, why? Being in debt is sometimes highly virtuous. Are you fond of animals? Have you ever been arrested? Forty such questions not only afford some valuable information, but they test the temper, the

⁴ Vide Blackford and Newcomb: *The Job, the Man, and the Boss*. Reviews of Reviews Co., New York, 1915.

spirit, the patience, the intelligence, the poise of the applicant. Employment diagnosis is very difficult, but it is decidedly valuable, provided the diagnostician is not too cocksure of himself and his judgments.

The first responsibility of an employment manager is to make skilful selections to meet the labor demands reported to him. In the second place he must follow up his selections. Do they fit their work? Is their working environment suitable to them? Do they work well with their team mates and their team mates with them? Some people do not form "happy chemical combinations."⁶ The rough and the refined, the courageous and the cowardly, the selfish and the ideal, the petty and the broad-minded, are not always good team mates. Two workers equally positive in temperament are likely to clash. Temperament must be reckoned with in business management.

Encouragement and appreciation are the modern keynotes in handling workers. As a rule these will inspire fidelity, enthusiasm, and industry. Of course, as every intelligent employer knows, the same method of treatment will not give the best results with all workers. Discipline by fear, however, is out of date, although still employed even in educational work. The old plan of keeping "the fear of God" in the hearts of workers is poor economy. Fair play and square dealing, pride and hope have taken its place. Napoleon showed appreciation of the value of praise when he declared: "The Thirty-second Demi-brigade would have died to a man for me, because after Lonato I wrote, 'The Thirty-second was there and I was at ease.'"⁷

Fear, worry, anger, hate, grief, uncertainty, discouragement in workers are signs of poor management and sources of business loss.⁷ In a crisis fear may be an asset. By driving the blood outwardly it may facilitate superhuman effort. I may assist coagulation in the healing of a wound by adding to the natural output, in the human system, of adrenalin.⁸ But business is not a crisis. It is a continuous performance. Fear is not one of its stand-bys. Fear interrupts digestion. It may favor diabetes. It promotes constipation. Chronic fear by lowering vitality may facilitate invasion by other diseases. Fear uses up valuable nervous tissue. It generates poison in the system. Fear and its ravaging relatives, anger, etcetera, reduce capacity, output, and profits. Any uncertainty or irritation in the situation surrounding a worker is likely to reflect itself in the annual report of the employer.

The Arabic story of Sidi Naami the Haj has a significance in this connection. Sidi Naami, sitting at the eastern gateway of the city of Bagdad, was told by the Plague as he entered the city that the latter would slay 600. (Sidi Naami could see the plague, "since it is given to the just to see where other men are blind.") But, lo, 3,000 actually fell stricken within Bagdad. The Plague on leaving the city was taken to task by Sidi Naami, to whose violent denunciation the Plague replied "I have done according to my promise. I have slain but 600. My twin brother Fear slew the rest."⁹

Hope, pride, courage are positive and constructive. They spell capacity and bigger output. These cannot be achieved altogether, however, by a sort of occupational Christian Science. They depend largely upon good working conditions. A railroad¹⁰ was reported (September 18, 1915) to have advised its workers to "live complacently" and "avoid worry, to cultivate the art of living with yourself

⁶ Quoted by Blackford and Newcomb, *op. cit.*

⁷ Quoted by E. B. Gowin: *The Executive and His Control of Men.* Macmillan Co., New York, 1915, p. 260.

⁸ It is a significant sign of the times that some business houses can teach educational systems and institutions the value of humane management.

⁹ A valuable recent book on the subject of fear is W. B. Cannon: *Bodily Changes in Pain, Hunger, Fear, and Rage.* D. Appleton & Co., 1916, 311 pp. \$2.00.

¹⁰ *The Stories of Stories, Minneapolis Journal*, July 10, 1916.

¹⁰ The Illinois Central.

as you are and the world as it is." "This nation," continued this railroad company, "once had a strenuous president who always explained his good health by saying, 'I like my job.' Contentment with your daily lot, satisfaction with one's regular employment, is a great aid to dispelling worry." Such absolute complacency would stifle ambition and prevent any progress, business, political, or social. This railroad overstates the subjective cause of worry. It decries the wholesome discontent that has made progress possible. There is a difference between peevish, futile grumbling and wholesome ambition born of a healthy preference for improvement. Happiness, for the worker, not dumb complacency, is good business for the employer. The right work, good environment, good environment, good management, and health insure a happy and successful worker.

It is both uneconomical and unjust to let human capacities lie dormant. Yet they do lie dormant. Our national loss in dormant capacity is incalculable. If in a college department the head runs his department for shortsighted egoistical satisfaction or he weakly allows jealous mediocrity to combine and to fashion departmental policy, unusual ability and character and those who possess them are dwarfed. This does happen in American education. If, in a commercial house, high offices are given to cub sons of heavy stockholders, many a man and woman is likely to fail of his or her full stature as a worker and as a human being. And this does happen in American businesses. The worker should be given full encouragement to express his ideas and to voice his objections. Especially when his suggestions are not workable, there should be full and free consultation. Time lost? Not at all. But rather time spent in developing and correcting your working force. (The writer is well aware of the occasional eccentric whose chief stock is unworkable notions.) The worker, furthermore, should feel free to reveal frankly to his superior so-called his ambitions. It should cease to be true that to him who frankly seeks should be denied.¹¹ Promotion should always be strictly according to merit, and there should be abolition of the pernicious policy of overlooking talent at hand in appointing to places of responsibility.¹² The American Radiator Co., it is reported, never goes outside of its own organization for an executive. Each head is expected to train his successor.¹³

Scientific employment aims also to reduce "firing" to a minimum. It allows foremen and other heads to dismiss but not to "fire." "Firing" is centralized in the employment office. In a given case, the foreman or other chief and not the worker might be the one at fault. Besides, a worker who has poor success in one place may be a brilliant success in some other position or department. It is neither fair nor wise to "fire" without impartial investigation, and in many cases further experiment. In the Ford Motor Works, it is said, a man will be tried out until all possibilities have been exhausted. Ford builds over men as well as makes cars. The loss of the old system is sometimes tremendous. A labor turnover of 1,100, 250, or even 200 per cent cannot help but be costly to both business and to society, and is certainly evidence of poor conditions—in wages, working environment, or treatment. The best management keeps its people and causes them to grow in efficiency. Management under the scientific system is a bigger job. Modernized employment calls for personality, education, and even culture in its

¹¹ The writer has known of glaring cases in university management of punishment for ambition. Indeed, wherever a mistaken democracy substitutes for power in the individual, subject to control and regulation through publicity and this tenure resting upon fair and satisfactory service, rule by the supposedly representative small group, personal ambition is likely to find difficulty in expressing itself with impunity. Government by an oligarchy of one's peers is likely to be unfair to the one who commits the crime of being conspicuous, of forging ahead, of expressing an innate capacity for leadership. The result is often a side tracking of natural leaders and the breeding of a lack of outspokenness and of dishonesty in those whose flexibility of morality inclines them to win by adapting themselves to circumstances.

¹² This evil is more pronounced in education and in public and quasi-public service than in business.

¹³ Gowin, *op cit.*, p. 155.

managers. Big, cultured personality may banish from a factory, store, office, or educational system—gloom, suspicion, irritation, petty jealousy, discord, and may put in their places harmony, cooperation, hope, interest, enthusiasm, happiness.

Home happiness for workers will tell decidedly in the manager's balance sheet. The man with the sick wife, the girl with the cruel stepmother or drunken father cannot do their best work. Badly fried eggs, sleepless nights, poorly spent evenings, crowded or sordid living conditions, destructive thinking will tell in the shop report, the record of output, the report of dividends.¹⁴

The rights of private property and of private enterprise are not absolute. Legal and moral obligations and restrictions hedge them in. All private property carries with it some obligation to regard the rights of others. When modern society allows private ownership of offices, stores, factories, etc., it puts into the hands of a relatively few the making or the marring of millions of workers. The directors of a corporation usually except of its managers at least conservation of the capital invested and at least reasonable dividends. What may society expect? John D. Rockefeller, Jr., in his Pueblo speech of October, 1915, referred to four partners in the business of the Colorado Fuel and Iron Co.—stockholders, directors, officers, employes. Referring to workers as well as to officers, Mr. Rockefeller used the phrase "my partners." This of course marked a splendid advance in attitude. But there is still another partner in every business. Society is an investor in every business. Society has a right, therefore, to hold business officers to an accounting. Every business enterprise is turning out, daily, weekly, yearly, either better or worse human beings. A factory manager's record sheet may show only boxes, crates, dozens, and dollars, but there is an unwritten record showing talents dwarfed or talents developed, health lost or health gained, more human life or less.

Society may ask of business at least two questions: What have you done with my human capital, and what have you earned for me? A school principal aims at producing better human beings; a business manager usually aims at products or services. A business house, however, should produce both products and people. Society should demand such business leadership as makes the work place a school of richer character and riper development. Big and socially satisfactory leadership sends into the street, home, church, society, and to the ballot box increasingly stronger, better human beings. The business manager is a steward of society. From the viewpoint of human welfare, every business is in a sense of public utility.¹⁵ The leadership that understands this, the really big leadership in business, meets the twentieth century demand for the payment of *human dividends* in the form of more useful and happier human beings.

¹⁴ The apparent philanthropy of corporations is really good business, if not paternalistically managed. "The company covets a real partnership with its employes in all that pertains to their living and working conditions."—Colorado Fuel and Iron Company Industrial Bulletin, July 31, 1916.

¹⁵ The Northwestern National Bank (Minneapolis) said recently: "A national bank is in many respects a public utility." This indicates an awakening attitude.

THE MAN WHO LOVED GHOSTS

The house was haunted. Evil tales
Made it a place folk shunned and hurried by;
Until one day an old gray man
Came—saw the place—said he liked ghosts,
And made at once the place his home.

The first night just at dusk he saw
A lady all in softest white
Beside a great old lilac hedge,
A real ghost lady, and he said,
"Your lilac hedge is wondrous sweet."
The real ghost lady smiled and said;
"It is the dearest thing to me
Because my sweetheart, long ago,
The springtime of our honeymoon,
Dug up the soil and put it here."

"Where is your sweetheart? Does he too
Haunt this old garden?" And she smiled
And said; "Yes, he is there."
And where the wide white orchard spread
Its flower-wrought beauty to the stars,
A ghost man stood and drank the sweets
The spring night airs were pouring out.

Some wee ghost children ran about
Among the first white daisies—and he saw
Them smile and wave their hands to him.
Within he found them—young and old—
Before the fireplace where the coals
Were glowing, for the night was cool,
And at the bookshelves with his books.

They made his household—gentle folk
That other people shunned.
He long had thought of spirit things—
Of ghosts and their mysterious ways;
And these that came to see his flowers,
Be with him in the quiet rooms,
Won his warm love and day by day
They grew more friendly, and he cared
Less for the world and dwelt apart
With his ghost friends.

They told him wondrous things—
Things marvelous as fairy lore and strange,
A most mysterious philosophy.

So great he grew in spirit things
That people said; "The man is mad."

—A. B. Leigh, 32°.

THE HOUSE OF THE TEMPLE AT WASHINGTON

(Extracts from the Allocution of Brother Barton Smith, Grand Commander of the Northern Supreme Council, Pittsburgh, Pa., September, 1916.)

As one looks back over the year, it seems likely that as the ages go by, the magnificent House of the Temple, completed and dedicated by our brethren of the Southern Jurisdiction, will be that event which will most markedly influence and affect Freemasonry.

The monumental character of this superb edifice, its prominent situation at our Nation's Capital, and its artistic perfection, worthy of the best days of Rome, will necessarily make it the symbol of Freemasonry to these United States and to the world.

So closely are our great jurisdictions of the north and the south woven together in loving alliance by our common ideals and purposes, and by our firm and devoted loyalty to our country and its flag, that both for good and evil, whatever is done by one is the heritage of all.

Even if our southern brethren desired to do so, they could not deprive us, as Scottish Rite Masons, of a share in this glory which is theirs, nor diminish our pride in this achievement of American Freemasonry. We not only congratulate them upon the completion of this magnificent labor of love, we most heartily thank them for this most generous contribution to the stability, progress and power of Scottish Rite Freemasonry throughout the world.

We cannot erect a shrine or express our love for the Royal Art in gold and marble, but, therefore, the call of duty is most urgent, in that noble endeavor which should characterize our Supreme Council, to enter upon and carry to completion a great work which shall prove that we are not laggards or weaklings in the mighty emulation as to who best can work and best agree for the honor and glory of Scottish Rite Freemasonry.

LIBERTY, EQUALITY, FRATERNITY

Oft in life's labyrinth, vast and dark,
Three symbols flame-like flash to view,
Illumining with vital spark,
And none but seer can read them true.

The first enduring power bestows
On conquerer, who setteth free
From bonds the conquered: clearer grows
His destined path to "Liberty."

The prison-doors of souls of men
Shall open wide to "master key,"
For tyrant's yoke and error's chain
Are loosed in man's "Equality."

What vision bright the Master saw!—
"The Truth that maketh mankind free,"
The golden bond,—'tis Heaven's law,
The Love that taught "Fraternity."
—Mrs. John F. Mountain, in the Canal Zone Orient.

CORRESPONDENCE

WHEELING, W. VA., *January 20, 1917,*
305 South Front Street.

DEAR SIR AND BROTHER:

In your January, 1917, issue of *THE NEW AGE*, under "A Remarkable Communication" you relate the interesting and remarkable event of a father and his six sons occupying the principal stations in a Master Mason's lodge and installing the newly elected officers of Parker Lodge, No. 630, F. & A. M., of Parker City, Ind., and requesting information of any case coming any way parallel to it.

May I call your attention to a case which I had the great pleasure of witnessing at a stated meeting of Oakland Lodge, No. 535, F. & A. M., held at the Masonic Temple, Pittsburgh, Pa., on the evening of November 7, 1910.

The Worshipful Master called Past Master Brother Isaac E. Isaacs to the East, requesting him to assume the duties of the Worshipful Master and to fill all the other official positions to his will and pleasure. Brother Isaacs thereupon appointed his eldest son, Brother Eleazer Isaacs, Senior Warden; his second son, Brother Past Master Abraham Isaacs, Jr., Warden; his third son, Brother Past Master Henry S. Isaacs, Guide; his fourth son, Brother Arthur S. Isaacs, Sr., Deacon; his fifth son, Brother Past Master Leo Isaacs, Jr., Deacon; these with the assistance of the other officers needed conferred the Master Masons degree upon Brother Past Master Isaac E. Isaacs' sixth son, Brother Louis Isaacs. This interesting event, perhaps the like of which has probably never been witnessed before in any Masonic jurisdiction in the world, was more remarkable by the fact that father and his six sons were all residents of Pittsburgh, Pa., and members of Oakland Lodge, No. 535, in the jurisdiction of Pennsylvania.

Trusting that this bit of information now six years old may be of interest to yourself and the readers of *THE NEW AGE*, I subscribe myself

Fraternally yours,

CHARLES H. JACOBS, 32°.

"THE MAMMOTH EYE OF MARS"

LICK OBSERVATORY, UNIVERSITY OF CALIFORNIA

MOUNT HAMILTON, *January 13, 1917.*

TO THE EDITOR,
NEW AGE MAGAZINE,
Sixteenth and S Streets N.W.,
Washington, D. C.

DEAR SIR:

THE NEW AGE MAGAZINE for November, 1916, contains an article by Dr. Evans on "The Mammoth Eye of Mars." That article credits me with having uttered a fantastic theory of life on the planet Mars. I never heard of such a theory before, and I did not suppose that anyone possessed an imagination capable of spinning such a theory. Will you please do me the favor to publish this letter in the NEW AGE MAGAZINE, so that your many readers who have necessarily come to the conclusion that the Director of the Lick Observatory is queer will have the chance to form a different opinion? I am in no way responsible for the contents of Dr. Evans's lengthy quotation from the *New York American* of several years ago.

Yours truly,

W. W. CAMPBELL,
Director.

AN INTERNATIONAL CREED OF PATRIOTISM AND GOOD WILL FOR CHILDREN

593 Laurel Avenue, St. Paul, Minn.,
October 25, 1916.

Editor, THE NEW AGE,
Washington, D. C.

DEAR SIR:

Any plan which has aroused the interest of Mrs. Fannie Fern Andrews and of Dr. David Starr Jordan, will undoubtedly be welcomed by those of your readers who are interested in peace and this letter will I trust arouse peace workers in other nations, both now and after the war, to give the idea their earnest consideration, for the children of today are the future leaders of all nations, the men and women who will decide on their policies and their relations to other nations.

The following creed was written for the children of this country, and it has been adopted by many schools in Minnesota, Wisconsin, Michigan, as well as on the Pacific coast.

I believe in the God of all nations who ever ruleth all things for His own great purposes. I believe in my country, America, born in the love of liberty and purified in the fires of maintaining it. I believe in her destiny as the great exemplar of freedom; in her honesty of purpose; in her high ideals for the best service of all humanity; a service of which I will be a part and which I will do my best to keep pure.

I owe allegiance and honor to her flag and constitution before any other earthly interest, and conceive it to be my highest duty to so live day by day a clean and upright life that later on I may be worthy of American citizenship.

It was my idea in developing the little plan that any creed should contain a sentence of love and good will to the children of every other nation and that other nations would take up the idea with a similar end in view. With this thought in mind I asked Dr. David Starr Jordan to write a sentence and he replied as follows:

"The little creed you suggest is a good one, perhaps we might say 'I believe that the children of other nations are entitled to the freedom and happiness which I enjoy, I send good will to the children of all nations.'"

By publishing this letter you will interest minds actively engaged in peace and no one can tell what beneficial outcome will be the result.

Yours very truly,

J. W. HAMILTON.

BOUNDLESS LOVE

Beauteous the love of country is,
The love that gives so willingly its life—
But, oh, we long for that more beauteous day
When love no boundaries shall know. When man
So love his fellow-man, where'er he dwell,
That he refuse to slay him. Nor yet dare
Send a soul into that great beyond,
While yet that soul's experience on earth
For which God sent it forth is incomplete.
Beauteous the love of country is,
The love that gives so willingly its life—
But may that day more beauteous soon come,
When man, though loving not his country less,
Shall more than country love his fellowman.

—Selected.

A REVIEW OF THE MASONIC "COUNTRY" PRESS

ARRANGED AND CONTRIBUTED BY T. W. H.

"OUR FLAG"

FOR many years we have neglected to recognize the Flag of our country as having any connection with Masonry, as far as making it one of its adjuncts or ornaments, although we were just as loyal then as now, when we are falling over ourselves to display the "Star Spangled Banner," and we would not drop dead if we saw the Fellow crafts come marching in headed by the chief one holding aloft the loved banner, so incongruous have our actions become.

Most of these mistakes arise from ignorance of the "Etiquette of the Flag," the rules for the observance of which are laid down by the United States Government, and any deviation from these rules is, to say the least, the action of the boor or ignoramus. The Flag is as sacred an object as we have in the country, as sacred an emblem as the Cross or the Crescent in their respective places, and it should not be defiled with impunity nor used improperly. We have compiled from several sources, and think the compilation is correct, a few general and special rules to be observed, and are moved to publish them here because we noticed in *The Texas Freemason* a cut of an advertised altar on which is laid an American Flag and on that an open book. It makes no matter what the book is, the Flag should not be used where anything can be set or placed upon it; and while on the subject of nationality I might as well call to the attention of the New Age family the fact that the "Star Spangled Banner" is the national hymn, or tune, and whenever played or sung with patriotic intent all persons within hearing should rise and stand uncovered, unless in severe weather such an act would be

detrimental to health, then the right hand is raised to the head covering in salute.

When the "Star Spangled Banner" is played or sung as a part of a medley, or varied from the regular tune as in variations or words, it is not required that the hearers should stand and uncover. Such a procedure would tend to bring a serious act into disrepute.

Although "America" has, by custom, and because of its simplicity, been accepted in many cases as the national hymn, to stand and uncover when it is played or sung is neither required nor desired. The government of the United States of America is symbolized by the Stars and Stripes, and the music of the "Star Spangled Banner" gives audible evidence of our allegiance to it; there should be no division of sentiment nor practice in this regard. Salute the "Star Spangled Banner," music and Flag.

THE FLAG

The Flag should not be hoisted before sunrise, nor allowed to remain up after sunset, nor should it be allowed to remain up during a rain or storm.

The Flag should never be allowed to touch the ground, and should never be raised or lowered by any mechanical device.

Whenever possible the Flag should be flown from a staff or mast, but should not be fastened to the side of a building, platform or scaffolding. It should not be used as a cover over a table, desk, or box, or where anything can be set or placed upon the Flag.

When the Flag is used out of doors it should always be allowed to fly in the breeze.

The Flag should never be placed below a person sitting.

When clusters and drapings of colors are desired, bunting or cloth should be used, but never the Flag.

At "Morning and Evening Colors" civilian spectators should stand at "attention" and uncover during the playing of the "Star Spangled Banner." Military spectators are required by regulation to stand at "attention" and give the military salute.

When the national colors are passing on parade or in review, the spectator should, if walking, halt, and if sitting, arise and stand at "attention" and uncover.

At the nation's capital, and at every state capital there is at all times a display of the Flag. As upon every government vessel, so upon every government building, the Flag should be flown during business hours. It should be hoisted and lowered at the proper uniform hour as is done at army posts and navy yards.

When the national, state or other flags fly together the national flag should be on the right. The national salute is, under the Law of the Nations, twenty-one guns.

THE SOLOMONIC MYTH

While we are willing to give every person all the rights we demand for ourself, if we advocated a doubtful project, one based on purely mythical foundations, as far as the connection with the project is concerned, one of no appreciable value to the persons desired to be interested, one entailing great difficulty in providing means for its existence, which can be enjoyed by but a very small percentage of those sought to be the subscribers and the enterprise located in a disturbed and foreign country over which we can have no control or surety of perpetuity, for such a scheme, such a sentimental dream, such mistaken exercise of effort we would expect to receive adverse criticism and

so claim the right to criticize this latest venture to separate the dollars of our American Masons from their pockets, or treasuries.

That there will be some response may be taken for granted, as the elusive and the mythical appeals to many who are not in the least affected by the calls for support of the practical. The intangible makes the martyr, and secures the enthusiasm where the every-day and right-at-home ideas are passed up as unworthy of consideration. We hope the Masons of the nation will carefully study the appeal of the Jerusalem Temple Association, which is now being sent broadcast through the agency of "The Temple Fund," by free distribution. The object of its existence, as stated in its columns, "is to keep constantly before Masonic bodies, and friends of Masonry, the project of a temple in the birthplace of the craft, Jerusalem, as a monument to our venerable order, and as a center of an effort for the betterment of the people in general."

The very modest sum of \$100,000, more or less, is required. One of the reasons for the building is to "remove the stigma of disgraceful negligence long attached to us." By whom? The building cannot be built on the supposed original site, as that is now occupied, so that the symbolism and intimate connection is spoiled, and the sentimental idea of actual contact is dissipated; the temple may as well be built in the United States with a greater degree of sensibility and surety of success, because then all of us can profit by the inspiration which such a structure may give. We are strongly opposed to such Foreign Mission Masonry, especially when there is such crying need for the expenditure here of all the surplus coin the brethren may have and be under our supervision and give practical results. Masonry scatters too much to be efficient.

GENERAL MASONIC NEWS

COMING REUNION DATES

The Bodies of the Rite in the Valley of Washington, D. C., will hold meetings for the conferring of degrees every Tuesday evening during the winter. The thirty-first degree will be conferred in full form on February 27, and the thirty-second degree on March 6, 1917. A Spring Reunion will be held during the second week in May.

The San Francisco and the California Bodies of the Rite in San Francisco, Cal., hold their meetings, the former every Friday evening, and the latter every Wednesday evening.

The Bodies of the Rite in Oakland, Cal., hold meetings for conferring degrees every Monday evening.

The Bodies of the Rite in Seattle, Wash., hold their meetings every Tuesday evening.

During the months of February and March, 1917, the Scottish Rite Bodies in St. Paul, Minn., will hold meetings for the conferring of degrees every Wednesday evening.

The Reunion of the Bodies in Denver, Colo., will be held February 19 to 22, 1917.

Reunions will be held in the Masonic Temple at Cristobal, Canal Zone, March 17 and 18, and April 21 and 22, 1917.

The Scottish Rite Bodies in the Valley of Spokane, Wash., will hold meetings for conferring degrees every Thursday evening during the month of March, 1917. The meeting on Thursday, March 1, will be the occasion for the annual election of officers of the Lodge of Perfection.

The Scottish Rite Bodies in Fargo, N. Dak., will hold their March reunion on the 12, 13, 14 and 15 of that month.

The Spring Reunion of the Bodies in San Antonio, Tex., has been set for March 26, 27, 28, 29 and 30, 1917.

Pilgrim Chapter of San Antonio, Tex., will hold meetings every Saturday evening during the month of February for conferring degrees on a local class.

The Bodies of the Rite in Galveston, Tex., will hold their Spring Reunion April 23, 24, 25, 26 and 27, 1917.

The Bodies of the Rite in the Valley of Chicago, Ill. (Northern Jurisdiction), hold their meetings every Thursday evening.

THE FALL REUNION AT LOUISVILLE, KY.

We hear from Louisville, Ky., that the fall reunion recently held in that valley was a grand success and that all members are highly pleased with the result. The Scottish Rite *Bulletin* of that city has to say:

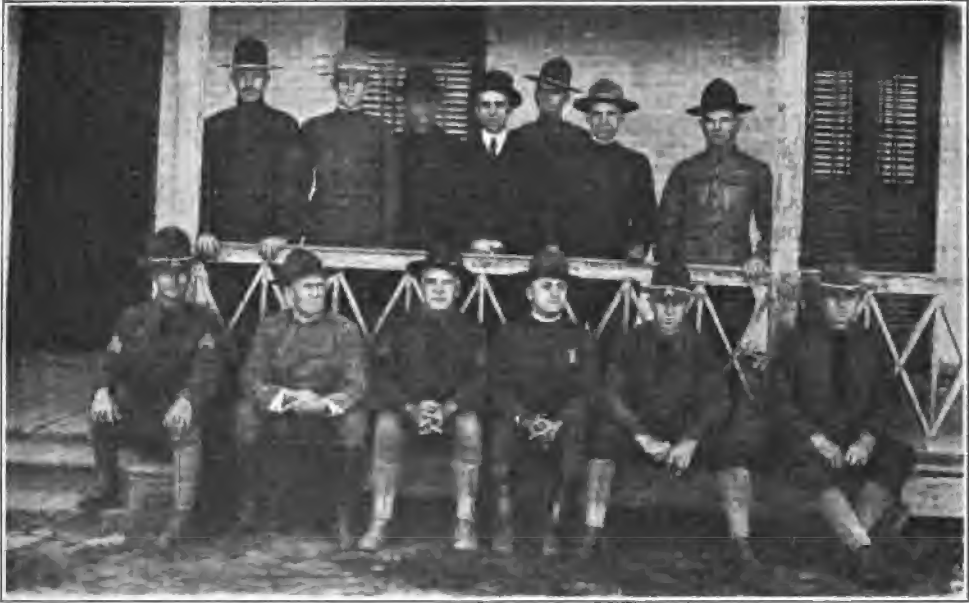
"Never before in our recollection have the arrangements been more successfully carried out, the lessons more impressively or beautifully taught. It seemed, during the entire reunion, that every plan prepared on the program was successful, and that each officer and those who took part in the different degrees gave to the Rite the best that was in them."

The class numbered twenty-eight, and was noted for the high character of its members, for the strict attention paid to the work, and for its dignified bearing through all of the degrees. In short, it was a class of representative men, and one of which the Scottish Rite may justly be proud.

FROM RIO GRANDE CITY, TEX.

Brother E. L. Gammage, 32°, of Rio Grande City, Tex., sends us the following very interesting bit of news:

"Under special dispensation from the Army Consistory No. 1, of Fort Leavenworth, Kan., Brother E. B. Wooten, 32°, visited Fort Ringgold, at this city, Wednesday, Thursday and Friday, January 3, 4 and 5, 1917, and conferred the Scottish Rite degrees by communication on a class of Army officers stationed at this garrison. All the degrees from the fourth to the thirty-second, inclusive, were communicated to



SCOTTISH RITE CLASS OF TWELVE ARMY OFFICERS AT FORT RINGGOLD, NEAR RIO GRANDE CITY, TEXAS

the class, numbering twelve, as follows: Maj. Frederick B. Shaw, 36th Infantry; Capt. Thomas C. Musgrave, 36th Infantry; First Lieut. Max R. Wainer, 28th Infantry; First Lieut. Percy E. Van Nostrand, 26th Infantry; First Lieut. Harry H. Towler, M. R. C.; Supply Sergt. John C. Hahn, 3d Cavalry; Battalion Sergt. Maj. Alfred G. Eritsland, 28th Infantry; Assistant Band Leader Chas. B. Tyler, 28th Infantry; First Sergt. William L. Born, 28th Infantry; First Sergt. Peter Swanson, 28th Infantry; First Sergt. Carl B. Strother, 28th Infantry; Sergt. Bugler Fred H. Voll, 28th Infantry.

"The following visitors were present: Capt. M. N. Falls, Honolulu Consistory No. 1, H. T.; Ector Lafayette Gammage, Galveston Consistory No. 1; Calixto Valle, Galveston Consistory, No. 1; Herman C. Seyler, Army Consistory, No. 1, Fort Leavenworth, Kan.; Chas. O. Stalsburgh, Army Consistory No. 1, Fort Leavenworth, Kan.

"At the close of the convocation a banquet was served at Cafe de Salinas in private parlors.

"Mr. Wooten is departing for Mc-

Allen, where he will communicate the degrees to another class of Army men."

AN EXCELLENT RECORD

Brother William Buzzard, 32°, secretary of the Scottish Rite Bodies in Fort Scott, Kan., sends us the following very interesting information:

"Knowing you to be interested in reunions, we beg to give you herewith a statement of what we did during the year 1916. We think you will admit that it is very good for a consistory located clear in the southeastern part of the State in a town of a little over 11,000 inhabitants.

	April, 1916	Nov., 1916
Total receipts, on account of degrees	\$9,419.00	\$8,863.00
Total disbursements, dues and expenses	3,080.00	3,491.63
Net receipts ...	\$6,339.00	\$5,371.37

"You will note that we cleared during the year \$11,710.37. We took in 166 new members during 1916."

This is certainly an excellent record. We know of several much larger towns (cities, they would call themselves) where they have not done more than half so well.

STILL ANOTHER

From the Annual Report rendered at the Annual Meeting of Des Moines Consistory, of Iowa, we cull the following:

During the year Tabernacle Lodge of Perfection conferred the fourteenth degree upon 325 candidates. Present membership, 1,976.

Emmanuel Chapter, Knights Rose Croix, conferred the degrees upon 278 candidates. Present membership, 1,741.

Cyrus Council, Knights Kadosh, conferred the degrees upon 267 candidates. Present membership, 1,643.

Des Moines Consistory conferred the degrees upon 269 candidates; admitted to membership three; reinstated three; eleven members have been removed by death; demitted, seven; suspended, four. Present membership, 1,630.

Total receipts from all sources	\$101,594.11
Total disbursements during 1916	103,766.08
Cash and bonds, December 31, 1916	155,576.20
Cash and bonds, December 31, 1915	124,548.17

Gain in cash and bonds during 1916\$31,028.03

There you are, brethren. How many of you can beat that—or even equal it?

NEW MASONIC TEMPLE AT PARKERSBURG, W. VA.

On the outside of the front cover of this issue of THE NEW AGE we show a picture of the new home of the Masons of Parkersburg, W. Va., which was opened for inspection by the public for the first time on New Year's Day. This event, then, marks the opening of the new building, although its formal dedication will not take place

until later, at which time an elaborate program lasting a week will be carried out. In the meantime, however, the new building will be used for all Masonic gatherings, as the last meeting has been held in the old temple.

The new Temple represents a total investment of about \$175,000, and is a thoroughly up-to-date home, embodying, as it does, all the newest ideas, including efficient heating, lighting and ventilating systems, and a new pipe organ costing \$2,000, the gift of Brother Ed Rich, a prominent Mason of Overton, N. J.

The new structure will be the home of all the Masonic bodies represented in Parkersburg.

AN EXQUISITE GIFT

There has recently been received at the House of the Temple a beautifully finished box containing a Sword of State and a Marshal's Baton, which are to be presented to the Supreme Council of the Ancient and Accepted Scottish Rite for the Southern Jurisdiction of the United States, by the members of the class who received the thirty-third degree at the dedication of the House of the Temple, Washington, on October 22, 1915.

The Sword and Baton were specially designed and executed under the supervision of Illustrious Brother Charles E. Rosenbaum, 33°, at the request of the members of the class. The Sword is of the heavy, two-handed variety, with a blade some 3 feet 3 inches long and about 2 inches in width, beautifully chased and inscribed. It has a cross hilt, decorated with the three interlaced triangles of the thirty-third degree and the crowned, double-headed eagle. The pommel is a terrestrial sphere of gold about two inches in diameter. The length of the sword, from pommel to point, is something over 4 feet. The Baton is a little over 2 feet in length, and each end of it is ornamented with a heavily chased golden urn, surmounted by a double-headed eagle.

The Sword and Baton have a value



OBSERVE



REVERSE

of \$300, and no duplicates in design are ever to be made.

A VALUABLE FIND

Brother Julius F. Sachse, Librarian of the Grand Lodge of Pennsylvania, writes that the Grand Lodge has secured, and now has on exhibition in its Masonic Museum, a silver medal, three and one-half inches in diameter, which is said to be one of the original jewels of the Emperors of the East and the West, the founders of the Rite of Perfection, circa 1758. It will be seen by the cuts that we print herewith that the obverse of the medal shows an upright sword surrounded by five stars, and above are seen the Scales of Justice and the two letters, D. Z., which will immediately be recognized as the insignia of the Princes of Jerusalem. On the reverse are a number of Masonic emblems and implements, a group of mounted knights, a group of trumpeters and others clothed in Masonic aprons. On the opposite side of a river are seen a group of buildings and, in the distance, King Solomon's Temple. This may have been one of the original jewels that came over with Stephen Morin; of this, however, there is no proof.

There are said to exist some ancient documents relating to this medal, but,

thus far, no trace of them has been obtainable. In any case this is a most interesting discovery.

NEW SCOTTISH RITE BODIES IN MIAMI, FLA.

From the *Scottish Rite Bulletin* of Louisville, Ky., we gather that Brother James McCants, of Tampa, and Brother Wm. C. Sessions, of Louisville, Ky., worked up a Scottish Rite class in Miami, Fla., intending to get about ten candidates and have Brother Olin S. Wright, 33° Hon., Deputy for Florida, go to that place and communicate the degrees with the idea of helping out the Bodies of Key West, which are only about a year old and have been badly handicapped by several unfortunate happenings. They found the task so pleasant and met with such success that they did not stop until fifty-three candidates had signed applications.

After they had secured twenty-eight, Brother Sessions went back to Plant City and talked to Brother Wright, and then went to Tampa to help the brethren there to prepare for a trip to Miami. They took along with them the paraphernalia for the degrees which they had decided to confer, as the list had grown too large to give the degrees in plain communicated form. The party was composed of Bros. O. S. Wright,

James McCants, A. B. Steuart, A. S. Thornton and Ceferino Balbin, of the Tampa bodies; Charles Ketchum, secretary of the Key West bodies, and Brother Sessions.

A Lodge of Perfection was instituted in Miami. About twenty members of the Rite living in Miami, together with the members of the new class, constituted the charter membership. The membership of the class for the three other bodies were placed in Key West.

How many times has it been demonstrated that a little time and a little earnest attention devoted to matters of the Rite will bring most encouraging and glorious results?

A special meeting of the Board of Directors of the home was held on December 23, at which meeting it was decided to erect a new structure that will cost about \$300,000. An appeal for funds will be made to individual Masons all over the State. The new building is to be of steel and concrete, and will be absolutely fireproof.

Bishop John Hennessy, of the Roman Catholic diocese of Wichita, at once offered to take care of all the inmates of the home at St. John's Institute, Mt. Carmel Academy, St. Mary's Academy and St. Francis' Hospital until the new home can be built. The Sedgwick Home and the Children's



KANSAS MASONIC HOME RECENTLY DESTROYED BY FIRE

MASONIC HOME DESTROYED BY FIRE

The Kansas Masonic Home, located in West Wichita, was destroyed by fire in the early morning of December 22, 1916. Five of the 108 adult residents of the Home are believed to have lost their lives. All of the 45 children who resided there were rescued.

Home also offered to take part of the inmates. The offer of Bishop Hennessy was made known to the Board of Directors just as they had come to the conclusion to rebuild. Grand Master Lamb sent a committee to thank the Bishop for the great kindness expressed and to tell him that they would give it their consideration.

MASONIC EMPLOYMENT BUREAU IN WASHINGTON, D. C.

At the annual communication of the Grand Lodge of the District of Columbia, held on the evening of December 20, 1916, the Grand Master, in his address, referred to the Masonic Employment Bureau as follows:

"The President of the Bureau reports that during the period referred to (June 1 to November 30), three months of which were the inactive summer months of June, July and August, a total of one hundred and fifty-three applications have been received. Nineteen of these were from persons already employed who wanted to better their condition. To these the Bureau gave little attention, believing that its time should be devoted to looking after the needy and unemployed. Eleven of the applicants had no Masonic connection, or if they had, it could not be traced, and four were persons seeking influence for appointment to government positions. As to these last named, the Bureau declined to take any action.

"Of the applicants mentioned, thirty-eight have been placed in positions, and twenty-five have been referred to positions which they could not, or did not, secure. On thirty-six occasions the Bureau has been asked to find employes, showing an appreciation of the service by the employing classes.

"The problem before the Grand Lodge is the maintenance of the Bureau after its present funds are exhausted. In its inception the Bureau was planned to be supported by a per capita assessment on the constituent Lodges and Eastern Star Chapters. The Grand Lodge appropriation of a year ago was in the nature of a substitute in order to give the organizers an opportunity to put the proposed Employment Bureau to a practical test.

"The officers of the Bureau now claim that results have justified their contention that such an organization could be made a valuable and efficient Masonic activity. They believe that it should be supported by an assessment not to exceed 10 cents a year per capita.

"In view of the fact that the Bureau has sufficient funds on hand to carry it along for another six months; by which time it will have been in active operation a full year, and been put to such a practical test as the Grand Lodge had in mind when it made its appropriation of a thousand dollars, I recommend that consideration of the future of the Bureau be postponed until the May communication. In the meantime, I suggest that the constituent lodges bring up for discussion the question of an assessment, and inform their representatives how they desire them to vote at that time."

The committee that reviewed the address, whose report was adopted, approved the Grand Master's recommendation and added:

"The committee in this connection recommends that it be suggested to the lodges that they act on the referendum not later than the second communication in March, and that a special committee of five be appointed by the Grand Master to take into consideration the result of the referendum and the question in all its details of the continuance of the Employment Bureau and in what manner, if any, it shall be done, and report at the May communication."

A MASONIC EVENT IN NORTH CAROLINA

The following notice signed by a committee of Hiram Lodge, No. 40, A. F. & A. M., will sufficiently explain itself. Something of this kind may have occurred somewhere before, but if it has, we have failed to find any record of it:

"Hiram Lodge, No. 40, was open in stated communication on the evening of April 17, 1865, when news reached Raleigh that President Lincoln had been assassinated. The city was occupied by Kilpatrick's Division of Sherman's army. The news of Lincoln's death spread and threats to destroy Raleigh were made. An officer of a Maine regiment, who was a Mason, went to the Masonic Hall, called Brother Nichols out and warned him that any sort of

gathering might inflame the unruly soldiers, and advised him to close the lodge and send the brethren home.

"Brother Nichols says that in the excitement he got the instructions backward, and sent the brethren home. Now he asks us, after a lapse of half a century, to assist him in closing the lodge.

"We want you to come and see it done. This will be an event in the Masonic history of North Carolina that in future you will be proud that you attended. Accordingly we have fixed the date so that the brethren attending the Grand Lodge may arrange to be with us.

"Fraternally,

"WILLIAM C. LYON,
"W. T. UELTSCHI,
"J. H. BUFFALOE,
'Committee for Hiram Lodge.'

A MASON IS APPOINTED SUPREME COURT JUDGE

On December 29, 1916, Governor Withycombe, of Oregon, appointed Brother Wallace McCamant, 33° Hon., a justice of the Supreme Court of Oregon, to succeed Justice Eakin, who resigned on account of continued ill health. No mistake was made when that appointment was made, and as time rolls on that fact will be more and more apparent.

NOTICE

The Index to Volume XXIV of THE NEW AGE (1916) is now ready and can be obtained from the Secretary General at the price of 50 cents.

TO ALL BRETHREN WHO EXPECT TO BE PRESENT AT THE INAUGURATION

The Secretary General desires to announce to the brethren who intend to come to Washington to witness the inauguration of President Wilson on March 5, that the House of the Temple will be open for inspection every day from 9 a. m. to 5 p. m. On Sunday, March 4, it will be open all day and all evening, and in the evening it will be illuminated throughout.

A FEIGNED FRIEND

A feignèd friend by proof I find
To be a greater foe
Than he that with a spiteful mind
Doth seek my overthrow;
For of the one I can beware,
With craft the other breeds my care.

Such men are like the hidden rocks
Which in the seas doth lie,
Against the which each ship that knocks
Is drownèd suddenly:
No greater fraud nor more unjust
Than false deceit hid under trust.

—From William Byrd's *Psalms, Songs and Sonnets*.

LITERATURE, SCIENCE, EDUCATION, FREEMASONRY

Mar 24 1917
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THE NEW AGE

MAGAZINE



Masonic Temple, Erie, Pa.

The Official Organ of
The Supreme Council 33° A. & A. Scottish Rite of Freemasonry S. J. U. S. A.
PUBLISHED AT SIXTEENTH AND S STREETS, N. W., WASHINGTON, D. C.

TABLEAU

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EMERITI MEMBERS

HARRY RETZER COMLY, 33°.....San Diego, Cal.Oct. 23, 1895
 JOHN LONSDALE ROPER, 33°.....Norfolk, Virginia.....Oct. 18, 1886

EMERITI MEMBERS OF HONOR (Non-Resident)

THE EARL OF KINTORE, 33°.....Edinburgh, Scotland.....Oct. 18, 1888
 WILLIAM HOMAN, 33°.....New York City.....Oct. 18, 1905
 GOBLET D'ALVIELLA, 33°.....Brussels, Belgium.....Oct. 18, 1905

The New Age Magazine

MARCH

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THE GRAND EAST, TEMPLE ROOM, HOUSE OF THE TEMPLE

The New Age

MAGAZINE

VOLUME XXV

MARCH, 1917

NUMBER 3

THE CHRISTIAN SOLDIER

BY DENMAN S. WAGSTAFF, 32°

THE word "soldier" has been coupled with the word "Christian" since the time of the Crusades. The "Crusades" manufactured the "Christian Soldier." Wherever there existed a Christian of much prominence, he made a business of "conflict." His religion then taught him that an unbeliever, from his standpoint, was unfit to breathe common air with himself, therefore he went about with a sword and a "made to order" breviary, as a feature of his armament. It was this brand of self-righteousness that then opposed, and still opposes, freedom of thought and belief, except one obtain a license by force of arms or circumstance. Such were the fundamental principles and practices of "Christianity" in the days of its open militant activity. Today the Christian world stands aghast at carnage, struck dumb by the evident futility of prayer and the impotence of religious sects. However, the powerful organization that claims the original patent upon "Christianity" still wages a secret, never-tiring warfare for the recapture of temporal world supremacy. A sorry day for the practice of real Christian virtues would the advent of the fruits of such a victory usher in! Spiritually, this organization works without a heart: practically, and as a business venture, it is without an equal. A great number of unorthodox Christians look up to this

combination with awe and, like the boy watching the circus, seem to fear as well as admire its ramifications. It is copied, in so far as it has a history, after some of the historic or recitative sections of the Bible, by which one would be led for awhile to contemplate the excellent plans laid down as really being of an inspirational nature, but upon further attention would be "struck thoughtless" nearly by the study of the loosely drawn demarcations between profession and performance. We ordinarily do not peruse the scriptures with an idea that we may be able to pull them to pieces, nor do we ridicule such unchristianlike doctrines as "an eye for an eye," for we know that the literature of every age, not excepting "Bible times," was influenced by practice and environment.

In the days of the Crusades, there existed but little, if any, true Christianity as a matter of practice. It was from this age and from this pattern and plan that the Roman Church took and maintains its inspirational feature. Today, among the millions of non-idolatrous Christians is found a great spirit of tolerance toward at least overdrawn sacred history, especially when of so little importance as really to have no effect upon fundamentals. This of course refers to the excessively human side of the Bible. Yet with all this light, we still find "Christian Soldiers":

praying God to deliver them from their enemies, or allow them, in his omnipotence, to "get" them. This is again a case of mistaken identity. They are praying to the wrong god. He is deaf to their supplications as he has likely forgotten their unfulfilled obligations. As a class they have turned to the Golden Calf for consolation. This class of actors are without the pale, even of a possible regeneration, which might fit them some day to commune in an atmosphere charged with "Faith, Hope and Charity." However, in the arraignment of things, we have for the moment forgotten the only recipe for ailments of this kind, the Roman Church purgatory. This was what purgatory was invented for. A place where an immoral soul could be purged of sin. By this means today a murderer may wash his hands of crime and, after the sheriff gets through with him, this god takes him on a trial pilgrimage toward the great unknown. This man had no real soul! What business has such a churl with a soul? The Roman Catholic Church knows and tells him that he may know little about handling such an animal, hence, for a few kopeks, they take charge of the remains. This is not an attack upon the Catholic Church, for attacks by the pen are not needed to encompass her destruction. She will fall of her own weight of duplicity, greed and abomination, before the century is spent. This is an appeal to my readers to look through the meshes in the screen. Look and ask yourself why, with all the accumulated intelligence of years, there are yet men and women in a supposedly conscious state, who pay "Peter's Pence" by soul sacrifice such as the murderer was led to believe in.

It may be, though, that as a result of their philosophy they have really found that a soul is a salable article and have, in advance, arranged for its sale at the auction of St. Peter, who will of course handle the transaction on as low a percentage basis as any commercial house would. Fie! As I write I can see the very spirit of such doctrine stalking about in uniform on a

bloody field in France. I can see another on every field of carnage, busy as "license vendors." Such an ideal has the Christian soldier been compressed into. Through the mercenary, foul, presumption of a "corrupt practices" court of "salvation" has the world been led from "heaven" to hell. All these wars, all this bloodshed, all this lying about a "Christian soldier," came from a common source, the Holy Roman Catholic Church. To such an influence has a busy world yielded here and there, to be fashionable at times, when title and money were at stake, but in the majority of cases to keep peace. Now the convention of the Protestant Episcopal Church voted the other day to eliminate the prayer for the President from her ritual. I wonder if this Church has lost some faith, or does she not care what becomes of our presidents? Let her call another convention and tear out the numerous references to "being saved from our enemies or giving us victory over them." One is as vainglorious as the other. Such things offend the spirit of prayer.

Let the sincere man, the real soldier, fighting daily against the same evil which is in every man—let these earnest ones drop by degrees the title of "Christian" which belongs neither to him nor his day and generation. It is the old threadbare, rusty-colored, blood-streaked sign-manual of the papacy that first fixed its standard and has ever since preserved the means of identifying it. Let the Hierarchy have it—it is no "open sesame." It took a number of crosses to breed it up to the standard required, together with the employment of the "good offices" of numberless idols and images, painted in all colors of the rainbow. In fact every trick has been tried which a cunning trader may conjure with. The Roman people have lived up to all they could possibly make out of the symbolism on their banners.

They have levied tribute the world over and for all the years of the life of the organization. The world in the present war is a witness to the insin-

cerity of their intentions, and the lengths to which they will go to bring about unrest in order that disaster may per-

chance overtake some of the defenders of liberty scattered here and there over the face of the earth.

THE RELIGIOUS QUESTION IN MEXICO

OPEN LETTER TO MONSEIGNEUR KELLY

BY M. C. ROLLAND

August 26, 1916.

MONSEIGNEUR:

I beg to note that you have stated that the Mexican problem is of a religious nature and not an agrarian question.

All the Catholics who took part in the meeting, held in this city during the week of August 19-26, have demanded that Mexico be compelled to treat the Catholic Church well, and they have also declared that President Wilson should have recognized Zapata or Villa preferably to Carranza, because the two former gave guarantees to the Catholic Church in the Mexican Republic.

I feel that it is absolutely necessary that a Mexican should reply to this statement and to the demands of the Catholics in the United States presented in the above-mentioned meeting, not from a desire to meddle in the politics of this country—since it is merely a game of politics that the Catholics have been playing—but with a view to unveil the truth, which up to now they have been trying to hide; and also because the Catholic Church has an international character, and it is under this aspect that its members desire to interfere in Mexico. Therefore, it is our duty, as Mexicans, to discuss the matter in question.

The Catholics in America should know that ninety years ago the Catholic clergy was in possession of about 80 per cent of the territory and the wealth of Mexico; the clergy was the banker throughout the country; no economic life existed in which it did not participate; the clergy gathered "tithes and first fruit"; it sanctioned innumerable

holidays on which it levied a kind of religious tax at church services, days on which the peon did not work and consequently could get no pay; and it let him spend the few cents he had left in drink and in wax candles which he offered at some shrine or other, candles in which the clergy trafficked, selling them at a higher price than they cost in the ordinary stores, because these candles were "blessed." . . .

The remaining 20 per cent of the land was in the hands of the conquerors' heirs, in the form of land grants.

The great mass of the people possessed nothing. It was practically a nation on pay-roll; a slave in the "haciendas," chained to it by the interminable debts which passed from father to son as an inheritance of doom.

The clergy, however, was rich, was the "great lord." It controlled the finances of the whole country. Even Humboldt so states in his book on America.

Strange to say, among its ranks there was a man, a real patriot, who, justly incensed at these conditions, roused the people, awakened the nation to a sense of its rights and its degraded condition, and started the struggle for liberty. This man was Don Miguel Hidalgo, a priest who to a lofty idealism united a practical sense of life, and the strife he began in 1810, is not yet at an end, in spite of the periods of apparent peace. The priest Hidalgo was killed by the church and his head exhibited in the castle of Granaditas (Guanajuato). This revolt is only one phase of the incessant struggle; during one hundred and sixteen years, the people of Mexico have been striving to conquer the land, to win

their economic independence from the privileged few.

But the big enemy, strong, marvelously organized, which has ever opposed the movement for freedom, is the clergy, which under the cloak of religion has striven to continue wielding its political and economic power.

The laws of Reform were decreed by a patriot government to deprive the clergy of ill-acquired wealth which justly belonged to the people.

Apparently conquered in the fight, none the less the Catholic Church, working in the shadow of the dictatorship, again secured possession of the land, we might say by "second-hand dealings," in deliberate defiance of the law. At the present time, the clergy of Mexico is in possession of no less than 10 per cent of the area of the country. They possess principally tenement houses where they exploit the lower classes.

Perchance the rest of the land did finally become the property of the people? No. Unfortunately, foreigners stepped in, cajoled the dictator, and monopolized it. Over 73 per cent of the land and the wealth of the country are in the hands of foreigners just now.

The people are still deprived of their rights, as was the case one hundred years ago. It is a lie to state that past governments were willing to give land to the people. If they ever did it, it was a play for the gallery, underhand, and subsequently the people were forced to surrender the few acres that were ever sold them. Any other course would have been illogical for such governments. It is only now that the present revolution is beginning to distribute land, and it is our earnest hope that this mighty problem will be solved once for all.

It is a fact that the majority of Mexicans are called Catholics, because practically no other religion has penetrated deeply into the country. But this varnish of Catholicism is very superficial; in the Indian it is just a manifestation of fanaticism, and he easily forgets the maxims preached for centuries; he loves the earth and is deeply

enamored of his small lot of land, if he can own it and work it.

Revolutionaries carried, pinned to their breasts or on their hats, images of the Virgin and the saints, but this did not hinder them from entering the churches without scruple and driving out the priests.

This fact, stated plainly, will probably horrify the Catholics in the United States. But let them reflect that conditions in this country are very different from those existing in Mexico; there, the people have staggered under the weight of the exploitation conducted by the priesthood. Marriage, birth, death, every one of these acts, to be "sanctified," required a toll. On the magnificent "hacienda" of the bishop, the peon was practically starving. There, *the holy doctrines of love, charity and unselfishness were never practiced by the preacher*. On the contrary, he generally allied himself with the "cacique," with the owners of the land. This is the reason why the people have turned against the priests. The revolution in Mexico has this character; it is not the work of one man, it is the result of conditions, of the political intrigues of the clerical party.

Let me call attention to the fact that we are not discussing the Church in itself—I mean religion. When the people invaded the "hacienda" of the Bishop of Puebla and devoured the hogs which were one of the prides of the owner, it did not lose an atom of religious spirit; it merely manifested, in the way it could, its odium of the well-to-do priest preaching resignation to this life's trials, to a starving population, while he smacked his own lips over his cup of rich chocolate; the people wanted to manifest its hate of the priest as a landowner, of the priest as a financier, of the priest as a banker. The people has never attacked the real "pastor of souls."

It is an evident fact that the people want and need the land, and that they have never been given any portion of it; that, in fact, the land has merely changed hands. Wherever the Indians have been able to retain a plot, they

have defended it to the death. The Indian loves the earth: there are parts of the country where he has "made" it. Does your excellency understand this? The proof is at Xochimilco, where the Indians, in the lake and the canals, by means of roots, willow twigs, and rafts, filled with earth they carried from a distance, have built wonderful gardens and orchards.

The problem in Mexico is, therefore, the agrarian question; there never will be any peace until the people own the land, which must be taken away from the clergy and from the foreigner who has got possession of it by doubtful methods, like some American financiers who are patiently waiting for the value of the land to rise, a land on which they pay no taxes, which they do not improve, but about which they raise loud cries demanding "protection," and threatening intervention when there is the slightest danger of "their" land

not being taken care of by us Mexicans, *There is no ground for considering the Mexican problem as a religious one.* Monseigneur. The Mexican Revolution has never placed under discussion the Catholic religion. It is opposed to the political and economic power of the clerical party, but this is a different thing altogether.

It seems to us that unhappily your excellency confounds the interests of the Church, the Catholic Religion, with the worldly interests of the same; and no doubt this is the reason for the erroneous information imparted by Monseigneur to his parishioners.

I take the liberty humbly to request Monseigneur to give a little time to the study of our history, when perhaps he will come to understand the facts, and refrain from making—most innocently, we are sure—wrongful statements to the Catholics of this country in regard to the situation in Mexico.

SHOULD WE HAVE A RELIGION?

BY THOMAS M. ANDERSON, 33° HON.

THIS may seem a strange question to be asked by a man in his eighty-first year, a church member, and an honorary thirty-third degree Mason.

Does not Masonry, with its Golden Rule and assumed brotherhood of man, provide a sufficient rule by prescribing what is good, and forbidding what is wrong? If life is the be all, and the end all here, we would need question no further. But, from the most primitive period, religions have assumed the existence of God and the immortality of the soul. The Book, which is one of the Lights of Masonry, opens with the text—"Remember thy Creator in the days of thy youth." If our Creator, then he is the Divine Architect of the universe. Orthodox religions found their claims of authority on Revelation, and claim further that what has been divinely revealed should be infallible. I once accepted the creed of an assumedly

infallible church, and this is its creed:

"I believe in Jesus Christ, the only son of God, veri God of veri God, consubstantial, not made, born of Him, before all ages, by Whom all things were made." Can Masons accept this creed? Stripped of unnecessary verbiage, it is known as the "Apostles Creed." There are some inconsistencies—"He was the son of God the Father, but was born of the Virgin Mary, and conceived of the Holy Ghost." But, if he was, and is God, that is unimportant. Millions of people stand on their feet and recite this creed aloud. I think most women believe it, but the most men accept it with mental reservation. I think most Masons believe it; I once accepted it in its most extreme form of transubstantiation, and worshipped the sacred wafer. I gave that up as a form of idolatry, but I have never prayed since. I must have a personal God to worship. I do not

think one religion is as good as another. No religion is good that is not sincere, but almost any religion is better than no religion.

Why, then, did I give up the oldest form of Christian faith? To explain, I have to go back to the statement of—"The Fruit of that Forbidden Tree, whose mortal taste brought death into the world and all our woe." For on this was founded the redemption theory, imputed merits and all forms of Christian religions, apostolic succession, and its various forms of theological brokerage. This seemed to me inconsistent within the wisdom, justice and goodness of God. It is not for me to criticise the various forms of faith. My recollections and impressions go back more than seventy years, and at that time the Catholics and Methodists seemed to be the most demonstrative in their piety. There seemed to be no question in their religious fervour. Millions seemed to believe that heaven would make amends for the inequalities and injustice of this world.

Later on, I learned to hold in high regard the sincerity of Puritanism. It seemed to me that the Puritans made too little distinction between the *malem prohibitem* and the *malem in se*. It was not a lovely creed but a grand one.

Our last indigenous religion—Christian Science—has got rid of the absurd redemption theory, but still holds to a very profitable religious brokerage.

Our Masonic ethical ideals are not necessarily antagonistic to religious theories, but different. Our brotherhood is spiritual, not uterine. Religion claims jurisdiction over soul and body. Life only is real, death only a phenomena of transition.

In my long life, and fifty-five years of military experience, I have witnessed many so-called deaths. I have witnessed the short, swift agonies of death in battle. In sick chambers I have witnessed the clinging of the soul to the wreck of life, as some rock clings to the mountain side innumerable years before its fall. Except where reminded by

religious ceremonies, very few seem to give a thought of passing into untried conditions. In fact, I have witnessed no manifestations of fear *in articulo mortis*. In two cases of suicide I saw death sought deliberately and fearlessly.

It seems strange that only Catholics and Masons pray for the dead. Protestants pray for the living, not for the dead. They pray that the living may be given strength to bear their bereavements, and not for the dead, whose lips are forever closed, and who in an instant have been snatched away from all they loved and valued, and put under new and untried conditions. I do not fear death, but I believe I would rather accept Nirvana than to pass under conditions described in Revelations.

The book, which is one of the lights of Masonry, opens with the text—"Remember thy Creator in the days of thy youth." If our Creator, then He is the Divine Architect of the Universe. What is the meaning of "Thy Kingdom Come, Thy will be done here?" Was that an expression of the Messianic Hope? Why, then, the Princes of the Royal Secret are the inheritors of the Messianic Hope of the brotherhood of man? What stands in the way of that consummation devoutly to be wished? It is the needless antagonism of religion and the most philanthropic society in the world. There are many things about which we can agree. Why then preach the gospel of hate?

Let the dead past bury its dead! Let the old Templars and the old churchmen fight out their fight in dust and ashes!

Are you, my brother, a sublime Prince of the Royal Secret? Then it is for you to solve for yourself the ethereal secret of the Sphinx, the Royal Secret of Life!

In his last chapter, in *Morals and Dogma*, our Guide, Philosopher and Friend has pointed out to us the path that leads to the Pisgah of our pilgrimage, from which we can see "*The promised land of hope.*"

THE EVILS OF PEACE

BY HENRY R. EVANS, LITT. D., 33° HON.

"I believe that those who profess horror at the intervention of the State for the protection of the weak lay themselves open to the suspicion that they are desirous of using their strength for the benefit of a portion for the oppression of the rest, and that they will be chagrined as soon as this design is disturbed by any action of the government."—*Bismarck*.

THE brazen doors of the Temple of Janus have now been open for more than two years, letting out a flood of terrors upon the world. Europe is a vast battlefield; a gigantic holocaust of men. Never before in the history of nations has war been waged on so colossal a scale; so efficiently, so destructively. The socializing of the machinery of death has been perfected to the *n*th point. The trenches have taught democracy and comradeship in a way impossible during the times of piping peace. The cooperation of individuals for the common good is exemplified in munitions factories, Red Cross work, food supplies, sanitation and a thousand other enterprises. When the men of a nation are allied for the purpose of war, cooperation is the *sine qua non* of success. Cut-throat competition has to take a back seat. Competition may be the life of peace, but it is not the life of war. War is an evil, a blot on civilization, wholesale murder, if you will, and yet it has its lesson for humanity—the wonderful lesson of Cooperation! In his *War and Socialism*, D. L. Love says:

What a monstrous indictment of the moral order of the world if it were true that cooperation for the common good is profitable only in war, but that in peace this same common good requires the utmost license of man to prey upon man! . . . When we stop to consider, it is not an astounding fact that the machinery of death has been so perfectly socialized, while the machinery of life has been left competitive and that when a nation goes forth to destroy there flashes through the millions of that nation a marvellous comradeship, and the moment the purpose of the war has been accomplished and the armies are disbanded to return to peaceful industry, these comrades are obliged to unlearn all those fine lessons in cooperation for the common good, and begin again that competitive struggle with one another which is in many ways as cruel and destructive to the individual and society as armed conflict?

It has been said that it ought to be much less surprising that men should go to war from the struggle of the competitive system, than that they should return to the struggle of the competitive system from the hand-in-hand cooperation and brotherhood in which in war they are absorbed from first to last. Can it be true that only when nation is attacking nation a people is capable of acting in that unity of spirit to establish which, as a permanent relation among men, has been the aim of the idealist from the beginning of society? I do not think so. I can but think that something of the fine altruism which permeates the armies of Europe today will be taken into the workshops upon the return of peace. The millions who in the trenches, today, see on every hand the manifold advantages of cooperation will not forever tolerate the lack of this fine thing in times of peace.

I am not an out-and-out advocate of socialism, and yet I cannot help agreeing with Professor Love in many of his conclusions regarding cooperation. Assuredly the state can do more for the welfare of the individual in times of peace than it has hitherto done in this country of ours, where individualism has played so conspicuous a rôle. We have the evils of war, but do not let us forget the fact that we have also the *evils of peace*, paradoxical as the term may sound. Why is the individual so effective in war? Because, for one thing, "society recognizes his importance and worth as a man." To further quote Professor Love:

He is, therefore, not worried and distracted about all the little details as to how he is to get food and clothing and what is to become of him and his family, if he is disabled or dies. He knows that all things will be furnished at the time and place needed; that, if he dies, his family will be protected and cared for; that, if he is disabled, society, if he has done his duty, will do its duty by him. He is, therefore, enabled to give his whole attention without distraction to the business in hand, which is to fight.

Is it not a strange perversity of the human mind, which enables it to see the desirability and necessity of perfect cooperation when

society's business is war, but cannot see it when the business of society is the production and distribution of all the good things of life.

What a contrast in this respect is war to the everyday industrial life! Men are just as precious and essential to the welfare of society in the productive pursuits of peace as in the destructive pursuits of war. But in peace the man may go half starved on insufficient and unwholesome food. He may shiver in rags and live in unsanitary tenements. He may be willing to work and yet be unable to find work. No transportation is furnished him to the place where his services are needed. If he is sick, he is neglected, and he is always haunted with the knowledge that if he dies no one will care for his wife and family. He is oftentimes in despair because he does not seem to be of value to society as a man. Society, which is his cherishing father in war, becomes in peace his harsh taskmaster, which will use him as long as he is profitable, and when he is broken cast him out to die. War cares for the children of a people until they are mature, educates them, trains them to efficiency in the business for which it designs to use them. Peaceful industry destroys children while yet they are children. There is no child slavery in war.

Surely socialized war as compared with competitive industry is not all bad.

The most completely socialized of any of the nations engaged in the great Armageddon that is being waged in Europe is Germany. Her industries, including manufacture and transportation were socialized as much as her armies. If such had not been the case she would have been trampled in the dust long ago. We are not discussing the causes of the war, nor the political significances of the same, but merely pointing out the benefits to be derived by cooperation between individuals and the State. Under the leadership of Bismarck, Germany instituted a programme for the protection of the working class. In the year 1889, the famous statesman said that man has a "right to work," which was only another form of expression of the "right to live." In the Reichstag he proclaimed: "Give the workingman a right to work as long as he has health. Assure him care when he is sick. Assure him maintenance when he is old." These words bore fruit. Legislation was inaugurated that brought about great reforms in the body politic: old age pensions, labor exchanges, protection of the worker from accident and disease,

vocational education of the masses, thorough inspection of mills, mines, factories, and conditions of employment, etc.

We might take a much-needed lesson from Germany as regards *health insurance* for the working classes. Leading statistical authorities show "that about 3,000,000 persons in the United States are sick at any one time, and that each of our 30,000,000 wage-earners loses an average of approximately nine days' work from this cause yearly, while the resultant yearly wage loss totals \$500,000,000 and medical treatment costs an additional \$180,000,000 annually." (Association for Labor Legislation Report, 1912.) Responsibility for sickness might equitably be divided among three parties—the employer, the workman, and the State. The scheme has been tried out successfully not only in Germany, but in Great Britain, Austria-Hungary, and to some extent in Russia.

Furthermore, workers should be insured against that deplorable evil—unemployment, which saps the vigor and manhood of so many of our people. The "won't works" and the "unemployables" can be dealt with by the police and medical institutions of the state. We know comparatively little about the number of unemployed people in the United States, at any given time. But that immense numbers exist (even in so-called prosperous times) admits of no doubt. Consult the reports of the U. S. Bureau of Labor Statistics, for 1915, and the special investigations of the Metropolitan Insurance Company, of New York City, made in January, 1915. The latter made a census of all the families which held industrial policies in that company in Greater New York, which showed that 18 per cent of the wage earners in the families canvassed (37,062) were unemployed.

Unemployment causes immense suffering that is undeserved. It seems that big business and private charity cannot cope with the situation, hence it becomes the duty of the state to intervene and remedy matters, as Germany has done in the past.

And so, brethren, we have the Evils of Peace as well as those of War. Perhaps the brazen gates of the Temple of Janus should never be closed, for life is *warfare*! But instead of man warring against man in the industrial world, why not war against Nature. Conquer the forces of Nature, and

make them subserve man; not just a *group* of men, but mankind in general. Until we have abolished poverty, social diseases and crime, and regarded our fellow-men as human beings and not as machines, we shall have with us always the Evils of Peace.

CURIOUS EXPERIENCE OF A DRUNKARD

A PROBLEM IN PSYCHOPHYSICS

BY HARRY CALDWELL

"GENTLEMEN, I am fatigued; I yearn for 'tired nature's sweet restorer' — whiskey straight. Will the rest of you go out with me and soothe your ragged, often-jagged nerves?"

Why is it that the average man always tries to be so surpassingly smart when he invites others to drink with him?

It was late in the afternoon, and some half-dozen of us had just concluded a long consultation in John's law office when one of the party pronounced the above-quoted preamble and proposal. John said he supposed the motion was in order and not unparliamentary, but that he was teetotally opposed to the "call of the house" which it involved. Importuned and bantered then, and at last a little nettled, John said: "Gentlemen, you don't all know that I have been a teetotaler for more than three years. I was not built to be a moderate drinker. Few men are. For twenty years I tried to be one, with the result that during all that time I was commonly immoderate, and for at least the last decade of it I was a chronic drunkard. Scott's 'Count Witikind' was sneered at as an 'aged heathen—young Christian,' and I don't blame you for knowing me best in my old bibulous capacity; but your 'just a drop' would be for me as 'just a spark' to a keg of gunpowder. Don't try to set me off."

Of course that stopped our teasing

him, and the further talk resulted in all sitting down again and John's telling us how he quit drinking.

His narrative involved a personal experience so curious, so suggestive; of such possibly great benefit to many did its facts seem; that I have felt it a duty to publish them—omitting, for obvious reasons, John's real name. He is a man of recognized truthfulness and candor, and for the sake of authenticity it may be regretted that his name cannot be here given, but the story bears intrinsic evidence of its own truth.

Here is John's monologue:

"You all wish to know how I quit drinking. Well, I will tell you, and only because I think the story may do some of you some good. No man enjoys exposing his private affairs, except wherein he can do more or less bragging; and least of all is it pleasant to confess one's own weakness of character, and that I must do in order that you shall understand the force of the facts I am about to state.

"I wish I could tell you that my iron will had grappled with the drink-demon, had throttled and bound him so that he could not even stir. But I never had an iron will. Of will-power I was gifted by nature with much less than the average man. When the strenuousness was passed round, Teddy Roosevelt must have grabbed my share and his own too. No physiognomist, phrenologist, or familiar friend has ever credited

me with having a strong will. Not mine are the heavy jaws, projecting chin, big cheek-bones, and high nose that mark the persistent, aggressive man; and no Spion Kop or Verdun of firmness looms up in the rear of this desert on the top of my head. I have made lots of wills and wills of lots, for others, but I never had a will of my own.

"The effect of the natural deficiency that I have mentioned was increased through the fact that by a long course of inebriety my small ability for self-control, natural or previously acquired, was practically destroyed. Not but that I often wished to quit. A hundred times and by every expedient that I had ever heard of, did I try to cure the drink-habit that had well-nigh destroyed my business, that had brought upon my family privation and suffering, and upon me bitter remorse for that; added to which were the stings of my wife's constant reproaches, the censure of friends, the physical pains and wretchedness of alcoholism, a sense of growing mental weakness and of lost professional efficiency. But all my efforts were in vain.

"What is your ability in war and combat?" said the runaway princess in the Eastern tale, to the other eloper, the Chinese prince. The bloodthirsty pursuers were drawing near. 'As a stick of wood stands in a pile of bran: I have no ability in war and combat,' answered he. Well, about the same was my ability to fight the god Bacchus.

"But I did quit. It happened in this way. Sometime after midnight, on October 4, three years ago, very drunk I staggered into my office and threw myself onto a lounge. I lay there, not sleeping really, but in a drunken stupor, until about 10 in the forenoon. The janitor did not disturb me, and no client had called. Clients were rare for me in those days. If one had looked in he would have found me no lovely object of contemplation, and not for any of his senses a pleasant object to approach.

"About 10 o'clock, as I have indicated, I regained a consciousness of my existence. It was a case of 'I

suffer, therefore I live.' Nauseated, every nerve quivering, and with a splitting headache, I made my way over to the washstand in a corner of the room, designing to bathe my head. Before turning on the water, some impulse caused me to glance at the looking-glass that hung above the stand. My hasty view was arrested by what I saw, and became a stare. Through the glass looked at me a rumpled wretch, bloated and blear-eyed, his collar broken open, his front covered with the stains of a debauch and its stomach-quake sequel.

"Fascinated, but with increasing disgust I continued to gaze at the beast. It did not seem to me that it was my own image that was regarding me so scornfully. No, my hot brain was pervaded with a notion that the reflection represented not my real self but another entity, a being with which or whom I was conjoined in some way, and whose ill behavior had injured me. I felt no pity for his degradation. I loathed, I hated my partner. Indignant, enraged as it were at his latest misconduct, I shook my fist in his face. Not less fierce, he shook his trembling fist at me. I despised him. I knew how weak and cowardly the caitiff really was; how vastly stronger and superior was I, his rightful lord and master. 'How can I best punish him?' I queried; and then I smiled to myself as I thought of his love for liquor, and I shouted at him, '— you, you can't have any more for a year!' Then, with dignity I turned away from him, I, the righteous, the inexorable judge.

"Some philosopher has said that to become thoroughly angry is sometimes a good tonic. At any rate, I presently realized with surprise that my condition had become altogether different from what I was accustomed to on 'the morning after.' I felt braced up, stimulated, as if by the influence of some powerful drug. I washed and cleaned myself as well as I could, and then went directly home. Oddly enough, my usual plan on such occasions of drunk-sickness, of taking some anodyne, either liquor or medicine, never once occurred to me. When home I took a bath,

drank some strong coffee, and went to bed. There I stayed—drowsing, dozing, and sleeping, by turns—until the next morning; but during every moment of consciousness or semi-consciousness the words that I had used to my base associate kept recurring vividly to my mind, as much so as if they had been continually sounded to my hearing: ‘—you, you can’t have any more for a year!’

“I got up, had breakfast, and feeling queer but not at all badly for me, I went to my office, sat down at my desk, and commenced work. Very soon, as by habit and not consciously forming any such intention, I got up to go out and get a drink. The instant I was upon my feet there flashed in my memory, really flashed, because it actually seemed for a point in time as if my brain was aglow with their import, the words ‘—you, you can’t have any more for a year!’ At the same moment a nervous thrill shot through me like a mild current of electricity. Without any conscious volition of my own, I immediately sat down again to work, my desire for a drink entirely gone, or rather seeming as something that I only dimly remembered, or had an imperfect thought of, and had not interest enough in for me to care to let my mind pause upon it. Twelve or fifteen times in the course of the day was that identical experience repeated.

“The acute stage of my fight, if I may so term a combat in which I was no contestant but only the battleground, ended with that day. Only once or twice a day afterwards, and then at longer and longer intervals, did I feel the impulse for liquor, but on each occasion the damnatory address which I have quoted came up to quell the drink demon like a charm to exercise a fiend, and never did its effects fail.

“The year of that sentence passed

away, and I had continued all the time in what my friend P. calls ‘a beastly state of sobriety.’ Without any regard to the such past good behavior of the culprit, I renewed the sentence. I confess to you I had just enough superstition, or something else, to go before the looking-glass and repeat that gaze and form of words. And each year have I done so since, though I cannot say that I have felt any real impulse, or strong temptation, to drink since the end of the first six months of my voyage from King Alcohol’s dominion. That journey by water was one which none of my friends imagined would be possible for such a wreck as I was, and nobody has been more amazed by it than I myself.

“There you have the facts. The philosophy of the story, you psychologists may reason out for yourselves. I cannot explain it, nor understand it although I have read and thought much in my efforts to do so. I have delved deep in mental science and psychology. I have considered all the ancient and modern conceptions of the dual nature of the soul, of the trichotomy of the human constitution, that supposed union of the material body with the rational and animal souls; also the idea of Philo, Lucretius, and others, that there is a soul of the soul; also the doctrine of some of the cabalists that two souls are sometimes permitted to occupy the same body; also much more in the same line that I will not weary your souls by mentioning. But it is still a mystery to me how I quit drinking.

“My best impression is that mine was a case of auto-suggestion or self-hypnotism. But that theory is no solution, and amounts to little more than giving a name, or names, to that which in this life I shall never understand.”

NEVER MIND THE KNOCKS

Don’t be afraid of knocks, boys. The harder you are bumped the higher you bounce.—*The Fraternal Record*.

MASONRY OF THE EIGHTEENTH CENTURY AS IT APPEARED TO OUR QUAKER ANCESTORS

LETTER READ BY BROTHER FRANCIS BURTON HARRISON, 32°, AT MANILA LODGE, No. 1, F. & A. M.

(From the Far Eastern Freemason)

AMONG the members of the class who received the 32° at our recent reunion was Brother Francis Burton Harrison, Governor General of the Philippine Islands. During the course of a conversation regarding our Quaker forefathers he mentioned the fact that his great great grandfather, William Harrison, of York County, Va., had been greatly upset on learning that his son, Samuel Jordan Harrison, had been made a Mason. The latter was secretary of Marshal Lodge, No. 39, F. & A. M., of Lynchburg, Va., which was organized, November 8, 1793, and has continued to flourish under the same name and number up to the present.

Knowing such a letter would prove of interest to the craft, Brother Harrison was kind enough to consent to read the same before Manila Lodge, No. 1, F. & A. M., his Mother Lodge, and by his permission we are gratified in being able to present it to our readers.—William H. Taylor, 32°, K.C.C.H.

Letter from William Harrison, of York County, Va., to his son, Samuel Jordan Harrison, of Lynchburg, Va.:

Dear Son Samuel: 1794

To my very great sorrow, I find by thy letter thou art become a Mason, tho' cautioned against it by me some considerable time past. It is a very great grief to thy Dear Mother, & myself likewise, but to her in a very peculiar manner, for she is at present reduced very low & weak in body and much trouble in mind, on reflecting on the inconsiderate conduct of her Dearly Beloved Son.

And dear son, I am heartily sorry for thy unguarded conduct in joining thyself with a Fraternity of men, whose principles, in the Opinion of all men

but themselves, are altogether Repugnant to all good, except that of Benevolence to each other, and however thou may please thyself at present with the thoughts of the Nobility of the Institution, and think thou hast made a great bargain, even to a tenfold purchase, yet be assured thou hast acted very unwisely and quite contrary to the principle of Divine Truth; and tho' they with whom thou hast joined thyself may be esteemed by the world men of Understanding, yet I am told their meetings are all crowned with riot and confusion, which indicates no good.

Now, dear son, I desire thou'lt inform me whether thou feel quite easy and satisfied with thy new associates that require thee to break our blessed Lord's command, to qualify thee for Society, for I am told there is grievous & Bitter Oaths required of all who are Initiated & Received by them.

Thy mother desires me to add part of a Dream she had some little time before our last quaker meeting concerning thee. She Dreamed she just received a letter from thee, but could not read it, nor make anything out of it; the letter being tyed at every corner so with ribbands & superfluity of different sorts & kinds, so that she could not get it open; this gave her some uneasiness, & when Friends returned from the Quaker Meeting she was told thou was seen marching to the Masons Lodge, dressed with more Ribband than ever the Friend saw on any man before, and that after the meeting of the Masons broke up, he saw thee at a Tavern reveling and carousing with them. Come and see us as soon as may be convenient, my heart is exceeding tender towards thee, at this time, & my eyes ready to overflow with tears on

thy acct. while I am writing this fearing lest thou should get into a profligate state, & become abandoned to all good by Associating with some of the wickedest sort of men in the world, tho' rich and great, but that will add nothing in a trying season.

I observed in the conclusion of thy letter thou says thou art as much as ever our truly Affec't Son & I hope thou art, for thou art tenderly loved by

us, & I trust we may never have cause to suspect thy sincerity to us, yet I have a fear, unless thou shou'd be favored to see thy Error & Repent & forsake the attendance of the Masons Lodge & frequent the Assemblies of those who profess Faith in the true God, again.

Thy sincere & Affectionate Father till Death.

Wm. HARRISON.

THE RIPENED FRUIT

OUT of a population of 15,000,000, there are in Mexico 67,000 Protestants. The Mexicans ever since Cortez have known no other religion than the religion of the Roman church. It has educated those who have been educated. Responsible for the absence of public schools, it has shaped the minds and the morals of the Mexican people for over 400 years.

Yet today we are presented with the spectacle of Catholic societies in the United States condemning the president of the United States because he has not sent the American Army to Mexico to protect Roman Catholic priests and nuns from their Mexican flocks. A nation, the people of which five-sixths are non-Catholic, is asked to intervene with force of arms to restore the authority of the Roman Catholic church over a Roman Catholic nation.

When we consider that Archbishop Messmer has just condemned all morality excepting the morality of the Roman church and has forbidden Catholics to send their children to the

"Godless" public schools, when we consider that the political activities of the Roman hierarchy are constantly aimed to overthrow religious liberty, which the popes repeatedly have condemned—the American people may better appreciate what they have missed when they look to Mexico.

The Catholic societies will find that the American people have no greater desire to send their sons to Mexico to kill and be killed to force Mexican Catholics to respect the authority of the Roman church than they have to establish Hearst and Otis in possession of their million-acre ranches.

If the American people shall ever have to fight for religious liberty, it will not be for the religious liberty that has denied the right to men to think and print and speak their thoughts without the consent of an ecclesiastical authority that pretends to infallibility and challenges the world's intelligence and the rationality of the human mind.—*The Milwaukee Leader*.

SUCCESS

Away with thoughts of failure! Success is all the word,
If e'er with truth and honor thy armor thou shalt gird.
Away with thoughts of failure, for no failure can there be,
If thou give the God within thee an expression full and free.

—Sophia Roberts Bartlett.



"Even This Shall Pass Away"

"Once in Persia reigned a King,
Who upon his signet ring
'Graved a maxim true and wise,
Which, if held before the eyes,
Gave him counsel at a glance,
Fit for every change and chance.
Solemn words, and these are they:
'Even this shall pass away.'
Trains of camels through the sand
Brought him gems from Samarcand;
Fleets of galleys through the seas
Brought him pearls to match with these.
But he counted not his gain,
Treasures of the mine or main;
'What is wealth?' the King would say;
'Even this shall pass away.'
In the revels of his court
At the zenith of the sport,
When the palms of all his guests
Burned with clapping at his jests,
He, amid his figs and wine,
Cried: 'Oh, loving friends of mine!
Pleasure comes, but not to stay;
Even this shall pass away.'
Fighting on a furious field,
Once a javelin pierced his shield:
Soldiers with a loud lament
Bore him bleeding to his tent;
Groaning from his tortured side,
'Pain is hard to hear,' he cried,
'But with patience, day by day—
Even this shall pass away.'
Towering in the public square,
Twenty cubits in the air,
Rose his statue, carved in stone.
Then the King, disguised, unknown,
Stood before his sculptured name,
Musing meekly, 'What is fame?
Fame is but a slow decay—
Even this shall pass away.'
Struck with palsy, sere and old,
Waiting at the gates of gold,
Said he, with his dying breath:
'Life is done, but what is death?'
Then, in answer to the King,
Fell a sunbeam on his ring,
Showing by a heavenly ray—
'Even this shall pass away.'"

—*Theodore Tilton* (1835-1907).

THE NEW AGE MAGAZINE

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Relations to Present Day Problems

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NOTES AND COMMENTS

THE QUESTION OF SECTARIAN SCHOOLS

We publish elsewhere in this issue an article concerning sectarian schools, contributed by a good brother who, it appears to us, has not looked into the teachings and philosophy of Masonry as carefully as any Master of the Royal Secret ought to have done. We say this because it seems reasonably clear to us—if we may be permitted to judge by what he says—that he is not in possession of the Royal Secret; for the reason that, if he were, it would seem that he ought to know that Masonry, and in particular Scottish Rite Masonry, furnishes a complete and satisfying answer to all his doubts and misgivings upon this point. It also supplies a "system of ethics" which, if carefully studied and practiced, will certainly endow all who so follow it with "consciences rationally controlled."

A certain charge, quoted by him, has been made by certain religionists; and he, repeating that charge, says, "If the genius of our Government handicaps our State institutions, so that they can attempt nothing in the way of formal instruction and for the practical development of the religious life, then, either that genius, or the idea of what religion is, needs transforming." In this he is undoubtedly

right; but let us see if we cannot determine whether it is the genius of the Government, or the "idea of religion," that needs transforming, simplifying, unifying.

Bear in mind, if you please, that in this country we hold firmly to the doctrine that every man is entitled to his own opinion in all matters concerning belief or faith, and that no man or body of men has any right to dictate to him in any such matters. Now then:

Do the churches all agree as to the proper interpretation of the Bible, or as to what are the requirements of "the religious life?" *They do not!* Some of them even object to having the Bible read in the public schools without comment of any kind! Moreover, a cultivated and polished gentleman of our acquaintance, of Spanish descent and a native of South America, said to us the other day during a conversation about our English poets, "Kipling—I do not like his poetry, particularly his 'Recessional'! I suppose the reason is that I do not understand it—nor, for that matter, do I understand many of his prose writings; and I suppose the reason of *that* is to be found in the fact that I have been brought up a Roman Catholic, and therefore I know nothing of the Bible." Here, then, is one *church* that does not encourage its members to study the Bible! But what a gilt-edged compliment for Kipling! Lo, here is a man who says that he does not understand Kipling, and admits the reason therefore to be that he (himself, not Kipling) knows nothing of the Bible!

Well, in such case, what *must* be the attitude of the Government—our Government?

Masons are perfectly willing to go to the Bible for the answer to that question, and all people who believe the Bible to be the "word of God" ought also to be willing to consult it in this or any other doubtful case. But the trouble is that so many of the people who rush to consult the Bible are animated by different motives; and they go to it, not to find the truth, but to find something in support of the truth as they themselves have been taught to conceive it. Masons—that is, *true* Masons—do not go to the Bible in any such frame of mind; they go there to find the *truth*, and with a firm determination to abide by that truth, whatever they may find it to be. But what says the record? In the Book of the Acts of the Apostles, Chapter 18, verses 12 to 16, inclusive, we find the following:

But when Gallio was proconsul of Achaia, the Jews with one accord rose up against Paul and brought him before the judgment-seat, saying, This man persuadeth men to worship God contrary to the law.

But when Paul was about to open his mouth, Gallio said unto the Jews, If indeed it were a matter of wrong or wicked villainy, O ye Jews, reason would that I should bear with you: but if they are questions about words and names and your own law, look to it yourselves; I am not minded to be a judge of these matters. And he drove them from the judgment-seat.

Masons believe the Bible to be an exceedingly economical book, and that nothing is set down therein that is not absolutely necessary for our proper guidance; therefore they are sure that everything therein contained has been put there for some express purpose, and we find the words above quoted to be eminently applicable to the case in hand. Here, then, is ample authority for the attitude that our Government must assume in this case and in all other such cases.

So, then, if all the different sects will agree upon some "system of ethics," some sort of "formal instruction" that will bring about what they conceive to be a "practical development of the religious life," we have no doubt the Government could and would find a way to satisfy them; but as the case now stands, the churches must look after that feature of education themselves. There can be no objection to sectarian schools *provided* they have nothing in their curriculums that would be likely to weaken the patriotism of their pupils or their strict allegiance to the Government that secures to them all the rights and privileges of citizenship in our common country. Strictly speaking, the religious education of the young belongs to the home; and the parents who assume the responsibility of bringing children

into the world should be held responsible for their ethical instruction. If they refuse to assume the responsibility for such instruction, it seems to us they should be denied the right to reproduce their kind.

And this brings us again to the consideration of our own particular hobby. We cannot too often insist upon the absolute right of the state to supervise the education of those who may one day be called upon to administer its affairs; therefore, the State schools follow as a logical sequence. But there can be no reasonable objection to sectarian schools *provided* they are open at all times to the inspection of government officers appointed for that purpose (not police supervision, mind you) in order that the Government may be assured that the pupils of those schools are not being taught to be, under any circumstances, traitors to the Government that secures them in the enjoyment of all the privileges and prerogatives of American citizens. And no one should be eligible for public office of any kind who is not a product of the public schools, or of such other schools as are above described. Q. E. D.

Our good brother says in his closing paragraph, "A committee from the church and state schools should give the world a system of ethics and religious ideas, sanctioned by human experience, reason, and the practical teachings of the Bible."

My brother, *it cannot be done!* It never can be done as long as there is malice in the devil and ignorance and credulity in men!

THE HEIGHT OF IMPUDENCE

We clip the following from *The Catholic Northwest Progress* of Seattle, Wash., for November 24, 1916:

SCHOOL BOARD ELECTION

On December 2 the people of Seattle will be called upon to perform the very important duty of selecting two members of the school board. Mr. Wm. Pigott, the Catholic representative, is not a candidate for reelection, but Mr. Geo. J. Danz, a well-known business man, has qualified to replace him.

For some years it was considered fair and proper by people interested in our schools that the Catholics and Jews should have representation on the board. Little or no opposition has ever been noticed to this. It is hoped, therefore, that this spirit of fairness will again manifest itself on December 2.

Now, brethren, coming as these remarks do from representatives of a church whose priests condemn the public schools as godless, and command their people not to send their children to these schools but to send them to the parochial schools—which command is obeyed by the majority of said people, whatever may be their own private opinions in the case—how shall we characterize such an output? People who, being American citizens, have the effrontery to issue such commands, and other citizens who obey such commands, regardless of their own private opinions in the matter, have forfeited all right to have any voice in the direction of the schools. Indeed, they cannot be trusted with any such powers. To condemn the schools and refuse to patronize them, and still claim to have a voice in their direction, looks to us very like the height of impudence—or other and stronger words to that effect. Those who are not American citizens have no rights in the case anyhow. If citizens of this country wish their fellow-citizens to have any confidence in them, they must cease being Roman citizens and be straight-out Americans. If they insist upon being Roman citizens, let them go and live in Rome where they belong—and we venture to say that when they have been there a little while they'll wish themselves back again. We have been there and we know what we are talking about.

In the public schools of many of our cities these people have so managed (by wire-pulling and threats of boycott, and by taking advantage of the culpable indifference and mistaken self-interest of many other half-hearted Americans)

that more than half of the teachers are Roman Catholics. Why have they done this if they refuse to allow Roman Catholic children to attend the schools? There seems to be but one satisfactory answer: they wish to make the schools as worthless as the priests say they are. If there is any other answer, it is that they desire in this way to obtain money from the public funds to contribute to the support of their own schools.

We are glad to note that Mr. George J. Danz was defeated in this election, not that we have anything against the candidate himself—we know nothing whatever to his discredit personally, and we are quite willing to believe that as a citizen he may be all right; but he is the candidate of the enemies of the public schools, and he has evidently obeyed the command of the priests in the matter of sending his children to the parochial schools, thus demonstrating the fact that he allows the priests to do his thinking for him. If the priests are able to coerce him in this particular, they are likely to be able to dictate his policy and his action as a member of the school board. Therefore, away with him and put none but *Americans* on guard!

"WHO STARTED THE WAR?"

Under the above caption we published, in our issue of November, 1916, some comment upon an article printed in the *Literary Digest* of October 7, which contained a quotation from the *Kepes Hirlap*, a Roman Catholic paper published in Budapest, Hungary, setting forth a most ridiculous and puerile charge against the Freemasons; a charge that no man of commonsense would make or even repeat. And the *Literary Digest* printed this charge without comment of any kind.

We now learn that some one wrote to the *Literary Digest* protesting against the publication of any such inane and manifestly ridiculous statements. The answer to this protest was to the effect that the charge was published more in the way of a joke, or as being humorous, than otherwise.

Now this, it seems to us, is merely adding insult to injury. It is as much as to say, "we do not think it necessary to take your protest seriously, nor do we consider it worthy of a serious reply."

If one man charges another with inciting or contributing to a murder, is it a sufficient excuse for him to plead that "he was only joking?" If another man, with apparent seriousness, repeats such a charge, will it excuse him to say that his remark "was more in the way of humor than otherwise?" If a man strike another a blow in the face, would it avail him to plead that it was only in fun?

In our opinion the *Literary Digest* is rapidly falling from the high plane that it once occupied, and we have no doubt the cause of the decline may be traced to its strong pro-Roman leanings of the last year or two, for no reasonably intelligent publication can bolster up the absolutely puerile and wholly medieval claims of the Roman hierarchy without being suspected of either commercialism or idiocy, or of being itself owned and controlled by the hierarchy—which, of course, has its axe to grind.

We are sorry. The writer personally had once a very high regard for the *Literary Digest* and was, for a long time, a subscriber; but no more, thank you!

In all the advertisements put out during the last year or two by our hilariously funny contemporary we are told that if we desire to know exactly what is going on in the world, or wish to have the truth about any important question now before the public mind, if we wish to complete the education of our children at the very smallest expense, we should subscribe for the *Literary Digest*. Is this also a joke? Is this another humorous effort?

Well, lest it be supposed that we are but following the example of our well-informed and trustworthy friend, let it now be distinctly understood that there is nothing humorous in any of our above remarks—we are most decidedly not joking.

AGAIN THE "ANCIENT PRAYER"

We are in receipt of a letter from a brother in Alabama enclosing a chain letter received by him from another brother, and which he says is like several that he is receiving daily. It is the same old "Ancient Prayer" business, with this difference, that they now call it "A Masonic Request"—and there could hardly be a greater misnomer. The name of the brother forwarding this "Masonic Request" chain we give at present as Brother E. Z. Mark; but we are debating whether it would not be a good plan, as fast as we receive knowledge of such letters, to publish the real names of the brethren who are complacent enough to comply with such a "Masonic Request."

Brethren all! An excellent rule for every Mason to adopt is, "Have nothing whatever to do with any sort of chain letter!"

We have already called attention to this very objectionable practice, and we do so again at the request of brethren who are continually being annoyed by the receipt of such requests.

THE ARGONAUTS AND ARMAGEDDON

The ancient Greeks were marvels at myth-making, as all lovers of Greek literature know. Among their charming stories is the famous expedition of the Argonauts in search of the Golden Fleece. Jason and his companions embark in the fifty-oared *Argo*, built of the pines of Pelion under the direction of the goddess Athene, who inserted in the prow of the boat a piece of the speaking oak of Dodona. After many strange adventures by flood and field, they arrive at Salmydessus in Thrace, where the blind seer Phineus, instructs them how to sail through the Symplegades, two floating rocks that clash together at the entrance of the Black Sea. By the advice of the seer, Jason sends a dove before him, and as she has only her tail feathers cut off by contact with the rocks, the argonauts venture to row the *Argo* through. Finally they reach the mouth of the Phasis in the land of the Colchians, and demand the Golden Fleece from King Aeëtes. Aeëtes promises to give up the coveted fleece, provided Jason catches two brazen-hoofed, fire-breathing bulls, yokes them to a brazen plow, and plows with them the field of Ares, sows the furrows with dragon's teeth, and overcomes the mail-clad warriors that are to spring out of them. Jason is in despair, but the goddess Aphrodite befriends him by causing a great love for him to animate the heart of the beautiful Medea, the king's daughter. Medea presents Jason with a magic salve to protect him from the fiery breath of the bulls, as well as the strength to harness them. She directs him to cast a stone among the earth-born giants, who will slay each other. The Argonaut successfully accomplishes the feat, but still the king puts him off with vague promises. Finally with the aid of Medea, he throws the dragon that guards the fleece into a deep sleep, secures the coveted prize, and escapes with the king's daughter to his own country. Such is the Greek myth of the Argonauts, told briefly. It has a symbolical meaning in part, for events transpiring today.

The modern Argonauts were the Ford Peace Party that sailed for Europe to bring the soldiers "out of the trenches" by Christmas Day; the most Quixotic adventure ever attempted in the history of the world. Like the first crusade, which was composed of unarmed men and women, it never reached the Holy Sepulchre—unless by Sepulchre we mean the place of burial of its fondest hopes. Mr. Henry Ford, maker of automobiles and multi-millionaire philanthropist, may be compared to Jason, the leader of the Argonauts. For Golden Fleece let us substitute *Golden Peace*! Into the prow of Jason's boat was inserted a piece of the talking oak of Dodona, thanks to the goddess Athene. Figuratively speaking, Ford's Peace Ship was built of "*talking oak*." The dove of peace showed his up-to-date Argonauts the way through the rocks that clashed together; for clash-

ing rocks read diplomatic relations. Privileges were granted to the Ford party by the warring nations that enabled them to reach their destination in safety. But alas, neither the leader of the expedition, nor any one among his followers, was able to harness the fire-breathing, brazen bulls of the war gods. The furrows had already been sown with dragons' teeth and the millions of armed men who had sprung from them were roaming at large, killing and burning. The dragon that guarded the *Golden Peace* was wide awake, and could not be hypnotized by the cooing of doves.

The remarkable Argonautic expedition, engineered and financed by Henry Ford, has been heaped with ridicule. Writers of the press, publicists, diplomats, cartoonists have hurled their paper bombs and vitriolic ink at it, but seemingly without effect. True, the affair was a huge failure, a colossal joke, if you will, and yet!—it will go down into history, long after we are all dead and buried, as one of the splendidly Quixotic, chivalric things of the twentieth century, akin to that first Crusade, in quest of the Holy Sepulchre. Absurd, as we may pronounce the Ford expedition to bring the men "out of the trenches" by Christmas, we must still admit that it has accomplished good in its very failure. It was, perhaps, absurdly foolish for Arnold von Winkelried to rush upon the Burgundian spears, clasp them to his bleeding breast and cry out in the hearing of his despairing Switzers, "Make way for Liberty!" ere he fell dead amid the enemy. But it won the battle and Switzerland attained her freedom.

"Make way for Peace!" cried the new Argonauts; and the very audacity of that cry commanded attention from the blood-soaked combatants of Europe.

Of all the hateful things we have seen in the American papers regarding the luckless expedition was the intimation that it was a mere advertising scheme on the part of Henry Ford, the maker of automobiles. Ford, by his splendid philanthropies, long ago proved himself to be the friend of man. Can we forget his invitation for ex-convicts to come and work in his great factory and renew their lives. It was the call of the good Bishop, in *Les Misérables*, to Jean Valjean, the hunted law-breaker.

It is something for our Fraternity to be proud of to contemplate the fact that with the Ford Argonauts was a prominent Freemason, Lloyd M. Bingham, of New York City, who died in Christiania, Sweden, of pneumonia. A circular issued by Mecca Temple, of New York, the pioneer temple of the Mystic Shrine of America, dated December 19, 1915, says of Brother Bingham:

"And even as we prepared to celebrate the advent of Him who came to bring the world the great message of peace and good-will, one of our Divan, himself carrying that message to war-torn Europe, has heard and answered the call of the Great Potentate. On December 22, Lloyd M. Bingham, our High Priest and Prophet, died in Christiania of pneumonia while with the Ford Peace Party. It was just a year ago that Noble Bingham, already known and loved, was elected to the office he held. He brought to his work the finely trained and sympathetic appreciation of the actor as well as mason, and the work of the ceremonial gained a new and more beautiful impressiveness through his artistry. It may be said with truth that as High Priest and Prophet he was without an equal in the Temples of the Shrine. As an officer it will be long before his equal in ritual can be found. As a friend his many sterling qualities will long linger in our memories. May his soul rest with the martyrs and on the Awful Day may he bear his book in his right hand. When the passing bell shall toll for the loved ones gone, it will no longer be Noble Bingham who fittingly and feelingly pays tribute to their memories. Let us all lay the flowers of memory upon the bier of him who has so touchingly made eulogy on our departed brothers. Allah have him in His keeping."

SECTARIAN SCHOOLS

BY GEORGE H. GREER, 32°

ARE sectarian schools needed? The sects have many colleges. Why? The president of one of them, in using the following words, probably voices the opinion of them all:

"There is a strong demand that the college, in developing ability, should at the same time engender a recognition of an everlasting and controlling obligation to truth.

"It is to be questioned whether even the church can be a stronger influence than the college for creating those conditions which will cause the powerful to control their power by right and justice.

"By this test, goodness, we are to think of power as having a conscience rationally controlled. No one can depend for guidance upon the cold judgments of reason."

These words suggest two questions: First—Is a sectarian school necessary to create the conditions which will cause the powerful to control their power by right and justice? Second—What is the standard of right and justice, and who fixes it? It seems proper also to ask, Is it impracticable in state universities to teach "goodness," a conscience rationally controlled?

However, if no one can depend for guidance on "the cold judgments of reason," how shall conscience be "rationally controlled?" Must not all claims to authority be tested by the cold judgments of reason? Dr. Edward Young declared, "What reason bids, God bids. By his command how aggrandized the smallest thing we do." Reason must sanction the path we travel, the light we follow.

State universities teach ethics. They may emphasize the necessity of a standard of character. Is goodness or a conscience rationally controlled beyond the realm of ethics?

When the president quoted above

was inaugurated, a bishop of the same sect, in his address on that occasion, said: "The Christian college is needed as the representative of the religious interests of the student life of America. In the State institutions a boy might become a bachelor or a master in any one of them, and be as ignorant of the Bible as if educated in a non-Christian country. If the Christian college had no other mission than the emphasis it places upon the fact that religion is of vital importance in all departments of the national life, its existence would be amply justified.

"Until the time when some method of relief can be devised to free our State institutions from constitutional limitations, that mission of the Christian college in American education will continue to command the thought and energy of the church through colleges.

"In the interest of an intelligent American citizenship, we must have institutions to keep alive the study of the Bible, and religion with its allied subjects, such as ethics and the evidence of Christianity, all of which have been so largely eliminated from the courses of instruction in State institutions. The genius of our Government handicaps our State institutions; they cannot attempt anything in the way of formal instruction and practical development of the religious life."

This is a serious criticism of State institutions. It certainly should be their duty to graduate only those who are well-informed, intelligent, good citizens. In America, or Christendom, no one can be called well-informed who is quite ignorant of the most noted, most read and most valued book in the world. If religion is of vital importance in all departments of the national life," it should be taught in the schools.

But what is religion? If we take the definition, "Any system of faith or worship," we are no nearer the answer.

Is it impossible to have a scientific definition that will be acceptable to the universities and to the churches? Such a statement of ethics and religion will be made.

The churches are slow to accept the idea that professors of science are reliable teachers of the truth concerning the Bible. They are unwilling to regard them as endowed with the scepter of interpretation of it in harmony with the sciences that decide theological claims. "Spiritual things are spiritually discerned," is quoted against them. Some of the leading universities are called "hotbeds of infidelity." It is true that many of the best intellects graduated in them are badly shaken in their old views of God and man, Jesus and the Bible. It is also true that many

of them leave the universities without settled or satisfactory faith in religion.

Perhaps the schools are delinquent in this matter. The ideal school should send out its students with a triumphant, unshakable, joyous faith in the universe. If "the genius of our Government handicaps our State institutions, so that they can attempt nothing in the way of formal instruction and practical development of the religious life," then, either that genius, or the idea of what religion is, needs transforming.

A committee from church and State schools should give the world a system of ethics and religious ideas, sanctioned by human experience, reason, and the practical teachings of the Bible. It can be done! The world is waiting for its advent!

IN THE CAUSE OF EDUCATION



THEODORE S. PARVIN

ANNOUNCEMENT is made of the establishment at Lenox College, Hopkinton, Iowa, of the Theodore S. Parvin Memorial Endowment Loan Fund.

This fund is for the purpose of helping worthy students in the State of Iowa and elsewhere to attain a college education by borrowing the money for this purpose, to be paid back later, on their personal note with or without interest, and loaned in such a way as to be in no way embarrassing to the borrower or to cause them to lose their self-respect.

The board of trustees of the college have selected the following committee to have charge of the fund, having not only power to pass on the applicants but also to have full charge of its investment:

William E. Norris, president of the Security State Bank of Manchester, George L. Schoonover, president of the Anamosa National Bank of Anamosa, and

Frank E. Williamson, president of the Hopkinton State Bank.

Those in charge of the fund expect to be able to take care of from twenty to fifty needy students each year, their school history, personal attainments and other qualifications to be passed on by this committee in a manner similar to that established for the Rhodes Scholarship of England.

The memorial is one that will appeal to a great many friends of the late Theodore S. Parvin, who was for fifty-nine years Grand Secretary of the Grand Lodge of Iowa, A. F. & A. M., and who was recognized as one of the leaders in educational thought and action even before Iowa was admitted to the Union, he being secretary to the first territorial governor, Robert Lucas, being appointed in 1838.

He settled at what was then called Bloomington, which is now the city of Muscatine, and while there was instrumental in the establishing of the first com-

pletely equipped schoolhouse in the State. He was also a member of the society that established the first Presbyterian church in Muscatine County, which was one of the earliest established in this section of the country.

OUTLINED EDUCATIONAL SYSTEM

It is largely due to the foresight and business acumen of the late Mr. Parvin that the present school system is in vogue in this State. It was he who, when acting as secretary for Territorial Governor Lucas, outlined and drew plans for what was the basis of our present-day educational system. This was presented in the first term of the legislature of Iowa Territory, but was discarded at that time to be taken up again later, with some minor modifications.

For his work along this line and his scholarly attainments, he having been a school teacher in Cincinnati before coming to Iowa, Territorial Governor Lucas tendered him the appointment to the new office of superintendent of public instruction, which was created at this time. Mr. Parvin at that time had started a lucrative law practice and declined the position.

EARLY TRUSTEE OF STATE UNIVERSITY

In 1857, Mr. Parvin was elected a member of the board of trustees of the State University of Iowa, which was at that time in the process of formation, and by the board of trustees was elected curator of history and librarian of the university. This position he held until 1860 when he was elected professor of chemistry and geology and he served as a member of the faculty for the following ten years.

During all his lifetime in Iowa, he was constantly helping young men to gain a higher education, loaning them funds without interest which in every case was later repaid without the loss of one cent. This Mr. Parvin ascribed to the fact that he secured his own college education through this means. A Mr. Wm. Woodward, one of the first men in the west to donate to schools and colleges, chanced to hear Mr. Parvin at the public school exercises when he was a young man and offered him a scholarship in what was then known as Woodward College in Cincinnati. Later in life, Mr. Parvin said: "I have never forgotten William Woodward nor his deed of kindness to me, and the only recompense and tribute to his memory I have been able to make was to go and do likewise to others as far as I could."

HIS INTEREST IN MASONRY

Mr. Parvin was one of the first Masons to settle in Iowa and in 1840 was instrumental in calling a meeting of all the Masons residing in or near Burlington, to form a Masonic lodge in this State. From then his life's history is closely interwoven with the Masonic fraternity. For many years he served the lodge as its grand secretary. He was elected secretary at the first Grand Lodge meeting in 1844, and held the position until the day of his death in 1901. It was during his term as secretary that he conceived the idea of establishing the Masonic Library which has since become such an institution for good at Cedar Rapids. It will at once be seen that during his whole life as a pioneer he did much for the education and helping of the young people, so that in the foundation of the proposed loan fund nothing could be nearer or dearer to his memory.

SILENCE AND SPEECH

In a symbol there is concealment and yet revelation; here therefore, by silence and speech acting together, comes a double significance. And if both the speech be itself high, and the silence fit and noble, how expressive will their union be!
—*Thomas Carlyle.*

FRANCESCO GRISELINI—AUTHOR, DRAMATIST AND FREEMASON

BY MAGUS

FRANCESCO GRISELINI, author, dramatist and Freemason, was born in Venice in 1717 and died in Milan in 1783.

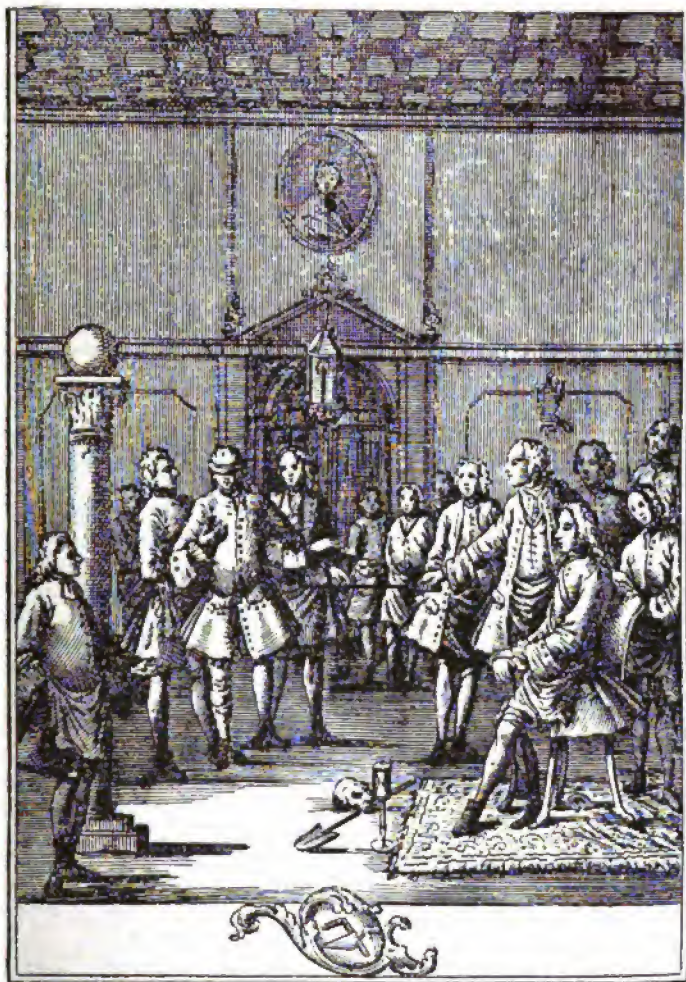
He flourished in an age when it was dangerous to be known as a Freemason, especially in Italy. In the domains of the Pope, it was a crime to establish a Masonic lodge. Do you not remember, dear reader, the fate of the unfortunate Cagliostro, condemned to death by Pope Pius VI, on March 21, 1791, but afterwards sentenced to be immured for life in the dungeons of the Fortress of San Leon, in the Duchy of Urbino? The manuscript of his Egyptian Masonic ritual was declared to be "superstitious, blasphemous, wicked, and heretical," and was ordered to be burnt by the common hangman. This by way of parenthesis to show the attitude of the Church to Freemasonry and its adepts. But to return to Grisellini. The Venetian, in his day, was a writer of some note. In the year 1760, he wrote a *History of the Council of Trent*, which attracted considerable attention, and was forthwith put on the *Index* by the Holy Inquisition. It is the only literary production by Grisellini that can be found in American libraries. "His name will be sought for in vain in most histories of literature and encyclopedias," says Professor McKenzie, of the University of Illinois, in an article on the literary labors of Grisellini, in a recent number of *Modern Philology*: "If he is mentioned at all, it is in connection with his biography of Fra Paolo Sarpi, which appeared in several editions of the *Istoria del Concilio Tridentino*." From 1765 to 1776, Grisellini edited in Venice the *Giornale d'Italia*, contributing to it numerous papers on scientific subjects. In 1768 he began the publication of a Dictionary of Arts and Sciences, of which he compiled five volumes. In 1755 he turned

his attention to the drama and produced several plays, one of them a comedy called *The Freemasons*, etc., which was printed at Roveredo in 1754. He dedicated it to the famous Venetian dramatist, Goldoni. Possessed, perhaps, by a wholesome awe of the Church, Signore Grisellini disguised not only his cognomen in the anagram, "Ferling' Isac Crens," but also the name of the illustrious Goldoni, in the dedication, as "Aldinoro Clog." Here is the title page of the printed comedy, translated from the Italian: "The Freemasons. A comedy by Ferling Isac Crens, a Brother Craftsman of the Lodge of Dantzic. Dedicated to the celebrated and illustrious gentleman, Aldinoro Clog, most exquisite author of Comedy, In Libertapoli, A. V., 1754, and of the restoration of the Lodge 152."

The following is the dedication: "Isac Ferlingo Crens, in token of veneration and respect, dedicates and consecrates this comedy, composed in the year 1752, to the celebrated, splendid and illustrious gentleman, Aldinoro Clog, first introducer of good taste into the theatre comique, the delight of the Muses, philologist of Arcadia, most distinguished jurist, the honor and ornament of the Republic of Letters."

It will be seen that the anagram, "Ferling' Isac Crens," turns into Francis' Griselin; the *o* of Francesco being supplied in the form given in the dedication. It is not difficult to dig out the name Goldoni from the anagram "Aldinoro Clog."

Grisellini's comedy is a defense of Masonry; he tries to show that the Order is a harmless association for mutual benefit, the secrecy of which is more amusing than dangerous. For an analysis of the piece I shall quote Professor McKenzie:



FRONTISPIECE OF GRISELINI'S *I LIBERI MURATORI*,
PUBLISHED IN 1734.

The scene of *I Liberi Muratori* (The Freemasons) is "Cosmopoli" not Venice, to which city Erasto proposes (Act V, scene viii) to take his bride. Act I takes place in the house of Procopio, who has just been elected Gran Capo Maestro of the Masonic lodge. He has two daughters, of whom the younger, Lucilla, is loved by Erasto and Dorante; while the elder, Bellisa, has a comic admirer, il Conte di Poltronico—a personage recalling il Marchese di Forlipopoli in *La Locandiera* and il Conte in *Il Ventaglio*. Marinetta, the maid, tells of her discovery that Procopio, Erasto, and the valet Fabrico are members of the lodge. In answer to the questions of Bellisa, Poltronico claims to be a member, and promises to reveal—but to Bellisa alone—the great secret of Freemasonry. Marinetta, therefore, allies herself to Lucilla in an effort to discover the mystery; and Lucilla, who really prefers Dorante, decides to favor Erasto. When the latter declares that the mystery is simply the fact that there is no secret, Lucilla refuses to believe him. Dorante asserts that if he knew the secret he would gladly tell it to Lucilla, and Erasto offers to have him initiated at once. In Act II, Poltronico, having falsely stated that he is a Mason, seeks to learn from Fabricio how he may make his word good by becoming one. Fabricio, being only a *fratello sergente*, refers him to a certain Dr. Scanagoniz, with whom he gets into a violent dispute. Erasto and Dornate separate them. Sganarello learns that his master, Dorante, is to join the lodge and begs to be admitted with him: he has heard that Masons assist one another so effectually that they are never obliged to work or go hungry.

Act III takes place in the lodge. The Soprintendente instructs Procopio in his duties as Gran Capo Maestro: (1) harmony must prevail; (2) the traditional ceremonies must be observed; (3) no new members shall be admitted without paying the entrance fee; (4) the secret signs of recognition must not be divulged; (5) women are not admitted, and if any woman, moved by curiosity should penetrate into the lodge, she must be punished even if related to one of the members. Then the members simultaneously go through a series of motions with their hands—*dare il segno*. The candidates for admission, Dorante and Sganarello, are brought in blindfolded; after swearing secrecy, they are declared members. They then watch the others eating and drinking with certain ceremonies. Procopio informs Dorante that there is no secret other than what he has seen; the rest of the members have undergone the same disappointment, but have kept quiet about it in the hope of seeing others made ridiculous in their turn. Sganarello finds that he must now work harder than ever, and be beaten when he is awkward in learning the signs of recognition; his *lazzi* are worthy of his prototype Arlecchino in the *Commedia dell'arte*. In Act IV Dorante admits to Lucilla that there is, as Erasto had told her, no secret; she refuses to

believe him, and he goes off, threatening suicide. Sganarello gives the signs to Marinetta, and she, pretending to be a "Muratori," exchanges his lodge-key for another. Poltronico relates to Bellisa, as the great secret, something which he afterward confesses he has just read in a book. Marinetta displays the key, and they all prepare to visit the lodge. In Act V, Lucilla, Bellisa, Marinetta, and Poltronico enter the lodge, and hide. Two of the Masons discuss the history of the society from its formation at the time of the Crusades, and the ridiculous ideas that outsiders have of it: some think that Masons profess a heretical religion, others that they possess the secret of transmuting metals, others again that they propose to overthrow all governments and establish a universal republic. The intruders are discovered; Procopio wishes to punish his daughters, but Erasto offers to take Lucilla to Venice as his bride, and find a husband there for Bellisa. The location of the lodge must, however, be changed: "*It is expedient that we conceal ourselves, in order that our secret, and the existence of Freemasons may always be two problematical and uncertain things.*"

Of course our author does not reveal any of the secrets of Freemasonry in his comedy; he gives a few hints that is all, from which the initiated may draw their own conclusions. The most significant sentence in the play is the one I have put in italics: "*It is expedient that we conceal ourselves, etc.*" Freemasonry had been condemned by two Popes, Clement XII, in 1738; and Benedict XIV, in 1751. It was decidedly unhealthy to be a Freemason in Italy in the eighteenth century, though lodges were established in various parts of the country, but none openly in the Papal states.

Carlo Goldoni, whom Grisellini so flamboyantly eulogizes, brought out his comedy of *Le Donne Curiose* (The Curious Ladies), in 1753. It was well received by the public. The plot, in some respects, resembles that of *The Freemasons*, although no allusion is made either in the play itself or in its preface, directly to Freemasonry. However, Goldoni, in his *Mémoires*, written years later, states that his intention was, as the spectators at once recognized, to represent a Masonic lodge. Strauss has built a very clever opera on the plot of *Le Donne Curiose*, which is included in the repertoire of the Metropolitan Opera Company of New York City.

Those who are interested in the history of Freemasonry in Italy and the persecutions of its members should

consult F. Sbigoli's *Tommaso Crudeli e i primi Framassoni in Firenze* (Milan, 1884).

HISTORICAL SKETCH OF THE 29TH DEGREE

By W. A. McDUFFEE, 32°

ST. ANDREW was a friend and associate of John the Essenian preacher, and must, therefore, have been conversant with the ancient mysteries. He was the first to become a missionary of Reformation at the call of the Master.

St. Andrew was crucified by ruffians at Patras and buried. Later his body was removed to Constantinople and interred in consecrated ground. In 732 his bones were taken to Kilrymont, Fife, Scotland, and placed in the chancel or sanctum sanctorum of the cathedral. Hence the use of the word "cathedral," to designate Scottish Rite buildings.

The St. Andrew's Cross is a symbol of the equilibrium of the universe, both material and immaterial. It is synonymous with the "word" or "sign" by which the world "became" or was "made manifest." It is also the symbol of death, and of the faith in a glorious resurrection.

St. Andrew's Cross became the military cognizance of Scotland, in the ninth century. The night before a battle St. Andrew appeared to King Hungus and promised him victory; and, as a token of sincerity, assured him that the cross would appear over the camp. King Hungus awoke and, looking up at the sky, saw the promised cross, as did the men of both armies. After rendering thanks for the victory, Hungus and his army vowed that thereafter, they and their posterity, in time of war, would wear a Cross of St. Andrew for their badge of cognizance.

The thistle was adopted as the flower badge of Scotland, after the battle of Slaines. The enemy were advancing

barefoot, when they walked into a field of thistles. Their involuntary cries of pain warned the camp guard, and the invaders were defeated.

A Masonic Lodge of the Rite of Heredom was organized in 1140, during the building of Kilwinning Abbey. It is now recognized as the Mother Lodge of Scottish Masons, and the oldest in the world.

Jacques de Molai, Grand Master of the Order of "Knights of the Temple of Solomon," established Grand Preceptories of the Order in the North, East, South and West. That for the West was at Edinburg, Scotland, with Walton de Clifton as Grand Preceptor.

The Order of the Temple was excommunicated in 1307 by Pope Clement the Fifth, at the instance of Philip the Fair of France. The members were imprisoned, many were executed and more were tortured. All the property of the Order in Europe was confiscated, and divided between King Philip, Pope Clement and the Order of Hospitallers.

After the Grand Master and Grand Preceptor had been burned alive on the eleventh of March, 1313, many Knights who had escaped arrest, went to Scotland, where they found protection; united with the Grand Preceptory of the West, and joined the army which King Robert Bruce was organizing to repel an invasion.

The battle of Bannockburn was fought on the nativity of John the Essenian Preacher, June 24, 1314. King Robert Bruce was so well pleased with the complete victory of his army, that he decided to confer Scottish Knighthood upon those who had ren-

dered him such heroic assistance on that memorable day. He, therefore, established the Order of "Knights of St. Andrew and of the Thistle of Scotland," and created and received as Knights, those Templars and Scottish Masons, who had distinguished themselves at the battle of Bannockburn. He also conferred upon the Order, as its distinctive badge, a jewel composed of a Knight's Helmet, symbol of honor; a St. Andrew's Cross, symbol of truth; a Scottish Thistle, symbol of virtue. The three most excellent qualities of a Knight.

King Robert Bruce reserved to himself and to his successors forever, the title of Grand Master of the Order, and granted charters of lands to Walton de Clifton, Grand Preceptor of the Templars for Scotland, for the assistance which they rendered him at Bannockburn. The Order was afterwards annexed to the degrees of the Rite of Heredom.

King James appointed Wm. Sinclair Grand Master of Masons in 1430, and the office became hereditary in that family.

The hereditary Grand Master assembled thirty-three Masonic Lodges at Edinburg on St. Andrew's Day, November 30, 1736, and resigned his hereditary jurisdiction. The Masonic Grand Lodge of Scotland was then

organized, and Wm. Sinclair was elected the first Grand Master.

Prince Charles Edward Stuart was the last Grand Master of the Order of Heredom in Scotland, and exercised his powers in France, by establishing a Chapter of the Rite of Heredom at Arras, and by other acts.

St. Andrew's Lodge No. 1, of Boston, working under a Charter from the Grand Lodge of Scotland, disguised as Indians, emptied three ship loads of tea into Boston harbor, on December 16, 1773. This act fractured the "servile chains" which were broken in 1776, and our country became a free and independent nation.

When the A. & A. S. R. was finally organized by those in possession of the degrees of the Rites of Heredom and Perfection, and of other Rites and detached degrees, that had been established in England, France, Germany and elsewhere; the word "Scottish" was prefixed and the Order of "Knights of St. Andrew and of the Thistle of Scotland," became the twenty-ninth degree of the new Rite; which was formed by selecting thirty-two degrees from the different Rites, and creating the thirty-third degree, as the Supreme and last, to rule the whole.

Such is a brief history of this Order. Time will not permit a more detailed account.

"WHATSOEVER THY HAND FINDETH TO DO, DO IT WITH THY MIGHT"

Let him who gropes painfully in darkness or uncertain light, and prays vehemently that the dawn may ripen into day, lay this precept well to heart: "Do the duty which lies nearest thee, which thou knowest to be a duty! Thy second duty will already have become clearer."—*Carlyle*.

"NO CROSS, NO CROWN"

Never think that God's delays are God's denials. Hold on; hold fast; hold out. Patience is genius. If there be no enemy, no fight; if no fight, no victory; if no victory, no crown.—*Savonarola*.

THE GEORGE WASHINGTON MASONIC NATIONAL MEMORIAL ASSOCIATION

THE annual meeting of The George Washington Masonic National Memorial Association was held in Alexandria, Va., on February 21 and 22. It was the largest attended of all the meetings to date and much enthusiasm and encouragement were in evidence. The report of the treasurer showed \$87,000 in cash and pledges and the possession of a lot, 400 by 200 feet, on top of Shooter's Hill. This is a beautiful site and was the original spot selected for the erection of the Capitol of the United States by Thomas Jefferson, but Washington insisted that it should be built on this side of the river.

A resolution was adopted that the building to be erected should cost not less than \$500,000. This, of course, will make a very handsome and beautiful building and it will overlook the Potomac River and a large part of Washington. It will be necessary to have an endowment fund of about \$150,000 or \$200,000 to maintain it. The Ways and Means Committee was directed to ascertain how many Masons there are in each of the States and to estimate from that the amount that each State would pay if all of them entered into the accomplishment of this work and if the burden was laid proportionately upon them all. Naturally, some will do more and some will do less, and some, perhaps, will take no interest in the work. Nevertheless, it was thought that the pride of the Masons in each jurisdiction would cause them to do their best.

One quite large donation was reported, that of the General Grand Encampment of Knights Templar of the United States, of \$5,000. Two more of like amounts are in view and, also, prospects are very bright for two donations of \$10,000 each. The Grand Masters of two of the greatest jurisdictions in the country were present, Pennsylvania and Illinois. This was very encouraging indeed, as most of the work that has been done so far has been done by the smaller jurisdictions.

The visitors were entertained and instructed on the night of the twenty-first, by witnessing the working team of the Grand Lodge of Virginia confer the Master Mason's degree. On the afternoon of the twenty-second, the annual pilgrimage for the purpose of placing a wreath upon the tomb of Washington was made to Mt. Vernon, and that night the annual banquet of Alexandria-Washington Lodge, No. 22, was given, to which all the brethren were invited. The old officers of the association were reelected:

Bro. Thomas J. Shryock of Maryland, president.

Bro. James R. Johnson of South Carolina, first vice-president.

Bro. James E. Dillon of Michigan, second vice-president.

Bro. George L. Schoonover of Iowa, third vice-president.

Bro. Melvin M. Johnson of Massachusetts, fourth vice-president.

Bro. Lawrence H. Lee of Alabama, secretary.

Bro. John H. Cowles of Kentucky, treasurer.

Bro. J. Claude Keiper of the District of Columbia, corresponding secretary.

As is well known, the object of this association is to erect a Masonic Temple in memory of Washington the Mason, in which to preserve forever the priceless relics now owned by Alexandria-Washington Lodge, No. 22, of which Washington was the first Master. These relics are appraised at \$2,000,000 and are invaluable. They should be preserved forever as the indisputable evidence of Washington's activity and interest in Freemasonry. It is a very generous offer, indeed, that Alexandria-Washington Lodge, No. 22, has agreed to give this priceless collection to the Masons of the United States, provided they will erect a suitable temple in which to preserve them to posterity. This is not only a good Masonic work to erect this temple but a needful one, because there is a movement at work now, and has been for sometime, to minimize and to discredit, and even to deny Washington's connection with Masonry.

MASONIC RELIEF IN LOS ANGELES, CALIFORNIA

By J. H. BEAN, 32°, K.C.C.H.

KNOWING that from time to time, articles on the subject of Masonic Charity, or, as I prefer to call it, "welfare work," are published from different parts of our jurisdiction, I am taking the liberty of offering a little data on that character of work in the city of Los Angeles, Cal.

In presenting our case, I do not wish to impress anyone that the brethren of Los Angeles are doing more than their duty or that they consider the call upon them as being burdensome, but like all other communities which are blessed with a favorable climatic condition, more than the ordinary proportion falls to the brethren of this city in the performance of their Masonic duty.

The relief of sojourning Masons in this city is handled through the board of relief which is composed of the Master, *ex-officio* together with two members appointed by him, usually the two wardens of the twenty-six Masonic lodges within the city; the four Past Grand Masters and the seven Masonic Inspectors, making a total of eighty-nine members. The present officers have served for more than ten years, especially the secretary (in direct charge of the work) who was elected this year for the fifteenth term which gives him the necessary experience, not only in dealing justly towards distressed brethren, but also with the lodge of which the brother is affiliated.

There are to be found in the city of Los Angeles and its environs, Masons of practically every jurisdiction in the world, many coming here upon the ill advice of physicians with the hope of regaining their health which has passed beyond the stage of rehabilitation. Being ill, they soon find themselves out of money, without friends and practically in want. Sooner or later it comes to the attention of our Masonic Board of Relief and in the year just passed, we expended for the relief of eligible applicants, \$12,966.23, of which \$8,965.00 was reimbursed by the lodges of which the recipient was a member. Over 700 cases were handled, which affected and assisted more than 1,800 different persons.

The one great complaint with eastern lodges, if that unfortunate term may be justifiably used, is that in many cases when brethren become ill and have for a long time been under the doctor's care, the common advice is "you had better go to California." This serves a two-fold purpose—a troublesome, unprofitable case is off the physicians' hands, as well as the opportunity for an alibi in the event the poor fellow is called from their midst.

Nothing more unkind can be suggested to a sick person, particularly a tubercular patient, than to advise him to leave his home, unless, of course, in the early stages when there can be no doubt but that a change in climatic conditions will bring about the desired result. Home comforts, friends, good food and environment seem to do more to lengthen the life of one so sorely afflicted than anything else. Immediately they leave these things and come to a strange land, among strangers, to a climate although much more mild, yet so different, that living habits are different, the struggle to regain their health becomes harder and that which the climate might build is torn down by the loneliness and lack of home sympathy that the patient feels.

We have many cases that when we apprise the lodge of a member's misfortune, we are advised to "do everything we can for him," which, of course, we would do anyway but the probabilities are that one week's attention to the brother in question would cost more than the entire assets of the lodge communicated with, with the result that the Los Angeles brethren are not reimbursed.

During the year just past, the Masonic Board of Relief had charge of and conducted 102 funerals of sojourning Master Masons, more than half of which were paid for by the board of relief. This, in itself, is somewhat of a burden, notwithstanding the fact that through contract we are enabled to give decent burial to the dead at a cost of \$80 which is about one-half of the ordinary price.

It has been the policy of the board, whenever relief has been requested by a brother or his family, to thoroughly investigate the applicant's condition and standing and this has been done, especially in the case of women, through the medium of a lady assistant, who is a Past Matron of the Eastern Star and who has been with us nearly ten years. She is thoroughly competent, understands human nature and has the faculty of finding out what she wants without hurting their feelings. Where more than a nominal amount is needed, telegraphic communication is had with the lodge of which the applicant is a member. It is regrettable to note that frequently the reply comes back, especially in the case of funerals, that the brother is in good standing and entitled to consideration but that the lodge has not, on account of their small dues, sufficient funds to extend only a small part of the absolute minimum cost, which leaves the remainder to be borne by the Los Angeles bodies. In many cases the sums offered are less than the amount provided by the county of Los Angeles for a pauper's burial.

There are also cases on record where Masons have been found in our midst, who were in want but temporarily out of standing and eastern lodges have had the temerity to remit their dues in order that they might have lawful claim upon our board of relief.

Dues in the Masonic lodges of Los Angeles are high. In the blue lodge, the dues are from \$6 to \$9 per annum and all other bodies correspondingly high. The majority portion of this amount is devoted to charity or welfare work, in the maintenance of our two Masonic Homes in California, and for sojourning brethren.

The Los Angeles Masonic bodies maintain a free employment bureau in connection with their regular Masonic relief work and the Scottish Rite bodies are also patrons of public milk stations, and along with the Shriners, are supporters of many welfare movements, always endeavoring to carry out this work in that unostentatious way that befits the character of Masons. In going over the report of the Masonic Employment Bureau for the past year, we find that it had 1,705 applications for employment, 1,085 being men and 620 women; of which 771 men and 137 women secured permanent positions. In addition to this, 622 temporary positions were secured. It is the belief of the brethren of Los Angeles, that to help others to help themselves is the highest form of Masonic welfare work.

It has been estimated that there are a great many Masons affiliated with Masonic bodies outside of California who are living within the jurisdiction of the Los Angeles bodies; and an investigation has proven that the reason their memberships are carried in the east is, for the most part, because the dues are small, in many cases even nominal; and yet some of them have apparently no reluctance about almost demanding the aid of their Los Angeles brethren—which, be it understood, is never denied—while a moment's thought would conclusively prove that, if a great many of these resident brethren were to affiliate with Masonic bodies in Los Angeles, they would, in part at least, be doing their share of carrying the common burden.

I am writing this to you, as I said at the beginning, not with any idea of complaint nor decrying our circumstances, but rather as a means of publicity, hoping that it will reach many members throughout our great jurisdiction and indicate to them in a small way something concerning the welfare work in Los Angeles, so that if some less fortunate brother of their particular jurisdiction comes this way they may, by being appraised of the situation, be more willing to aid us in accomplishing the work set out for us to do.

"RITE" DIET FOR RIGHT LIVING

BY DR. FREDERICK KEMPSTER, 32°

Fire will frighten away a lion, but will attract an infant.

If other people are wrong, be sure your own liver is right when you are about to answer the question, "Is life worth living?" It greatly depends upon the "liver."

If the churches were to serve ice cream without charge at divine services, some would object to the flavor; and it is certain that many more would make it hot for the waiters.

You can become Fishers *of* Men, or Fishers *for* Men.

Religion that is confined to the church pew will get mouldy and require a lot of open air treatment.

Because you have just been to church is one reason why you should get up and give an elderly person your seat on the street car; it will prove that you stand for the right. - "Rite" again!

If some physicians had to take their own medicine they would put different prescriptions into the hands of their patients.

No preacher likes to hear any other preacher tell his own old anecdotes, or even deliver an old sermon he has himself been getting off for the last ten or fifteen years.

There is little risk today of speakers and orators being pelted with eggs, or even with coals. It would be cheaper to throw compliments.

In this day of economy we are prepared to eat the shells with the eggs, and plead the example of the Orientals as an excuse therefor, or that of the Irish for eating potatoes with their hides on.

If you raise your voice for a "raise" in salary, you are reasonably certain to have a lump raised on a particular part of your anatomy.

In this country we have so much gold that many of us are proposing to hold on to it, and are having it inserted in our teeth in order that we may carry it away with us. But remember, gold is fusible; therefore be careful to live accordingly

Chewing tobacco is like chewing the "rag;" it affects the other fellow.

Criticisms should always first be tried on the critics; and if they prove efficacious, they may then, with proper precautions, be handed to society.

Before the spring comes, think carefully what seeds will produce the greatest amount of fragrance and beauty, and plant them so that this old world may derive some joy from them.

Some people lustily sing "Blest Be the Tie;" and then, at Christmas time, send the minister a tie they have picked up during the year at some bargain sale, and which would make even a bookmaker think he was "Old Glory"—at least the stripes of it.

CORRESPONDENCE

THE LANGUAGE QUESTION

ALCATRAZ ISLAND, CAL., February 7, 1917.

To the Editor of THE NEW AGE:

In the October, 1916, issue of THE NEW AGE, page 458, appears an article entitled "Freemasonry in South America," in which reference is made to the difficulties offered by the language question in international correspondence between Masons and Masonic bodies.

The writer of the article makes no reference to the best means that exists for that purpose, which is the international language Esperanto, nor does he mention the International Association of Masonic Bodies, which was organized for the very purpose of facilitating international relations between Masons.

If any brother or lodge desires further information about the association, or the language, it may be obtained from the following: The Esperanto Association of North America, West Newton, Mass.; La Centra Oficejo Esperantista, 51 rue de Clichy, Paris, France; La Universala Esperantio-Asocio, 10 rue de la Bourse, Geneva, Switzerland.

Esperanto meets all the requirements for international correspondence purposes; it is easily acquired, and it is widely disseminated throughout the world, especially in South America. By means of a tiny booklet key, the recipient of a letter written in Esperanto is enabled to translate it readily, even if he possess no previous knowledge of the language.

H. W. YEMANS, 32°.

NOTE.—The above communication has been referred to the author of the article "Freemasonry in South America" and he desires us to say that he made no reference in said article to the Esperanto language—or substitute for a language—or to the International Association of Masonic Bodies because, in so far as the Esperanto language is concerned, he does not believe it to be "the best means that exists for the purpose of international correspondence between Masons and Masonic bodies." "Language," he says, "is a matter of slow growth and development; and no machine-made or hand-made language will ever take the place of the genuine growth." As for the International Association of Masonic Bodies, he was not aware of its existence. He believes, however, that it may be, or at least might be made to be, a most efficient and thoroughly capable organization for proposed purposes.—*Editor*.

MY PHILOSOPHY

We call this stone—that plant;
This death—that life;
Yet all these move
And resolve into Force.
All Physical is Force,
All Spiritual is Love;
And these, working in Harmony,
Constitute Law.
What more has earth or heaven above?

—G. W. Worthen, 32°.

A CORNER OF THE LIBRARY

By MYSTICUS

EVOLUTION; OR, BUILDING OF THE BROTHERHOOD OF MAN

WE ARE in receipt of a curious brochure by Brothers J. and N. Lawrence, entitled "Evolution, or Building the Brotherhood of Man—A Sun Play of the World's History."¹ It is not a play in the dramatic sense of the word, but rather a scenario in seven acts, indicating what should be done by the actors *en pantomime*; the scenery required, etc., very much on the order of a moving-picture scenario. In fact, it would make a very interesting and dramatic moving-picture play, combined with a few speaking parts, such as a Master of Ceremonies, or Herald, who would announce to the audience the historical setting of the drama. In the foreword, the authors declare their purpose as follows: "In the following story we have sought by means of symbolical reincarnations to illustrate the "Evolution" of the human race, and by the operative building of the dam, the pyramids, the Tower of Babel and King Solomon's Temple, and the relation of the creations of the temples of faith and love to show the historical development of mankind through the building of the Brotherhood of Man.

"The reincarnation theme is not an expression of a belief in or advocacy of a former existence, but in this story the reincarnated types are symbolical representatives of the thinking men and women of all ages.

"The love, battles and trials of the man and woman, because in a part descriptive of our loves, battles and trials, whether real or dream pictures of our minds make this symbolical man and woman typify ourselves and therefore are reminders of mile posts in our journey through life. In the seven acts, showing six ages of the world's history and a prophecy for the future, the forces of darkness are marshalled in the forms of envy, superstition, selfishness, jealousy, passion and egotism, but through justice, truth and unity, love and perfect harmony are attained."

Act I gives a picture of the Stone Age. Act II, a period of history about 3500 B. C., with the pyramid builders at work; sun worship, etc. Act III, building the Tower of Babel. Act IV, the tenth century B. C.; construction of Solomon's Temple; ruins of temple. Act V, the coming of the Wise Men from the East to Bethlehem; the Disciples of Christ assemble and plan to erect temples of faith and teach also the new commandment, "Love ye one another." They ask for volunteers to go forth as evangelists, etc. Act VI takes place in the year 1914. Various scenes typify the work of the church, the hospital, the lodge, the theater, and other activities, not forgetting preparation for war "to show our boasted civilization how our abilities are exerted to murder each other." Act VII contains a prophecy of the future, "with the hope that it may come true." It depicts a world's peace conference. In the year 1920, "a world congress, attended by the representatives of every church, order and society in the world that are pledged to the worship of a Supreme Ruler, by whatsoever sacred name they may designate Him, and to the principles of the Brotherhood of Man, organize a joint body, or supreme council, adopting for their first principle of unity the eleventh commandment: 'Love ye one another.' For this is the secret of a long, happy life, and the key to the Kingdom of Heaven. The great Temple of the Brotherhood of Man is now completed in all its parts and is open unto all the inhabitants of the earth." This ends the drama. A rather effective scenario, if properly carried out in moving pictures or presented in the form of a spoken play. All through the piece runs a

¹ J. & N. Lawrence, 1526 Cassil Place, Los Angeles, Cal.

connected love story which should enlist the sympathies of the audience. The same lovers appear throughout the mystical drama. Although the authors disdain the reincarnation theory as the basis of their play, using it merely as a symbol, yet the continuity of the drama seems to demand it. If the John and Mary who make their début in the Stone Age are not the same John and Mary who appear in the twentieth century scene, then to a certain degree interest in them is lost.

But you pay your money and you take your choice. As for us, we have a sneaking idea, stowed away somewhere in our subliminal self, that we have lived in past ages. But we have never been so brash as to claim that we were once Julius Caesar or Mary, Queen of Scots, like some theosophical neighbors we know of. In other words, we are very partial to the doctrine of reincarnation because it answers so many of the dark riddles of life. In a novel, published some thirty years ago, called "Phra the Phoenician," the reincarnation theory is portrayed in admirable form. We do not think the Messrs. Lawrence would have gone far amiss, if they had made their lovers, John and Mary, undergo the reincarnation process. More and more, thinking men are coming to believe in the great doctrine of pre-existence with Plato, Pythagoras and the Vedic thinkers.

The authors of the play advocate the founding of a new fraternity to be called Modern Pyramid Builders, to promote good works throughout the world. They say: "The pyramids of Egypt were build to record the achievements of the Egyptians. So we today propose the erection of pyramids in various parts of the world. These modern pyramids are to be the council house, lodge room, theater, central hall, and around them there shall be built colleges for orphan girls, homes for dependent mothers and fathers, and all forig colleges for cripples and the blind, to help them to become self-suppp

Does this sound Utopian, Brethren,

OTHER BOOKS

Johnson, James W. *The Measure of Peace*. New York: L. R. Kantner Press. 1916. 48 pp.
Jamieson, R. W. *Our Courts*. Tacoma, W. Va. 1916. 48 pp.
A criticism of our entire legal system of the United States. The writer, who is a

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Its sunrise—birth. Then, upwardly coursing
Thro' the firmament of worldly activities;
Attaining its meridian in the noonday
Of trials and blessings—hopes and fears:
Journeying on, and on, ever onward,
As to a day's end, twilight.
At last, sinking lower, still lower, yet peacefully,
Into the outstretched, welcoming arms
Of the great Leveller, Death, a bidden guest
To his mysterious realm of Universal Democracy,
A child conceived in the womb of the universe
Afloat on the Ocean of Eternity,
Touching the port of earth, just for a season,
Then—then—adrift again.

—John E. Dugan, 32°.

REVIEW OF THE MASONIC "COUNTRY" PRESS

By T. W. H.

TREND OF MASONIC PROGRESSIVE DEVELOPMENT

IN ORDER to have some idea of what was being done by States along practical constructive lines of definite demarcation which might come under the heading of results which could be measured or weighed, and were not mere verbiage and empty sound, we, hastily it must be confessed, ran over the transactions of a lot of the Proceedings of Grand Lodges and have noted what we found therein.

The matter of Masonic Homes will not be dwelt on as that is a matter which is so well settled as being good Masonry that we might head our list with them. Still there are some ^{and would} who have not got beyond the ^{as of the} mind that the true mission of Masonry must be regarded as an essentially practical one, the institution is to survive the clamors and turbances of this age. There are too many ethical problems in life nowadays for a happy they are, in their own ^{typical} problems in life nowadays for a egotism, in the great minority ^{phancy for the} fully speculative or ethical instrumentality the one man on the jury who ^{superstition, selfe} of substantial force or avail. In the right. There is not one ^{unity, love any} press of burdens and responsibilities, public as well as private, social as well as civic, religious as well as economic, we must be prepared not to talk round a problem, but to go through it. Masonry, then, just as men, must descend from the clouds of abstract reasoning and concern itself with the vital forces of good and evil right down here among the lives of our people—their every-day lives—the commonplaces of their existence—the problems that go not out of recollection with the setting of the sun—the things determinative of their destiny. He, therefore, who would make of Masonry an efficient machine for the substantial betterment of mankind must attune his heart as well as his ear to the actual needs of those who are in distress; must be able to grasp the logic of necessity as well as of virtue, and must needs know that the problem of my brother, who is in my keeping, did not spring from an ethical condition and cannot be satisfied by a mere ethical solution.

Alabama laid several corner-stones, passed a resolution not approved by the jurisprudence committee, which demonstrates it is not entirely smothered by precedent; declined to permit a lodge to go to church in regalia; postponed the consideration of the adoption of a token and password whereby the dear Stars could make themselves known to non-Star Masons.

Arizona laid several cornerstones and decided that the owners of the public buildings should determine the inscription to be placed thereon.

Arkansas appropriated about \$1,000 for relief, laid several cornerstones, and increased their membership twenty-six during the year.

British Columbia dedicated one Masonic Hall, printed a Roll of Honor of those members who have enlisted for active service at the front.

California has been active in its relief work and reports the receipt of over \$1,600 from Ohio, returned unused; they have also received back some of the eight hundred and odd dollars paid out to sojourning brethren, a little better than one-third; we do not see that any cornerstones were laid, but the Grand Master expresses himself eloquently thus:

In this connection we should ever keep in mind that the true mission of Masonry must be regarded as an essentially practical one, the institution is to survive the clamors and turbances of this age. There are too many ethical problems in life nowadays for a happy they are, in their own ^{typical} problems in life nowadays for a egotism, in the great minority ^{phancy for the} fully speculative or ethical instrumentality the one man on the jury who ^{superstition, selfe} of substantial force or avail. In the right. There is not one ^{unity, love any} press of burdens and responsibilities, public as well as private, social as well as civic, religious as well as economic, we must be prepared not to talk round a problem, but to go through it. Masonry, then, just as men, must descend from the clouds of abstract reasoning and concern itself with the vital forces of good and evil right down here among the lives of our people—their every-day lives—the commonplaces of their existence—the problems that go not out of recollection with the setting of the sun—the things determinative of their destiny. He, therefore, who would make of Masonry an efficient machine for the substantial betterment of mankind must attune his heart as well as his ear to the actual needs of those who are in distress; must be able to grasp the logic of necessity as well as of virtue, and must needs know that the problem of my brother, who is in my keeping, did not spring from an ethical condition and cannot be satisfied by a mere ethical solution.

Colorado dedicated one Masonic temple, laid four cornerstones and deferred the distribution of war relief funds until after the war.

Connecticut laid one cornerstone at their Masonic Home; the question of going to church, with or without regalia,

seems to have been the dominant and all-important question.

Delaware suggests the study side of Masonry:

Even our beautiful Ritual suffers as the result of constant and monotonous repetition, and its ever-recurring reiteration lodge meeting after lodge meeting is apt to become an undue strain upon the brethren; whereas, varied by occasional Masonic literary interludes, the tension will be relieved, the ceremonial gain fresh attraction and impressiveness, and the brethren themselves would be afforded some real education as to Masonic ideals, objects, and aspirations.

Opposes smoking in the lodge room; to have to even mention such a condition seems to us to be an acknowledgment of the majority of the ignorant and the rule of the vulgar.

District of Columbia laid one cornerstone, dedicated one temple and gave its approval to the formation of an employment bureau; contributed \$1,000 towards the project and frowned on Masonic clubs.

Florida prohibited the formation of Masonic clubs, under certain conditions. Five cornerstones were laid by dispensation.

Georgia: Fourteen cornerstones laid, three in one day in Atlanta. Steps were taken to secure a site for another home.

Idaho has \$75,000 in their orphans' fund.

Illinois laid six cornerstones and dedicated six Masonic halls; the matter of Masonic clubs received favorable attention under certain restrictions; the dedication of the new memorial hospital on the grounds of the Masonic home at Sullivan was a very interesting occasion; accepted the donation of 200 acres of land at Sullivan; disapproved of the use of peculiar costume of special calling when doing ritualistic work, and found merit in the Iowa Research Society idea but did not commit itself to any plan.

Indiana: While commending the university club idea the Grand Master warned the Grand Lodge against the idea in some subordinate lodges, and opposed the exclusive club feature as "inimical to our philosophy of Masonic

equality of opportunity." Denied permission to a lodge to take part in a centennial anniversary parade.

Iowa dedicated four new Masonic Temples and laid eleven cornerstones, seven of which were of public school buildings. The Grand Master suggested that all lodges should fix their dues high enough to meet easily all expenses and have some left for "charity, improvement and social meetings." This is real constructive work.

Ireland.—As a matter of interest, two of the six new lodges were attached to military organizations. It was suggested that dues and fees of members on active service be remitted, and an honor roll kept.

Kansas laid nine cornerstones and dedicated two Masonic halls. Grand Master favorable to Acacia Fraternity, but had not, apparently, taken into consideration their counter attraction to meetings of the bodies. The doing of all forms of Masonic work on Sundays, except funerals, was forbidden.

Kentucky laid ten cornerstones, dedicated four Masonic halls, and provided that officers can be installed in public without dispensation.

Louisiana repealed the law requiring every Master Mason to submit to an examination in his own lodge thirty days after being raised.

Maine apparently went through the routine, or else it is all done and nothing further remains to be done.

Manitoba, routine.

Maryland received the General Grand High Priest of the General Grand Chapter, Royal Arch Masons, which is as it ought to be, and with all other heads of Grand Masonic Bodies; we can't have too much inter-friendliness.

Massachusetts, routine and the Grand Feast.

York Grand Lodge, of Mexico, has a total membership of 1,149.

Michigan dedicated eight Masonic buildings and laid thirteen cornerstones. The Grand Master called attention to the organizations under the guise of Masonry and based on Blue Lodge and other Masonic affiliation, stating that they should not be made a

stepping stone for unrecognized side issues. This question was sidestepped by the wily Jurisprudence Committee, so the Michigander does not yet know whether he is in or out of step.

Minnesota laid the cornerstones of four structures, dedicated two Masonic halls, and authorized the establishment of a Masonic Home, more than \$100,000 having been raised.

Mississippi laid four cornerstones and borrowed \$12,500 to meet the current expenses during the year.

But this drab monotony of the absence of any material constructive effort on the part of about one-half of the Grand Lodges makes us tired, and we will not inflict any more on the readers of this article, other than to say that the rest are about as those mentioned which have been taken alphabetically. Summed up, the activities of the Grand Lodges which might be said to promise some forward movement, some constructive advance, are the laying of cornerstones and dedicating Masonic buildings, the legislation for and against Masonic clubs and going to church; the suggestion that some literary or social efforts be made to relieve the monotony of ritualistic work, and the California suggestion, which is not new, that the practical problems be taken up as well as the theoretical, the speculative, the ethical; there has been generally some money raised for the War Relief Fund and for the Washington Memorial Temple at Alexandria, and, as we have already stated, many homes have been provided for.

If the Masons are satisfied with this as their year's work, the result of the labor and money of over a million and a half of, presumably, intelligent and self-supporting men, then we have nothing further to say. No other body of men would be satisfied in such a business venture if they took into account the millions of dollars invested, the millions of annual contributions, the work, manual and mental, of a million and a half of men; and we are forced to the conclusion that we will have to add to the Masonic dictionary the word *efficiency* and formulate a new degree,

to take the place of the present fourth or table degree, and with appropriate ceremonial and fitting tableaux, camp guards and red lights, make of it a real Past Master's degree, so that the recipient may be fully instructed in the meaning of the word Masonic Efficiency and the necessity of its application in Grand Lodge operations, in order that the promise and potency of Masonic principles may be given to the world's humanitarian movements in their fullest strength, unadulterated by ignorant interpretation, unfettered by useless and dead restrictions, cleared of the rubbish and obstructions of outgrown notions and obsolete ideas which have been proven to be false and fictitious, rid of the incumbrance of officialdom as represented by the conservatism of past service, imbued with the activity of the present, impregnated with the broader and fuller meaning of the term brotherhood as meant to include all peoples, the word charity given a new interpretation so as to mean loving kindness and drop the word almsgiving out of the dictionary; consider ritualism and all formalism as mere means to an end, and teach the end forcibly; build men whose characters will give them prominence and be the best advertisement of the institution, and let us make of our order a municipal asset, a state pride, and a national necessity. We therefore suggest, as the subject for the study classes of the million and a half Masons of America for 1917, "Masonic Efficiency."

MASONIC EFFICIENCY

As a nation we are great coiners of phrases and padders of dictionaries. The slang of the vaudeville or street corners of today is the classic of tomorrow, and another word is added to a perplexing vocabulary which worries those who want to write or talk good English, even if they have to sacrifice clearness and expressiveness in so doing. Personally, we want to think ourself superior to any mere word, or phrase, or spelling; and if we are inclined to spell a word with other letters than those

given in the books we are not going to be bound in bonds of mere rule and custom, as long as our new way is more intelligible and plain; if we want to split an infinitive in the desire to make clear some sentence and save a lot of work and words, we are going to split it; if we think a verb would be more expressive and the sentence more clear if we placed the verb in some other place than that prescribed by strict rule, and if in so doing our results will be more decisive and our labor more efficient, we are going to so place the verb, even if we may be, thereby, accused of a German ancestry; in other words we intend to have the words as our servants, and do not propose to be "the slave of the words." In other words, again, we propose to use the alphabet and all its modifications of words, grammar, orthography, etymology, syntax and prosody to make more efficient our efforts to express ourself today, in our appeal today, to people who are living today and thinking today. Words are not going to be a horrible fetish to be kowtowed to, bowed down to and worshipped; in fact so far are we iconoclastic in this respect that, if we thought some other word would better suit the expression, we would have no hesitation in kicking the old bugaboo down and raising the new one, even on the old pedestal.

We have a great respect and veneration for the old, the venerable, the tried; but we have not been able to come to that state of exaltation where we can believe that when Zarathustra died all the bases of religion had been made known; that when Confucius passed on he had finished the code of morals and philosophy; that when Alfred of England took his seat with the great shades all the principles of just laws had been indicated; that when Moses "went up again on to the mountain" all the statutes or all the foundations of the statutes suitable for our governance had been dictated; I don't believe the men ever yet existed, or ever will exist, who can legislate or prescribe laws for a community one hundred years in advance, or safely prescribe

what shall be believed, except in the simplest fundamentals and axioms.

We are now ready to add to the verbiage of Masonry, and have given a reason therefor, the word *efficiency*, with its popular meaning of a condition through which we effect or produce the greatest possible results, with economic expenditures, which may be man power, physical or mental; natural forces or social conditions. It is a good word to size up with. In these swift times, when it seems as if they are always out of joint; when we no sooner get one thing fixed up than another seems to have been just waiting its opportunity to get all awry, no element of progress can be considered as working right which is not making the best use of its possibilities, its opportunities, passive or active. The institution that has not kept up with the march of events, that is restrained by the brakes which have not been relieved from a duty the necessity for which has passed, that is relying for guidance entirely on a hand which has become paralyzed at the wheel, that has not taken stock of its supplies for many years and continues to lay up in its storerooms what was obsolete long ago—such an institution is not entitled to use the word efficient. and it is only by the expenditure of great force unnecessarily, of the wanton waste of material, raw or manufactured, that it can exist at all; it exists, but at what cost? Nobody knows; nobody seems to care; nobody seems to know whose business it is to care; not many have any idea but that it is all right, having never known the cost, and not knowing what results are expected. We wonder how Masonry as an institution would size up under the test of the modern meaning of the word efficiency, and whether the product is "good work, true work, square work;" just such work as will result from an efficient use of the great possibilities and promises contained within itself as one of the factors from which mankind might expect, and does expect, much actual benefit and inspiration.

LEVELLING INFLUENCE OF MASONRY

There are many sweet morsels which we roll around under our Masonic tongues and pretend to extract a great deal of satisfaction therefrom; in fact, we honestly believe the morsels are facts and that they would give equal pleasure to anyone who would indulge in the rolling around process as we do; but when we analyze the whole thing, use the test tubes of experience and the X-rays of introspection, we find ourselves unable to taste the sweetness so measurably, or enjoy the satisfaction so definitely; in other words what we thought real was, in fact, neither matter nor mind—just words, symbols of an idea which would be sweet, if the substance had been present.

"Spreading the cement of brotherly love." "On the square." "The equality of the Mason." "We are all on a level," etc., are a few of the stock-in-trade phrases, not one of which is warranted either by the facts or the intention, because they are metaphors, or figures of speech which we have taken literally, and in the *Gavel*, published at Newburg, N. Y., we find a headline, "Levelling Influence of Masonry," preceding a quotation from the address to the Grand Council of Washington; the evident intent being to show that Masonry brings us all down to a common level, therefore, "Masonic principles, pervading our citizenship, must have a salutary influence that should be extended and the Masonic bodies supported." With the quoted conclusion I agree, but not with the reason or the reasoning. With the levelling down process in any form I disagree. It is a fallacy and a detriment; it is contrary to progress and manhood development. There is a great deal of it in English Masonry because of the times and ideas relative to church and state during the period of its early development when it was thought that it must have at its head a lord or duke or something with a title, even if only a figurehead, and these ideas becoming a portion of the

early printed information have been, insensibly, absorbed by us; the idea that our institution could bring to our level a titled person was readily accepted as something to be commended and an article of faith to be upheld.

Masonry is not that kind of an institution; the levelling is of the "up" process, and while the general conception of the standing of an institution may be judged by its average, the living force, the impetus of spirit, the enthusiasm, the impelling and directing effort is that of the individual.

The mass usually runs to anarchy or Phariseism; to visionary schemes of impossible perfection, or empty forms; it is the strong personality, the great character, the lonely man, the different person, who makes for progress and "draws all up to himself." He will not bend down, he will not be levelled down, hence the crucifixion of so many of the great teachers and those who have stood between the average commonplace and the levelling down process attempted.

If I was given the problem of reasoning out the greatest danger to our institution today, I would not expect to find it in the influences of any other institution, any church or state, any lack of candidates for membership, any lack of funds, any lack of opportunity or objects, but from influences from within the body itself, influences well recognized and attempted to be guarded against by those earnestly in authority; apathy, indifference, proceeding from ignorance of the teachings of the Order; selfishness from our natural constitution and make-up; formalism, from our ritualistic, landmark and regulations of petty details, which destroy our powers of initiative and make automations of us, without a perfect understanding of what these actions are supposed to represent. But more dangerous than all is the "Levelling Influence of Masonry" which not only intensifies all the above-mentioned evils, but adds others, the influences of which may be seen in the disrespect for the sacredness of our lodges and meeting places; the tendency to trans-

form Masonry solely into a great social club and make of it "a playground for the tired Mason," with no seriousness or earnestness, merely the lowered plane of Masonic existence brought about by our descent to the lower plane of the "levelling down" process of the fictitious "standing on the level."

This is not what is understood by the symbolism of the Masonic Level which is a levelling up, and constitutes a process which deserves to be commended as strongly as the pseudo brand mentioned above deserves to be censured and condemned, avoided and despised as non-Masonic and dangerous.

DEATH OF BRO. JOHN W. MORRIS, 33°

As we are about to go to press, we learn with profound sorrow of the death of Illustrious Brother John W. Morris, 33°, Sovereign Grand Inspector General in West Virginia, and Treasurer General of the Supreme Council, who passed away at his home on the fourth instant. He had been ailing for some time. Brother Morris was a man of sterling worth, deeply imbued and strongly influenced by the very highest Masonic principles. His loss will be deeply felt over all the Southern Jurisdiction.

A GREAT LOSS TO MASONRY

On December 13, 1916, there passed to the Celestial Grand Lodge, in the person of Dr. J. D. Buck, one of the greatest and most valuable citizens this country has produced, at the ripe old age of seventy-eight.

Dr. Buck was born in Fredonia, N. Y., on November 20, 1838. His career was a very varied one. He was compelled by circumstances to occupy himself in many things and at many avocations, and in all of them he made good. He was graduated from the Cleveland Medical College in 1864, and two years later was made instructor in physiology and histology in that institution; and neither at that time, nor at any time during forty years of teaching medicine in Cleveland and Cincinnati, did he ever receive any remuneration.

In Cincinnati he was the prime mover in the movement which resulted in the founding of Pulte Medical College, of which he was the registrar and professor of physiology from the date of its organization until 1880. He was then appointed to fill other and higher positions in connection with that institution until its absorption by the Ohio State University a few years ago. He was a prolific writer, principally upon Masonic and philosophic subjects. Among other things he was the author of an epoch-making book entitled "Mystic Masonry." In days gone by he was a contributor to THE NEW AGE MAGAZINE. His death leaves a break in our ranks that few men of today are capable of filling.

GENERAL MASONIC NEWS

COMING REUNION DATES

The bodies of the rite in the Valley of Washington, D. C., hold their meetings every Tuesday evening. A spring reunion will probably be held during the second week in May.

The San Francisco and the California bodies of the Rite in San Francisco, Cal., hold their meetings, the former every Friday evening, and the latter every Wednesday evening.

The bodies of the Rite in Seattle, Wash., hold their meetings every Tuesday evening.

The Scottish Rite bodies in St. Paul, Minn., hold their meetings every Wednesday evening.

The spring reunion of the bodies in Omaha, Nebr., will be held March 19 to 22, inclusive.

The bodies of Hastings, Nebr., will hold their spring reunion March 19 to 22, inclusive.

The bodies of Davenport, Iowa, will hold a reunion March 20 to 23, inclusive.

The bodies of the Rite in Des Moines, Iowa, will hold a reunion March 20 to 23, inclusive.

The tenth annual reunion of the bodies of San Antonio, Tex., will be held March 26 to 29, inclusive.

The bodies of the Rite in Sioux City, Iowa, will hold a reunion March 26 to 29, inclusive.

The spring reunion of the bodies of Austin, Tex., will be held April 2 to 5, inclusive.

The twentieth semi-annual reunion of the bodies of Coeur D'Alene, Idaho, will be held April 4 to 7, inclusive.

The bodies of the Rite in Dallas, Tex., will hold their spring reunion April 9 to 12, inclusive.

The forty-eighth semi-annual reunion of the bodies of Topeka, Kans., will be held April 10 to 13, inclusive.

The Scottish Rite bodies of Louisville, Ky., will hold their spring reunion April 16 to 19, inclusive.

The bodies in the Valley of Wilmington, N. C., will hold their spring reunion April 17 to 20, inclusive.

The bodies of the Rite in Covington, Ky., will hold a reunion April 18 to 21, inclusive.

A reunion will take place in the Masonic Temple at Cristobal, Canal Zone, April 21 and 22, 1917.

The next reunion of the bodies of Galveston, Tex., will be held April 23 to 27, inclusive.

The bodies of Guthrie, Okla., will hold a reunion April 23 to 26, inclusive.

The spring reunion of the bodies of McAlester, Okla., will be held April 23 to 26, inclusive.

The Scottish Rite bodies in the Valley of Charleston, S. C., will hold their reunion May 1 to 4, inclusive.

The bodies of the Rite in Little Rock, Ark., will hold a reunion May 7 to 9, inclusive.

The bodies in the Valley of Atlanta, Ga., will hold their spring reunion May 8 to 11, inclusive.

The fifty-fourth reunion of Black Hills Consistory No. 3, in the Valley of Deadwood, S. D., will be held May 21 to 25, inclusive. This will also be the Quarto-Centennial and Silver Anniversary of these bodies, and the 32° Class on this occasion will be named the Quarto-Centennial Class.

The bodies of the Rite in the Valley of Chicago, Ill. (Northern Jurisdiction), hold their meetings every Thursday evening.

The annual reunion of the Central City bodies in the Valley of Syracuse, N. Y. (Northern Jurisdiction), will be held May 15 to 17 inclusive. On May 17, a special program or ceremonial in honor of the "Jubilee Year" will be held.

The bodies of the Rite in the Valley of Pittsburgh, Pa. (Northern Jurisdiction), will hold meetings for conferring degrees March 20, 22, 27 and 29, and April 3 and 9, 1917.

WINTER REUNION AT McALESTER, OKLA.

The winter reunion of the bodies of the Rite in McAlester, Okla., was held January 23 to 25, 1917, with a large number of visitors present. One hundred and thirty-six candidates received the degrees of the Lodge of Perfection, and 121 finished up to and including the thirty-second degree. The work was performed under the direction of Brother D. M. Hailey, 33°, Sovereign Grand Inspector General in Oklahoma; Frank Craig, 33° Hon., Venerable Master; W. P. Freeman, 33° Hon., Wise Master; W. Hayes Fuller, 33° Hon., Commander of the Council, and A. U. Thomas, 33° Hon., Master of Kadosh.

The Class selected for itself the name, William E. Gordon Memorial, and elected the following officers: Congressman Bert Chandler, president; C. W. Kerr of Tulsa, vice-president; Arthur D. Young of Tulsa, secretary; H. C. Doss, of Oklahoma City, treasurer; John W. Darby, of Tulsa, orator, and John E. Barcaw, of Okmulgee, historian.

One of the candidates was 75 years old. He said he was sorry he hadn't taken the work fifty years ago.

A SCOTTISH RITE JUBILEE

Illustrious Brother H. C. Alverson, 33°, Sovereign Grand Inspector General in Iowa and Nebraska, has sent a communication to all the bodies in that jurisdiction, calling attention to the fact that the first Lodge of Perfection of the Scottish Rite in America was established in Albany, N. Y., on December 20, 1767, by Stephen Morin, 33°, and that the ground where the building stood in which the said Lodge of Perfection was instituted is now occupied by the present Masonic Temple. He suggests that, this being the one hundred and fiftieth anniversary, this year of 1917 be designated as the Jubilee Year, and that all the bodies of the Rite under his jurisdiction give the name "Jubilee Class" to their fall classes. He also asks that in each Valley at least 150 initiates be given the degrees during the year 1917.

A most excellent suggestion! Why not carry it out everywhere?

ARCHITECTURAL LEAGUE AWARD

The Architectural League of New York City has awarded to John Russ Pope the double honor of designing the finest building erected in the United States in 1916, and the finest structure of its kind now existing in the country. The building is the House of the Temple of Scottish Rite Freemasonry in the Southern Jurisdiction of the United States, which stands on the southeast corner of Sixteenth and S Streets N.W., in Washington, D. C. Mr. Pope's plans were selected among those on exhibition at the architectural exhibit in the Fine Arts Building, Fifty-seventh Street, New York. At the close of this exhibition on February 26, Mr. Pope received a handsomely engraved gold medal, commemorating his achievement.

The Architectural League competitions were begun in 1905, the award that year having been won by McKim, Mead & White for their design of the Madison Avenue Presbyterian Church. At some of the subsequent competitions no awards were made, the judges having decided that no structure built during the year was of sufficient merit to deserve this distinction.

THE AMERICAN FLAG IN THE STATE OF WASHINGTON

The Masons of the State of Washington are making determined efforts to have the American flag regularly displayed from the Masonic halls and temples in that jurisdiction. A program was arranged by the Masters' and Wardens' Club of Snohomish and Island counties, and on November 20, at a meeting of the members of the club and those of the Masonic Temple Board—at which meeting also all blue lodges in the two counties were represented, also the Masters' and Warden's Club of Skagit County—an American flag was, with great ceremony, presented to the Masonic Temple Board, the pre-

sentation address being delivered by Brother Robert Elmer Cooper, 32°. His remarks on this occasion are good enough to print in the next issue of *THE NEW AGE*—look out for them. After the address the flag was hoisted to the inspiring strains of "The Star Spangled Banner," and the Masonic Temple Board formally accepted the flag.

Again, on January 4, a number of Snohomish County Masons, members of the Master's and Wardens' Club, journeyed to Stanwood and presented a fine American flag of silk to Camano Lodge No. 9, F. & A. M. The presentation address was on this occasion, also, made by Brother Robert Elmer Cooper, and was followed by the singing of "The Star Spangled Banner." The address of acceptance was made by the Master of the Stanwood Lodge, Brother George M. Mitchell. A banquet attended by 100 guests closed the happy day.

A still later communication announces that at the annual meeting of the Masters' and Wardens' Club of Snohomish and Island counties, held at the Masonic Temple in Everett on the afternoon of February 1, and at which all the Masonic lodges of the jurisdiction, thirteen in number, were represented, a splendid American flag of silk was presented by the club to Arlington Lodge, Brother Cooper again making the presentation address.

At the same meeting Brother R. V. Green, Master of Monroe Lodge, announced that the American flag was displayed from the top of the Masonic Temple in Monroe. This patriotic feature is being generally observed by all Masonic lodges everywhere in the State.

THE CALIFORNIA BODIES OF THE RITE IN SAN FRANCISCO

Brother Frank B. Ladd, 33° Hon., of San Francisco, Cal., writes that the California bodies of the Rite in that city convened on January 10, in order to confer the fourth degree upon a class of 102, this addition placing the

membership of these bodies close up to the 2,000 mark.

These bodies were organized on October 2, 1902, and, under the title, "California Bodies," consist of a Lodge of Perfection, a Chapter of Rose Croix, a Council of Kadosh and a Consistory. The organization of these bodies swept away some of the cobwebs of tradition, in that San Francisco is the only city in the United States having more than one set of bodies of the Rite, the older bodies—known as the San Francisco Bodies, organized in 1868—being in full working form and with a membership about the same as the newer bodies. Each of these organizations maintain a separate and distinct identity, and will so continue. This separateness works toward the upbuilding of the Rite in San Francisco, the generous rivalry between the two sets of bodies serving to keep up the interest in the work and to augment the membership. In 1902, at the time of the organization of the younger set, there were but about 400 Scottish Rite Masons in the city; while at this time there are some 4,000, or in the neighborhood of 40 per cent of all the Masons in San Francisco.

The California bodies are in session each Wednesday evening throughout the year, conferring the degrees upon three classes each year from the fourth to the thirty-second, inclusive, taking a period of about four months to each class, the San Francisco bodies following the same plan, except that their meetings are held on Friday evening of each week, so that, in San Francisco, the Scottish Rite degrees are conferred twice in each week. What are known to the Rite at large as reunions are never held in that jurisdiction.

The membership of both these sets of bodies is recruited almost entirely from the body of Masons resident in San Francisco. Masons outside of the city are taken care of by the twenty-four sets of bodies located outside the city and under the jurisdiction of the Sovereign Grand Inspector General for the Northern Jurisdiction of Cali-

fornia, Illustrious Brother William Parker Filmer, 33°.

The California bodies are in possession of a new lot, the largest for Masonic purposes in the city, being 120 by 166.9 feet, on which they intend, in the near future, to erect a temple which will be amply adequate to meet their growing needs.

WORDS OF WISDOM

To Brother Harry M. Westfall, of Arcana No. 87, Seattle, Wash., we are indebted for the following:

The Freemason, Los Angeles, Cal., publishes the following letter, the original of which is in the possession of Brother E. L. Louis, W.M., of San Diego Lodge No. 35. It was written in reply to an inquiry from an agnostic as to what belief he would be required to possess before he could be made a Mason.

Washington, 19th Feb., 1882.

"DEAR SIR—

"You would have to declare to become a Mason that you place your trust in God, and to kneel and unite in prayer to God. Whether this is to profess a belief in a personal God you can judge for yourself. There is no more in the Blue Lodge of Apprentices, Fellow Crafts and Master Masons. There is really no more in Royal Arch Masonry or in Templarism. In the Scottish Rite a profession of belief is required in a personal God, a Protecting Providence, wise, beneficent, whose laws are not the dictates of an arbitrary will, but the expression of an infinite wisdom—a God to whom it is not folly to pray, whose varied action the forces of nature are, and to put our trust in whom is not irrational.

"I do not know with certainty what you mean by a 'personal God.' We do not require belief in a God having form and shape, but only in one Supreme intelligence, having unity of will, the source and origin of all that is. It is the unity of this Supreme Being, His or Its Will, Wisdom or Providence that I call personality. *I should rather conceive of God as an All-Pervading spirit—Soul of the Universe—of whose intellect that of every man is a ray or spark that lives its distinct life.*

"Very truly yours,

"ALBERT PIKE."

A NEW MASONIC PERIODICAL

We are in receipt of the first issue (Vol. i, No. 1) of the *Masonic Times*, published in Omaha, Nebr. In his inaugural address the editor says, "We are here because we couldn't stay away.

"The launching of the *Masonic Times* is the result of a deep and growing conviction in the minds of several

earnest Masons that there is a crying need for such a publication in this jurisdiction. Few States as numerically strong Masonically as Nebraska are without some such periodical. None should be. . . .

"There is another long-felt want which the *Times* expects to fill. That is the dissemination of the activities of one lodge for the benefit of another; using the best in every lodge for the good of Masonry in general. . . .

"Our purpose is to inform and thus to form the Masonic mind of this State. We expect to mount the cresting wave of every truth. We expect to clothe the skeleton of facts with the living tissues of opinion and comment. Sometimes to cite, again to restrain, but ever to guide into all truth. If we tell of the wrongs of today it will be with the idea of righting them tomorrow. A magazine should have a personality. It cannot have a vital personality and be opinionless, and we shall give voice to our opinions. But with truth and justice on our side—and a trust in God—we seek your cooperation in this undertaking which we are firmly convinced will do much toward making our votaries wiser, better, and consequently happier."

That's the talk, brethren! Keep it up, and may all success attend your venture! In our Masonic effort to disseminate the truth there cannot be too many of us. The *Masonic Times*, of Omaha, Nebr., has our very best wishes. May it live forever and be purposeful, successful, and above all, useful to the brotherhood and to all mankind!

A TABLET TO BUCHANAN

In Lancaster, Pa., on February 7, in celebration of the one hundredth anniversary of the initiation of James Buchanan into the Masonic Fraternity a tablet was unveiled in the rooms of Lodge No. 43, of which he was at one time Worshipful Master. The ceremony was attended by prominent Masons from many parts of the country. The tablet was unveiled by Simon W. Raub, the oldest living member of the

lodge who joined the fraternity in June, 1858, during Buchanan's administration as President.

Buchanan was one of the nine Presidents of the United States who were members of the Fraternity.

FREEMASONRY IN BRAZIL

A letter from the secretary general of the Grand Orient of Brazil contains the following very interesting information:

"Masonry in Brazil is under the direction of two Grand Bodies which united form the 'Grand Orient and Supreme Council of Brazil,' and separated for liturgical reasons, are called 'The Supreme Council of the Scottish Rite for the United States of Brazil,' and 'The Grand Orient of Brazil.'"

"The Supreme Council of the Scottish Rite has under its jurisdiction 238 lodges scattered over the United States of Brazil, which form part of the Masonic federation with 14,954 members.

"The Grand Orient of Brazil is composed of its General Assembly, the General Grand Council of the Order, by its lodges, and by the lodges of the French Adoniramite, York; and Schroeder Rites, these last being under the direction of their own official heads, and thus divided:

"Grand Chapter of the Modern (or French) Rite" has 37 lodges with 2,953 members.

"Grand Chapter of the Adoniramite Rite" has 14 lodges and 1,251 members.

"Grand Chapter of the York Rite" has 7 lodges with 268 members.

"Schroeder Rite" has 2 lodges with 50 members.

The lodges of all the Rites have a total of 19,676 Masons in all Brazil.

"The General Grand Council of the Order is a consultative, administrative and deliberative Masonic Body.

"There is also a Supreme Tribunal of Justice for the judgment of offenses committed by its members."

STAY YOUR HANDS, BRETHREN!

In our January issue we asked such of the brethren as had on hand a copy of THE NEW AGE for June, 1916, and did not particularly care to preserve it, to do us the favor of forwarding the same to the secretary-general, who was unable to meet demands for that particular issue, our supply having become exhausted. The response to our call has been most gratifying. We now have more than enough to supply all demands that are likely to be made for that issue. Accept our heartfelt thanks for your prompt response. "He gives twice who gives quickly" is an adage that has been so often tested that it has practically become an axiom. And now, brethren, stay your hands in this direction—we may presently need your kindly help in another.

"BURY YOUR BLUES"

"In these days of war and trouble, when our cares just seem to double, and our friends and neighbors loan us part of theirs; let us bury them in laughter, with some sunshine sprinkled after, and cement them down with patience in thick layers.

"Blues will age us if we get them; gray our hair if we but let them; grudges over night will do no good. Why not meet each problem gaily, and pass out some flowers daily—for you can't kill folks with kindness if you would."

LITERATURE, SCIENCE, EDUCATION, FREEMASONRY

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HARRY RETZER COMLY, 33°..... San Diego, Cal. Oct. 23, 1895
 JOHN LONSDALE ROPER, 33°..... Norfolk, Virginia..... Oct. 18, 1886

EMERITI MEMBERS OF HONOR (Non-Resident)

THE EARL OF KINTORE, 33°..... Edinburgh, Scotland..... Oct. 18, 1888
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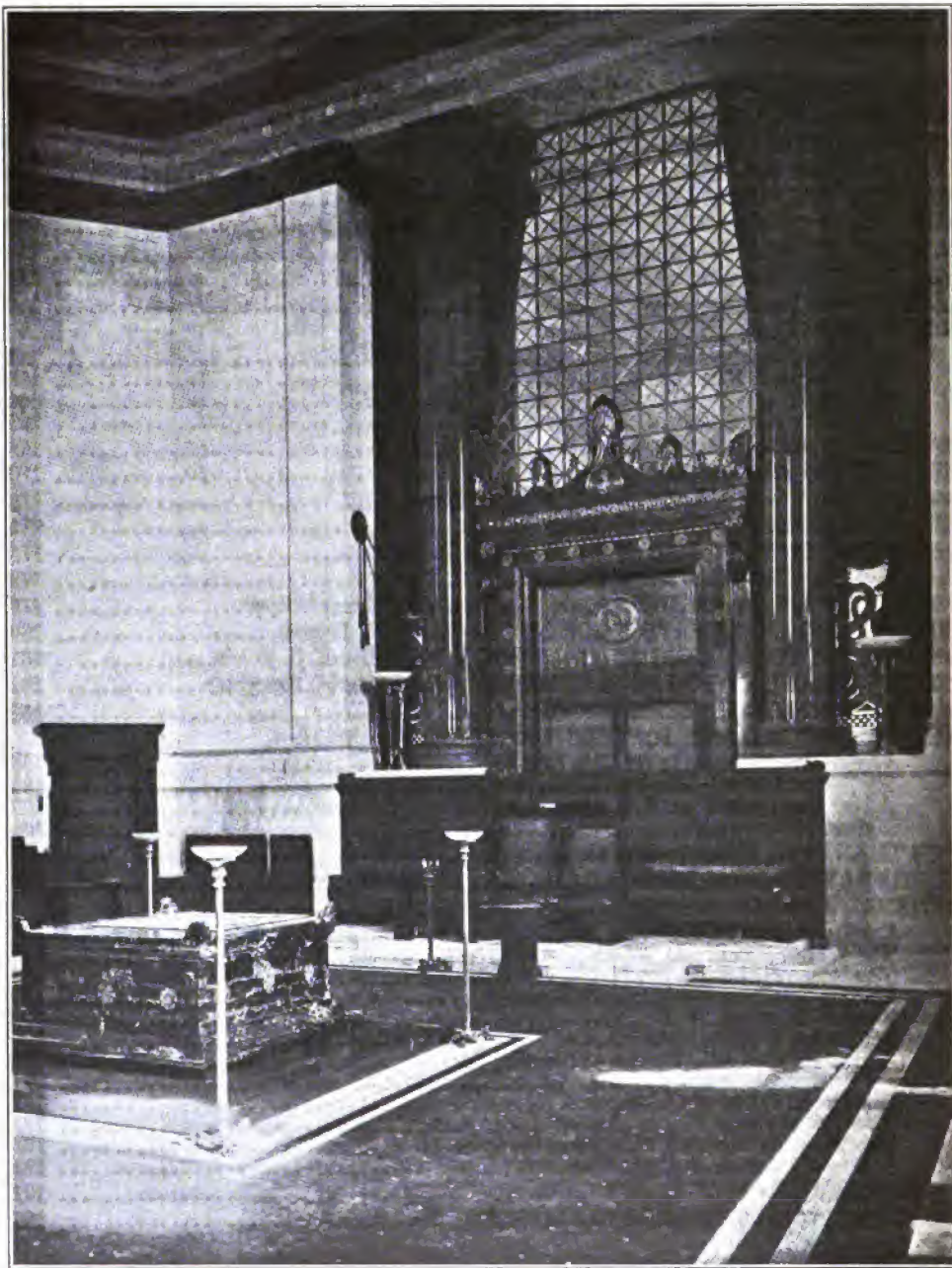
APRIL

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THE WEST," TEMPLE ROOM, HOUSE OF THE TEMPLE

The New Age

MAGAZINE

VOLUME XXV

APRIL, 1917

NUMBER 4

SOME REFLECTIONS ON THE EIGHTEENTH DEGREE

BY KEITH J. MIDDLETON, 33° HON.

FAITH, HOPE AND CHARITY

IN considering the eighteenth degree one is profoundly impressed with the significance of this trinity, and further reflection emphasizes how illuminating and pregnant with meaning are these words.

FAITH

How little we realize what an important part it plays in our daily lives. It is not too much to say that without it all human activity would cease, for consciously or unconsciously all our actions are rooted in Faith.

We rise in the morning and plan our day's work or play in Faith that the arrangements will not miscarry. We prosecute our business with Faith in the integrity of those with whom we make the bargain, knowing full well that legal safeguards are but poor substitutes. We eat in Faith that the food will rebuild wasted tissue and confident that those responsible have exercised all care to eliminate anything dangerous or injurious, and at the close of day we lie down to rest secure in the Faith that morning will find us alive and in full possession of the faculties and strength with which we retire.

If, then, we display such unlimited Faith in these purely physical aspects

of life surely it is not unreasonable to assume that we must exercise equal Faith in the spiritual purpose and destiny of humanity.

"FAITH in ourselves, that unassuming confidence which is the secret of all true success, and parent of all great and noble actions."

FAITH in human nature and in man's capability for improvement.

FAITH in God that He is infinitely just and wise and that under His loving guidance all things work together for good.

HOPE must ever wait attendance on Faith, for without the encouragement of Hope, Faith would languish and might leave us.

We dream of personal achievement and Hope for its accomplishment. We aspire to happiness here and hereafter and Hope for its consummation, and we have bright visions of the vast possibilities of the advancement of humanity and Hope for its fulfillment.

In the hearts of all men of whatever rank or condition lies Hope for something, stirred to life by the Faith that promises satisfaction.

Ever man will hope and notwithstanding disappointment, ever his Hope will fire his enthusiasm into action leading on to his desire.

HOPE in the ultimate victory of civilization and the final enfranchisement of the human heart and intellect in every country in the world.

HOPE in the final vindication of the infinite justice, wisdom and goodness of God.

HOPE in a hereafter where man immortal shall see and understand the perfect symmetry, proportion and harmony of all the works of God; and comprehend the great mystery of His government of the world.

Truly the poet has said:

"**HOPE** springs eternal in the human breast,

Man never is but always to be blest."

CHARITY, last but not noblest of the three, is Faith and Hope in action. Taught by Faith and Hope, Charity finds expression in all the various relations of life.

Animated by Charity in its highest form, the mother nurtures her child, the husband cherishes his wife, the son reveres his father, and all family relations are cemented into the bond that preserves the race.

CHARITY excites in men interest in their fellows, led by **CHARITY** they aid, encourage, defend and succor those in need.

CHARITY which relieves the distresses—with a liberal hand, which feeds the hungry, clothes the naked, protects the widow, supports and educates the orphan.

"**CHARITY** for the faults and injustices of others; that merciful judgment upon the acts of others that we pass upon our own. Charity for those who differ from us in opinion; for their Faith and unfaith and their errors; since no error is greater than hatred and intolerance and it is always possible that what we think error may indeed be truth."

"**CHARITY**, that infinite, unchanging, inconceivable love that dwells in the Deity and moved Him to create the Universe."

GOOD AND EVIL

The most ancient yet ever new problem that has baffled man in his search for truth and understanding, always present, always perplexing, is the mystery of Good and Evil.

If ever man needs the support of Faith, Hope and Charity it surely must be when contemplating this seeming paradox. Without their aid knowledge becomes barren, understanding fails, and man may well despair; but illumined by Faith, cheered by Hope and prompted by Charity, man may essay to solve the riddle, and question the Sphinx. Though the gain be small always we find the signs of an onward step, and upward reaching of the mind that marks man's progress toward his God. Measured by time such marks are apparently obliterated by the envious sands of time itself, but judged by God's standard of purpose and result, we may feel encouraged by the thought that our evolution, however slow, is assured, nor should we be unmindful of the great privilege that God has granted to man in equipping him to thus understand and note in however small degree his own advancement and purpose in the plan of life.

Though we cannot hope to comprehend the full meaning of Good and Evil we may be comforted by the reflection that there can be no light without darkness, nor substance without shadow. Again we find the fairest lily springing from the foulest bed, shall we admire the lily less, for knowledge of the rank earth that feeds it. So, who shall be bold enough to deny to the so-called greatest sinner the right to evolve into the revered saint. One is forced to reflect that sin may have its purpose and once more moved by Faith, Hope and Charity to endeavor to understand such purpose and learn from it how best to serve for the betterment of ourselves and our fellows.

To do this is indeed Masonic.

In his allocution of 1905, Gr. Com. Jas. D. Richardson uttered these lofty sentiments:

"As Masons of the Scottish Rite our engagements bind us not only to help brothers of the Order, their wives, widows and orphans, but the obligation is higher, deeper and broader, for its purpose is to help all whom misfortune pursues, whom wickedness oppresses and whom falsehood and fanaticism persecute."

And in a national sense we may with profit paraphrase for ourselves part of Lincoln's immortal speech on the field of Gettysburg:

"It is rather for us to be here dedicated to the great task of remaining before us—that this nation under God shall have a new birth of freedom and that enlightenment and understanding of the people, by the people, for the people, shall not perish from the earth."

There is much to be done and realizing this we can understand the necessity of Eternity, for to comprehend the forward movement of humanity in terms of time as we understand it is beyond the grasp of the human mind.

Browning, seer and poet, has stated it well in causing Paracelsus to say:

"And this to fill us with regard for man
With apprehension of his passing
worth,

Desire to work his proper nature out,
And ascertain his rank and final place.
For these things tend still upward,
progress is

The Law of Life; man is not man as
yet.

Nor shall I deem his object served, his
end

Attained, his genuine strength put
fairly forth

While only here and there a star dis-
pels

The darkness; here and there a tower-
ing mind

O'erlooks its prostrate fellows; when
the host

Is out at once to the despair of night;
When all mankind alike is perfected,
Equal in full blown powers, then, not
till then,

I say, begins men's general infancy."

THE CROSS AND ROSE

In searching for Truth we are aided by the symbols of the eighteenth and other degrees.

Much has been written and spoken about these symbols, but it may not be inappropriate to refer briefly to the principal two, that have been emphasized to you this evening, the Cross and Rose.

THE CROSS, most ancient of all symbols, is found in many forms, one of the oldest being the Crux Ausata, or handle cross. It was the most sacred symbol of Egyptian antiquity, meaning the pathway to eternal life, and was an indispensable emblem of all the religious ceremonies of ancient Egypt. It portrays the at-one-ment between the Divine and human wills and the loop is symbolic of the gloria or overshadowing of a dove, emblem of the Holy Spirit.

THE SWASTIKA is another form said to be derived from the movement of the point within the circle and according to Pike was known and used in India and Japan.

THE CHRISTIAN CROSS as it is now known existed as such long before Christ glorified it by giving up His life upon it in completion of His service to humanity. In the hands of the Romans it had been a badge of infamy, but long before their time it was known and to the mystics concealed many meanings.

Among these was that it represented the tree of life, the mystery of the dual nature, male and female, and then, as now, was symbol of the apotheosis of suffering. The human form itself is modeled upon its pattern and all nature bears the impress of its sign so that it may be truly said to be the symbol of life.

As the Crux Ausata meant to the Egyptians the pathway to eternal life, so to the Christian with a different application the Passion Cross means the gateway to eternity.

THE ROSE, considered by many as the most beautiful of flowers, also comes to us from a remote age. It sym-

bolized the dawn, secrecy, generation and regeneration.

To the Rosicrucians who believed that the seat of life is in the throat, the Cross represented the human form, the junction of the transverse arms with the upright indicating the position of the throat. Hence with the Rose added the Rose Croix, as we know it, became to them symbol of regenerated humanity.

This should be particularly interesting to Scottish Rite Masons, for, knowing that the cube symbolizes the physical, and knowing further that the cube unfolded becomes the cross, it explains the relation of these two symbols and how unregenerate man represented by the cubical stone, can become regenerate symbolized by the Rose Croix, and at the same time find in the Cross the door through which he must pass to spirituality.

So much might be added about these and other symbols, but enough has been said to indicate the importance of symbols, indeed it is obvious when we reflect on the fact that through all ages man has been taught by symbols.

Long before written language existed, knowledge was imparted by symbols and many have retained their meaning through all time.

A symbol might be described as a concrete expression of the truth and we who are searchers for truth must ever be grateful to Masonry and acknowledge our indebtedness to the Institution for preserving so much of the symbolism of the past and pointing to the way to acquire further illumination.

Nor has teaching by symbols been confined to the past, it is freely used today, and the greatest teacher who ever lived used symbolism to impress his followers with the understanding he so earnestly desired to implant.

This understanding of man's relation to his Creator, of the great Law of

Love, and supreme effort in service to others has itself been symbolized to us this evening, and through its own inherent truth, this Law of Love and Service continuously and increasingly impresses itself on the consciousness of humanity.

As to proof of this, there is no objective proof that would satisfy, but if we can imagine ourselves on this night some two thousand years ago spectators of the world's greatest tragedy and in the thought of that time viewing the passing events, we should see:

A lonely discredited teacher, deserted by almost all of his followers, with no influence or friends, lacking help and support of any kind.

Arrayed against him the combination of the greatest military power of the world scornfully indifferent it is true, but still opposed to him, and in a religious sense, the still more powerful hierarchy of the church, cruel, bigoted, intolerant of the least encroachment on the usurpation of power, and bitterly interested in the destruction and physical annihilation of this poor itinerant preacher who, meek and non-resistant, had yet dared to openly reproach and indict them for their rapacity and prostitution of their high offices.

Under such circumstances could any of us foresee anything but the absolute failure of such an one? Looking backward, however, from the perspective of the present we see the steady growth of the seed then planted by the Christ and cannot escape the conviction that far from being a failure, time is proving in expanding ratio, the truth of his teaching and that the result viewed from the physical standpoint, has been achieved without authority, without organization, without support, financial or political, but vitalized only by the authority of truth itself.

Shall we not, then, feel encouraged to continue our search for truth?

EXTINGUISHING THE LIGHTS

MAUNDY-THURSDAY

April 20, 1916

BY FRANK P. SMITH, 33°, LAWRENCE, KANSAS

THE shadowing gloom gathers about another Maundy-Thurs-day. The religious world startles, stays its hand and takes invoice of its belongings.

The teachings of Mohammed, Buddha, Moses and of Christ, each have their radiating centers from which flow their inspiration and zeal for service—each casting its lights and shadows before and behind.

The Christ declares the glory of God; the Hindu declaims His infinite and eternal excellence; the Mohammedan, with fire and sword, asserts the all-powerfulness of His will; the Buddhist asserts His joyfulness and His peacefulness. This is he the God of all religions, all lands, and all scriptures. The Christian rejoices and speaks exultantly of his Christianity; so does the Hebrew of his Judaism, the Mohammedan of his Koran, and the Zoroastrian of his Zend-Avesta; each loyally and zealously defending his principles of spiritual culture, devotees of the "one religion."

And so, in this evening's ceremonial all may join with the poet as he sings:

"Brother, if your Christ be the Atoning
Lamb,
The Only-Begotten of the Great I Am,
The Rock of Ages cleft for you,
And you say my Christ would never
do,
Follow your Christ—but give me your
hand.

Brother, if my Christ be the great
Ideal,
The possibility of the race made real,
The lowly Man of Galilee,
And I say your Christ would not help
me,
Leave me my Christ—but give me
your hand."

Out of the uncertainty and the encircling gloom of "The Last Supper," a continuing ceremonial of the years lengthened out into centuries, "The Passover" was being religiously observed by the little band of followers who knew nothing but to be loyal to the religious observance of every rite of the Mosaic Law. The Pillar of Cloud had covered them by day, and the Pillar of Fire had directed and kept them safe by night. They had been fed on the Manna, they had slaked their thirst as the rocks had been rent and the waters gushed forth, the wild bees had stored for them their honey. But, tonight, we pause with them for a moment; for it is only those who have been under the cloud and behind the fire, those who have slaked their thirst in a dry desert, whose ties have been snapped and broken who can best appreciate the loneliness, heart-aches and temple-throbs of these weary and foot-sore pilgrims at this time. Who is it that cannot sympathize, who has never felt a pang, who is it that has never had a grief, who has never suffered remorse, who is it whose heart-blood has not been almost stilled as he has stood face to face with the awful possibilities of the future as he has seen friend, associate, property, position, influence, all crumble and fall or take wings and fly away, leaving him helpless and alone? So it was with Peter, James and John. As devoted followers of the Mosaic Law, it was a pleasure to them to remember in solemn ceremony the passage of the sea, the delivery from the plagues, the cloud and the fire, their guardian angels, the loyal, faithful observance of which made this last ceremony momentous and vital to them. While not knowing, not feeling its vital, its awful significance, yet, they hung with eager ear on every word uttered by their Master.

And whether this Master, this Christ, is your master or your Christ, or whether you repudiate this whole scheme of Divine Redemption, there is one question discussed around that table that is of momentous and vital importance to every one of us. Offenses must come, but woe to him by whom they come! And every one of us may well stop and ask: "Is it I by whom it comes?" This is the human, the Masonic question of this hour for each of us as we are gathered in the contemplation of the solemn events of this occasion. Have I offended any man or brother by act, word or deed? Have I so far forgotten myself or my Masonic obligation that I have offended or been untrue to all the better instincts of my nature? Have I forgotten that I am a man, one on whom the world and myself can depend, a man freed from the credulities of childhood, capable of distinguishing right from wrong, as well as being manly enough to do and follow the right, seeking no advantage and taking none, whose empire is over himself, who realizes that every wrong is not a wrong or an injury to another so much as it is to him by whom the wrong or the offense is committed, that every cause has its equivalent effect, that forces of nature are only transformed, that every action has its equivalent re-action, that every sting of word or act or deed has its antidote, but the poisoned virus manufactured in the laboratory of an evil or an evilly inclined mind, only renders the air around the factory noxious and destructive to the one manipulating it? Could this truth but be realized, how different would be our actions and our words! Time is the great leveler; but "Is it I?" is the great question for every conscience that is not seared, that remembers the vows of Knighthood and of service of the true Mason.

At such times as these we now commemorate, the light of Reason grows dim, the riotous populace rules, flashes of fury fire the brain of priest and howling mob. A man who has done naught but good in his life dies, our Christ dies at the hands of the malefactor and the frenzied mob; the veil of the Temple is rent in twain, and all the world stands aghast and in darkness and in gloom. Slowly, sadly, silently, we steal away to contemplate in sorrow, silence and darkness the fearful wreck of the hour when any good man suffers at the hand of prejudicial power.

"Lift up your heads, ye gates, ye everlasting doors." Swing low, sweet chariot, and carry us safely home and away from this awful, this encircling, this overpowering gloom. "Lead us, Kindly Light," away from our blindness and our prejudice. Enthroned our reason again. Calm our nerves. Quiet the turbulent steam of envy, jealousy and hatred. Inspire us with honor, honesty and sane justice of man toward man. Confide to us anew, Thy gracious love and power. Imbue us with a spirit of brotherly love. Gird our loins with a helmet of protective innocence and loving power. Let angels leaning over the battlements of Paradise drop their crystal, briny tears of sorrow and compassion into our hearts and melt away all vengeance and riotous prejudice of caste and sect. Mould us as clay in the potter's hands, for justice, righteousness and truth. Over the gloaming, let not the darker shadows fall; "Lead us, Kindly Light," we implore. Let the true light shine on our pathways, illuminating the dark and crooked places so that we may never entirely lose sight of our haven. Teach us the lessons of this hour. Fill us with faith and hopeful charity.

LIFE IS WHAT WE MAKE IT

Every day that is born into the world comes like a burst of music, and rings itself all the day through; and thou shalt make of it a dance, a dirge, or a life march as thou wilt.—*Carlyle*.

MAUNDY THURSDAY ADDRESS, 1916¹

BY GEORGE ROGERS HARVEY, 32°, K.C.C.H.

THIS is a solemn occasion, commemorative of an important event in religious and secular history. It is not for us to discuss its significance according to our own creed or religious belief, for the reason that while a vast multitude of men believe that Jesus of Nazareth came as the Redeemer of mankind and laid down His life to atone for the sins of men, yet many others still wait for a Redeemer to appear, and to others the idea of a Saviour is but an allegory, personifying the annual death and resurrection of the sun, resulting in heat and cold and light and darkness.

We are students of that splendid system of morality which wields such an immense influence for good in the world—Freemasonry. In the East of every lodge, over the Master, hangs the initial letter of the name of the Supreme Being, and we have learned to call the East a place of Light. Light, as contradistinguished from darkness, is good as contradistinguished from evil; and from the time that we were poor blind candidates up to this moment we have been as travelers from the darkness towards the Light, and the true knowledge of the nature of the Deity is the Light which has been sought by Masons in all the ages.

The primitive truths revealed by God to men, somewhat mutilated and disfigured, misunderstood and perverted, with a thousand errors claiming to be true, have come down to the world at large. Masonry has sought to preserve these truths by means of symbols and ceremonies well calculated to impress upon our minds and consciences the great facts of our mortal and spiritual existence; it is concerned only with the leading cardinal, and indispensable truths, which all Masons, of whatever

degree, may admit and receive, leaving each one free to make such further and particular application of her symbols as may best suit the faith he professes.

Masonry is religious in its teachings, but it is not a religion. With creeds and sects and parties and factions it has nothing to do. It is a philosophical and moral institution, and endeavors to teach its initiates the duties they owe to God, to society, to their fellowmen, and to themselves. It is the theory of the Ancient and Accepted Scottish Rite that all its degrees may be received by good men and true of every race and creed, and that any degree which cannot be so received is not Masonry. Each and every degree inculcates liberty of conscience, toleration, and the union of men of all religious beliefs, so that the Christian, the Jew, and the Mohammedan may stand together as true brethren, children of the one Father.

The truths which Masonry endeavors to teach and enforce are those only which the wise, the great, and the good in all ages have believed and taught, a belief in which tends to make the world better and our lives brighter and happier.

Whatever may be our creed, it is important for us to consider whether the Principle of Good is to prevail and evil disappear; whether God's real universe is one great harmony, or a mere aggregate of confusion and discord resulting from ignorance; whether good or evil is eternal, and whether all is part of one great harmonious plan, perfect as God Himself is perfect, and dictated by His infinite beneficence and Love. Masonry's warfare is against error, and its weapons are those of reason and logic, and it endeavors to destroy only that which is not true.

¹ From the *Scottish Rite Bulletin*, Manila, P. I.

The degree of Rose Croix leads us out of the darkness of ignorance, doubt, and uncertainty into the light, beauty and glory of a firm faith in the perfect and infinite Love of God. The traveler along its pathway is represented as having been long lost in the mists of darkness, error and false philosophy, and as wandering, bewildered and confused, among the wrecks of the old systems of thought and along the dreary shores of the black sea of despairing unbelief; he is surrounded by evidences of confusion, discord, consternation and disorder, and a sad and impressive illustration is shown of the manner in which an ungrateful world is wont to reward those who strive to make known to it the Truth and devote their lives to its service; men are represented as preying upon one another, as beast preys on beast, and reference is made to the hideous gospel of hate and murder that is preached at the altars of churches, and religion is depicted as consisting of persecution and torture; plague and pestilence, earthquakes and floods, and tornadoes and volcanic eruptions are given as examples of the dealings of our Heavenly Father with His children; despair and doubt and stupid fatalism are made to appear like dark clouds settling upon all the earth; the old philosophers are seen afar off, and the religions of the world clash together in continual conflict, resulting in hatred and persecution. After these and many more hideous pictures of mortal thought and teaching, and when darkness, material and mental, is all around, the traveler sets forth in his search for the true path out of this wilderness of mortal doubt, dismay and despair.

In this degree we are taught the lessons of the great virtues of Faith and Hope and Charity, and these lessons are calculated to aid us in the ultimate marshalling of mankind under the banner of Scottish Rite Masonry. We learn that, notwithstanding the seeming consternation and disorder which surround us, we may by Faith and Hope and Charity learn and know that God is infinitely wise and good and merciful

and loving; that He is not a tyrant, but a loving Father; that His universe is not discordant, but one harmonious whole, governed by one great, wise, loving law of harmony, which in our mortal ignorance we are not able to comprehend, but that here or hereafter we shall see and understand the perfect symmetry, proportion, and harmony of all the works of God, and comprehend the mystery of His divine government.

Charity is the preeminent virtue, the possession of which in its fullest signification makes the perfect Mason. Charity, in its highest and noblest sense, includes all the other virtues, and in its exercise all right thought and action are employed. Charity, in its true meaning, is affection and love, an active as well as a sentient force in all that pertains to our mortal existence. In our ceremonies and obligations strong emphasis is placed on charity; not mere almsgiving, but charity in the broadest sense of love for our brethren. One cannot be charitable without loving, and one cannot love his fellowman without serving him. We may be indifferent to Masonic activities and yet be filled with faith in God and hope of immortality, but we cannot be filled with charity, love, without being active in the service of humanity. Charity is the chief virtue and first law of a Mason.

We have all seen in the Rose Croix degree certain symbols and representations which, to our Christian brethren, recall and depict the sufferings and death of the great and good and wise Teacher who appeared among the children of Israel nearly two thousand years ago and taught them the Law of Love. But we are informed that this degree should not be regarded as a Christian degree, because to every Mason these symbols represent the reward that has in all ages been too often bestowed on the Apostles of Freedom. To every Mason these symbols and representations are impressive lessons against prejudice, intolerance, and religious dissensions; and even if they are to be taken as referring to Jesus

of Nazareth, He was at least a pure, loving, gentle, good, and wise Man who had done nothing deserving of the treatment He received at the hands of an ignorant and cruel populace who insisted on crucifying Him.

We have learned that no Mason or number of Masons has the right to interpret this degree for another. The great truth which the degree inculcates is, that notwithstanding the evils about us, God is infinitely wise, just, and loving, and that He loves His children with a pure love that never varies and which cannot be exhausted; that He pities them when they hate and persecute and is pleased with them when they love, cherish, and assist one another. The principle of the Fatherhood of God and the Brotherhood of Man is based upon the truth that all men, of whatever origin or creed, are God's beloved children, and form but one family; and the fundamental precept of the Golden Rule could only be enacted into a law for the government of His children by a God, Himself merciful and loving and just, a

Heavenly Father who is Perfect Good and Infinite Love.

We should rejoice in the fact that we have ideas of God which are more adequate than those that were entertained by the wisest and profoundest of the ancient philosophers; our conceptions of His nature and attributes are a thousand times better and truer than those of the ancients, to all of whom He was a jealous God, an angry God, an impatient God, whose vengeance was like a devouring fire, and who commissioned His servants to exterminate whole nations and races. The new law taught by Jesus of Nazareth and adopted in Masonry, the Law of Love, has made our Masonry different in a way from that of our ancient brethren. Masonry is marching steadily onward towards that Light and Knowledge of God as Perfect Good and Infinite Love, and sees in the dim distance the coming of the day when evil shall fade away forever, and Life and Light and Love shall be recognized as the one great law of the universe and its eternal harmony.

THE GREAT COMMANDMENT

MAUNDY THURSDAY

Sacramento, April 5, 1917

By JOHN WHICHER, 32°, K.C.C.H.

Wise Master and Brethren:

Whenever I am in the presence of any body of men in Sacramento I am tempted to say, as I surely feel,

"Breathes there a man with soul so dead
Who never to himself hath said,
This is my own, my native land."

For many of you are personal friends of long standing, and while I lived in your beautiful city I was always accorded a welcome and a hospitality which seems to be peculiar to you, and which may be termed the good, old-fashioned California hospitality. This friendship has been an inspiration to me to be true to the best traditions of Masonry and good citizenship, to cheerfully and gladly do whatever I may to help make the world better and brighter, and whenever occasion presents itself, to lighten the burden of some discouraged mortal, and weave into the strands of his strife some threads of joy. For

"The brother soul and the brother heart
 Of a friend or two,
 Make us drift on from the crowd apart
 With a friend or two;
 For come days happy or come days sad,
 We count no hours but the ones made glad
 By the hale good times we have ever had
 With a friend or two."

With the inspiration thus prompted and strengthened by long and pleasant association with you, I bring to this feast tenebrae these words from the Book of the Law:

And the Lord spake unto Moses, saying, Speak unto all the congregation of the children of Israel, and say unto them, . . .

Ye shall not steal, neither deal falsely, neither lie one to another.

And ye shall not swear by my name falsely, neither shalt thou profane the name of thy God: I am the Lord.

Thou shalt not defraud thy neighbor, neither rob him: the wages of him that is hired shall not abide with thee all night until the morning.

Thou shalt not curse the deaf, nor put a stumbling block before the blind, but thou shalt fear thy God: I am the Lord.

Ye shall do no unrighteousness in judgment: thou shalt not respect the person of the poor, nor honor the person of the mighty: but in righteousness shalt thou judge thy neighbor.

Thou shalt not go up and down as a talebearer among thy people: neither shalt thou stand against the blood of thy neighbor: I am the Lord.

Thou shalt not hate thy brother in thine heart: thou shalt in any wise rebuke thy neighbor, and not suffer sin upon him.

Thou shalt not avenge, nor bear any grudge against the children of thy people, but *thou shalt love thy neighbor as thyself*: I am the Lord.

This day, immediately preceding Good Friday, is the most important feast-day of the Scottish Rite, symbolizing as it does the Feast of the Passover and the last ceremonial in the life of the Great Master Teacher of the ages. Appropriately the lights are extinguished on this occasion and the Chapter is closed and stays in darkness until the third day which represents the resurrection and a promise of Light and Life forever.

It were idle to attempt to say with any degree of certainty when the ceremonies of Maundy Thursday originated, or why, but it is most probable that they have been handed down from the ancient days of the Jewish Passover and the breaking of bread on ceremonial occasions among friends. But I venture to say that in a general way we are all familiar with the reasons for this celebration, and that we do not need to be instructed or informed, but the rather that we ought to be reminded on this occasion of our duties and responsibilities; that we ought to make an introspection into our own minds, and endeavor to ascertain if we have fairly fulfilled those duties and responsibilities that are incumbent on all men; to see if we have decently lived up to our obligations as men and as Masons to ourselves and our families, to our neighbors, to our country, and to the Omnific God by whose beneficence we are here permitted to assemble.

Our laws require this celebration, and the observance of the mystic feast is made obligatory upon every Knight of the Rose Croix. Herein each member pledges fealty to the organization and avows that he holds no enmity toward a brother that he will not freely reconcile should he find a responsive feeling in the heart and mind of an erstwhile enemy; and therefore this feast should appeal to all of us to strenuously endeavor to faithfully fulfill our obligations to ourselves, to our neighbors, to our country, and to Almighty God. If any discord has disturbed the feelings of friendship between any of us, here is the

time and the place to adjust it, for we are so commanded; and this should be done before we are seated at the hallowed table of the paschal lamb. And he who does not in his heart feel a renewed faith in the goodness and mercy of Omnipotent God, who is not mindful of the blessings that have been bestowed upon him, who cannot freely and fully forgive as he is forgiven, who does not enter into the spirit of the commandment to love one another, misses the beauty of the jewel he wears and the glory of the lessons taught him as a Knight of the Rose Croix.

In Pike's *Morals and Dogmas* it is written that "the degree of Rose Croix is devoted to and symbolizes the final triumph of truth over falsehood, of liberty over slavery, of light over darkness, of life over death, and of good over evil. The great truth it inculcates is, that notwithstanding the existence of Evil, God is infinitely wise, just, and good; that though the affairs of the world proceed by no rule of right or wrong known to us in the narrowness of our views, yet all is right, for it is the work of God; and all evils, all miseries, all misfortunes, are but as drops in the vast current that is sweeping onward, guided by Him, to a great and magnificent result: that at the appointed time, He will redeem and regenerate the world, and the Principle, the Power, and the existence of Evil will then cease; that this will be brought about by such means and instruments as He chooses to employ."

And this brings me to the lesson I desire particularly to bring home to your hearts, as indicated in the Scripture just read, that "Thou shalt not avenge, nor bear any grudge against the children of thy people, but *thou shalt love thy neighbor as thyself*."

We all know that hate may be and is daily transmuted into love. We all know that hate maketh the body and the mind sick. And we all know that love is the most potent power in the world, and that unless we cultivate love we cannot be fitted to properly live this life, nor "passover" from this existence to the higher qualities of life—we cannot be fitted for immortality. And immortality of the soul is a tenet of Masonry, a belief therein being found in the innermost consciousness of every man. Influenced by the humility suggested by the ceremonies of Maundy Thursday, love is the pulse-beat of a perfect life.

The passover is the act of passing from one stage of life's activities to another; from one state of being to another and higher state; from one mode or development of consciousness to a more highly developed state. It is therefore the act of giving up one mode—a gross mode—of life for a higher and more enlightened one. If here and now we enter into the spirit of the injunction to "love our neighbor as ourself," we shall have within us all the beauty and all the glory of a soul resurrected from sordid meanness to a pinnacle of happiness and joy. Then, and not till then, will we be ready at all times to obey, and cheerfully obey, the great injunction, "*Thou shalt love thy neighbor as thyself*."

Is this humanly possible? Can we love our neighbor as we love ourself? And just what does this imply? Surely the commandment does not carry with it that literally and actually and always we are to share our energies and our efforts with those not of our own immediate family and blood. And the question is pertinent, Who is our neighbor? Is it he who happens to live next door? The answer, my brethren, is clear and positive, that *our neighbor is he that is in need and whom we can help*. In the matchless story of the Good Samaritan, which stands for all ages as an example of brotherly love and relief, we have it all:

"And behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life?

"He said unto him, What is written in the law? how readest thou?

"And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind: *and thy neighbor as thyself*."

"And He said unto him, Thou hast answered right: this do, and thou shalt live.

"But he, willing to justify himself, said unto Jesus, And who is my neighbor?"

And here, clearly and succinctly, ringing down through the ages, unassailable from any angle, is that wonderful answer:

"And Jesus answering said, A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, leaving him half dead.

"And by chance there came down a certain priest that way: and when he saw him, he passed by on the other side.

"And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side.

"But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion on him.

"And went to him, and bound up his wounds, pouring in oil and wine, and set him upon his own beast, and brought him to an inn, and took care of him. . . .

"Which now of these three, thinkest thou, was neighbor unto him that fell among the thieves?"

"And he said, He that shewed mercy on him. Then said Jesus unto him, Go, and do thou likewise."

Let us, my brethren, make that sort of love a cardinal virtue of our daily lives. Let us attune our hearts to human needs and human sympathies. Let us on every occasion endeavor to let in the sunshine of Good Deeds, and to the erring or discouraged fellow-mortal do that thing and say that word that will bring joy where there was sorrow, hope where there was despair, and love where there was hate. And "in the day when the keepers of the house shall tremble, . . . and the grinders cease because they are few, and those that look out of the windows be darkened," you will find the recollection of it the sweetest music that ever enthralled the human heart.

MAUNDY THURSDAY

(Contributed)

MAUNDY Thursday, according to the best authority today, is a corruption of "Dies Mandate," the day of the Commandment. Whether it was the commandment given by Christ to his disciples to commemorate his last supper, or from the new commandment which he gave to them "To love one another" having washed their feet in token of his affection for them, is a matter for honest difference.

It used to be thought that it took the name from the word "Maund" meaning a basket, used to contain the gifts which were distributed on that day, but later research has given the preference to the word for commandment as above.

The washing of feet still persists, and at one time was indulged in by the most powerful monarchs, though where it is practiced now it is done by proxy, after which gifts of food, clothing and money are distributed to the assembled poor. The name "Shere" Thursday is supposed to have originated from the custom of the clergy to clip or shear their hair on that day so as to be presentable on Easter Sunday.

On this occasion, the evening before the tragedy of the sun sinking down to the lowest depths; the tragedy of the slaying of Osiris, of Cama, of Atys, of Dionusos, of Mithra, of all the ancient religious heroes; of the slaughter of the first born of the Egyptians; of the crucifixion of Christ, a feast was held at which

the Paschal Lamb was eaten with bitter herbs. This feast with us, has its peculiar broad, universal meaning, the temporary triumph of darkness over light, or ignorance and superstition over reason and philosophy, of vice and misery over the good and happiness; and with our symbolic Paschal Lamb and green peas we use mint sauce in imitation of the pickled tansy used by the Jews in place of the bitter untreated herb.

The extinguishing of the symbolic lights, the "Tenebrae" is a sombre, awe-inspiring ceremony which will make all intelligent Masons think; and whether he be a Jew, Christian, or Pagan, he will see in this celebration outside of any religious allusion to his special doctrines, a reference to the darkness and woe, the gloom and weariness, the ignorance and degradation, the helplessness and necessities of that humanity of which he is a part, and will impel him to use his talents—his only in trust—to hasten the coming of that dawning sun of a glorious Easter morn when the light of intelligence will pierce the clouds of mental and moral obscurity; when human sympathy will raise humanity from the degradation and vice of existing conditions; when loving kindness will dry the tears and alleviate the sufferings of our helpless wards, and Easter Sunday be to us a real awakening to the needs and requirements of our neighbors and an inspiration to worthy efforts to deserve, by deeds done, the title of Knights Rose Croix.

THE CHASTENER

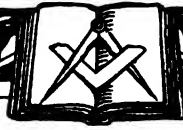
O Gloom! Black-vestured and uncanny wraith!
 Why stealest from thy dank, unshriven tomb
 To spread thy icy blight through life's fair fields,
 And mesh my heart in dense and chilling clouds
 That shadow all my day, and breed such dread
 As grips the soul that shrinks from death's cold clasp?

O Gloom! Of anguished mien and phantom touch!
 That from thy caverns drear and grim oft glide
 To cause one's blithe and hope-engendered thoughts
 To crack and break and tumble down and down,
 As may an earthly framework fall a-smash!
 Why me strike cold and sick with thy chill breath?

O Gloom! Sharp-visaged, stern and spectral-shaped!
 That springeth from some dark, sepulchral crypt
 To strangle joy with envy's maliced clasp,
 And shroud the native light environed in the heart!
 Art thou of Law a-fathered and a-mothered,
 With place and purpose in the scheme of things?

"In truth—O proud, self-vaunted one—I have
 A mission fraught with motive and with love.
 Were mortal flesh to know but happiness,
 Nor joy nor ease nor riot to eschew,
 Man ne'er would turn a sober thought to God,
 Nor build the sacred Temple strong and true!"

—Frederick K. Davis



Life

If it be all of life to stand
A moment ere we fall,
And if there be no better land
Where we may clasp a friendly hand,
Why should we live at all?

We look into a loved one's face,
We kiss the baby's hand,
When, lo, we stumble from the race!
Another quickly takes our place
And shatters all we've planned.

We stand beside a mother's grave,
Our tears descend in showers.
We try to say, "to God who gave,"
And time rolls up another wave—
Our children stand at ours.

We fold a loved one to our breast
And vow to love forever;
And yet we know that, like the rest,
We soon must have th' unwelcome guest
Who whispers, "never, never!"

And yet sweet hope o'erfills the heart,
And love holds us in hiding.
Of life this is so small a part
That, at the reaper's call, we start
And go—in faith abiding.

Our very grief with joy is rife;
In crowds we stand quite lonely:
Then let us sing while at our strife;
Death is, like birth, a phase of life,
And means transition only.

—Charles Faustus Whaley, 18°.

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NOTES AND COMMENTS

ON RELIGHTING THE LIGHTS

We have the very beautiful ceremony in the Scottish Rite of extinguishing and relighting the symbolical lights, as a testimony of the death and resurrection of the soul. We put out the lights on Maundy Thursday amid funereal gloom, with the full expectation of seeing them flash again with their old-time brilliancy on the glad Easter Day, surrounded by flowers and white trappings. Our beloved dead, whose light of life is extinguished, we consign to Mother Earth, in the darkness of the grave. But we believe that the torch of life is again rekindled in the Realm of Spirit when the gates of Death are passed. We necessarily have faith in immortality if we believe in God, whose life is eternal, for are we not embodied expressions of that great cosmic life which penetrates all things? The materialist who comes in close contact with the Angel of Death is very apt to alter much of his scepticism regarding the things of the spirit. He experiences the

evanescence and vanity of life on this earth plane, and begins to wonder if by some possibility there may not be something more of conscious existence beyond the portals of the grave. The great war that is being waged in Europe has brought these questions home to thousands of men, who, perhaps, would never have given them serious consideration during their work-a-day lives.

A few years ago, the famous socialist deputy, M. René Viviani, now Minister of the Interior of the French Republic, ascended the tribune in the French Parliament, and delivered a speech in which he denounced belief in God and hope in immortality. He said: "We have put out in the heavens the lights that will never be lit again!" He was speaking on the separation of Church and State, which was afterwards accomplished—a most laudable undertaking in the eyes of all liberal thinkers the world over. A religion that is not a state affair is far more vital than one that is bound to the chariot wheels of Caesar; it expresses better the teaching of the Nazarene; it breathes the free air of the Gospels; it is more tolerant and expansive. Not content with abolishing the old concordat of Napoleon I with the Vatican, M. Viviani attacked *religion* itself, not merely Roman Catholic ecclesiasticism, but the very bedrock upon which all types of religion are based—God and immortality. He meant what he said: the lights of the Christian faith were to be forever extinguished in France. There was to be no relighting of them, whether in Catholic or Protestant temples. M. Viviani was no member of the Rosy Cross. But one thinks irresistibly of the words of the Psalmist: "He that dwelleth in the heavens shall laugh them to scorn: the Lord shall have them in derision." Yes, brethren of the Rose Croix degree, wherever you may be on the face of the earth, "the celestial lights have been rekindled, as by a miracle, from the touch of war: the eyes of thousands of the children of French soil, dying for *La Patrie*, have been upturned to the vision vouchsafed to the eyes of the first Christian Martyr."

Thousands of wooden crosses dot the fields of France and Flanders, marking the graves of French, German and English soldiers. Upon each one of these symbols of death and the resurrection we can imagine a rose empaled dyed crimson with the blood of the poor combatant—thus forming the rose croix of our beloved eighteenth degree. The living show their faith by erecting these crosses over the bodies of their comrades. Had they not an inherent belief in God and immortality they would have consigned their brothers to unmarked trenches and forgotten them.

The war has made men think of higher things. The former professed agnostic (if not atheist), Horatio W. Bottomley, editor of *John Bull*, an independent weekly published in London, changed his beliefs as a result of the great conflict. He said in his paper:

Now, today, in my fifty-fifth year, and after about as strenuous a life as any man of that age has ever lived, I believe in God and in the immortality of the soul of man. I am not sure that if poor Foote (G. W. Foote, the leader of English freethinkers, who died not long ago) had died a few years ago, I might have been a candidate for his successorship. But now it is too late. The great world war has done it. In war there is a mighty alchemy, transmuting the base metal of human experience into the pure currency of faith. . . . Pure rationalism, however "scientific," has no word of comfort for weary watchers or of solace for human hearts. . . . And now I have come to believe that every noble aspiration, every worthy act and thought—every high resolve—is conserved immortality. I believe that God has a divine purpose for not only the blood of heroes but equally for the tears of women, the quivering anguish of the human heart and the sacrificing effort of unselfish aim.

Commenting upon this an American editor writes:

So, while the faith of some has trembled under the terrible assault of a brutal materialism, one man has been driven from the pride of "pure rationalism" to a humble confession that the world has need of God. The chaos of anguish and despair has presented a problem his science could not solve. Reason offered no answer to satisfy the heart cry that rises from a tortured Europe. It could not explain the "transmuting

of the base metal of human experience" that has taken place on every battle front and in every land where war has called for sacrifice.

"I believe in God and in the immortality of the soul of man," says this former unbeliever. And what other faith can save the reason that considered itself sufficient? Dwell long enough on the events of the year and a half that have sped, on the events that now are happening at Verdun, and a hundred less conspicuous scenes of horror, and reason must shatter itself against the blank wall of despair if faith does not carry beyond to God and immortality. The "blood of heroes and the tears of women"—these have spiritual values that only God can conserve.

THE PRODIGAL'S RETURN

Some of the brethren speak of it as a departure, an innovation; but we believe that if they will look into the matter more carefully, they must necessarily conclude with us that it is merely a return to first principles.

We refer to the Maundy Thursday ceremonial as it was performed by the Brethren of Evangelist Chapter No. 1, of Knights Rose Croix, of the District of Columbia, on the evening of the fifth instant.

For some time previously it had been the custom in this Valley to hold, after extinguishing the lights, a regular, formal banquet, with all the prescribed toasts, accompanied by wave after wave of burning eloquence, intermingled with jokes and anecdotes and other varieties of hot air, and it was customary to allude to this feast as "The Mystic Banquet"; and to our mind there could hardly have been a greater misnomer because there was patently nothing mystic or symbolic about it; moreover, in wading more or less diligently through six or seven courses of viands, and then listening to the aforesaid waves of eloquence and wit, the Brethren present necessarily lost sight of the real significance of the "mystic feast" as contemplated by the ritual. The whole performance seems to us to have been simply a wasting of our substance in riotous living, and therefore we characterize the discontinuance of this custom as "The Prodigal's Return." If we must have the banquet feature of our Scottish Rite ceremonies, why not have it where it belongs—on the date regularly prescribed by the statutes of the rite, as the date of the annual banquet of the Lodge of Perfection? That is a feast of rejoicing, and therefore the viands and the jokes and the laughter belong there; moreover, it can be celebrated, not only by the Knights of the Rosy Cross, but by all the brethren of the rite.

The real "mystic feast" is a symbolic feast. It stands for something in which viands and jokes and witticisms have no place. A careful study of the ritual of the eighteenth degree must, we think, lead to the conclusion that the "mystic feast" contemplated is just the frugal repast celebrated in the closing exercises of the chapter; but, with from two hundred and fifty to three hundred knights present at the ceremony, it is impossible to have them all partake of that feast in an orderly manner and with the dignity and solemnity contemplated by the ritual. Therefore it occurred to the Master of Evangelist Chapter that, since the feast as there celebrated was comparatively modern in its nature, it might on Maundy Thursday occasions, simply be exemplified by the officers of the chapter, and that all the brethren might partake of the feast in the *ancient* manner. Thus the "mystic feast" would lose nothing of its significance and would continue to be a *symbolic feast*.

To that end, after the lights were extinguished, the brethren formed in procession the officers and guests leading, and in an orderly and dignified manner, without conversation and laughter, they proceeded to the refectory where on long tables was spread a sufficiency of small dishes each containing a small piece of unleavened bread and a bit of cold roast lamb. There were no seats, and the room was lighted by about ten candles to each table; nothing more. When all the brethren had taken their places the choir sang a hymn; the brethren, following

pours out the wine of his song and scatters his roses upon the head of youth. "Ah," he exclaims, "that the sweet manuscript of youth should close."

But there was another Tentmaker, he of Tarsus, who had a vision on the road to Damascus, whom men call St. Paul. This splendid Christian mystic held out to us the hope of a glorious immortality, and celebrated it in glowing language. He passed through many vicissitudes of fortune, and died an old man under the Roman sword, proclaiming his Master to the very end. To be destitute of faith in God and eternal life is indeed a sad condition to grow old in. It is splendid to be able to look into the past and behold the joys of childhood under the parental roof-tree, the ambitions and strivings of adolescence. But it is grander still to look forward to meeting once again those beloved ones who were with us in life's morning.

The man past fifty of this period of the world's history has lived in two centuries. He has witnessed the grandest, the most epoch-making achievements of science ever vouchsafed to human beings. Just think of them, Brethren: The electric light, the telephone, wireless telegraphy, the X-ray, the flying machine, the submarine boat, the motor car, radio-activity, moving pictures, etc., etc. All of these miracles of science were unknown in his boyhood. They out-Herod Herod, and out-Verne Jules Verne. The wildest dreams of the alchemists of old have been realized in the chemical laboratories of Europe and America. It is something to have lived in the nineteenth and twentieth centuries. Today the face of Europe is being changed. The wars of Alexander of Macedon, Caesar and Napoleon fade away into insignificance beside the great Armageddon that is being waged with so much hate and fury. Fifty years ago who would have conceived of China as a republic. Such a thought promulgated would have been relegated to the realm of the "pipe-dream."

Therefore, take heart, O Man past fifty, and congratulate yourself that you have really and truly *lived*.

"PANEM ET CIRCENSES"

Panem et Circenses—"Bread and the Circus!"

All readers of classical history are familiar with this famous Latin phrase, which had such a potent meaning in ancient Rome. Feed the masses and amuse them, and you will keep them quiet. But woe the day when the grain ships from the Orient failed to reach Italy with their precious cargoes, more precious than the gold of the Indies. It was then the circus was neglected and the actors and gladiators earned a brief repose.

People refuse to be amused on empty stomachs.

Rome had grown so tremendous, so congested with people that the wheat fields of Italy could not supply the demand for grain, hence the dependence on Africa and the Orient for food. When the grain ships failed to arrive on time, there were mutterings to be heard among the masses, followed by violent outbreaks.

Today in the United States, in the year of our Lord, nineteen hundred and seventeen, we see like conditions prevailing among the masses. Our cities have grown to colossal proportions and the congestion is fearful. And still the youths of the countryside drop the plow handles to answer the lure of the city. Millions of foreigners constantly pour into our ports to choke up the city slums, content to live like rabbits in a warren, until the food question becomes the burning question of the hour. In February last there were hunger riots in New York City, the richest metropolis in the world. On February 20, the women of the various tenement districts rose in rebellion against the high food prices in the local markets of New York, upsetting the push carts and barrows of the food peddlers, and

in some instances throwing kerosene on the stock. The wretched peddlers fled in affright before the amazons, who improvised boycotts against storekeepers and drove away prospective purchasers. Then hundreds of women of the East Side marched in procession to the City Hall to demand relief from the municipality. They shouted "Give us food!" "Feed our children!" "We are starving!" They visited one of the big hotels, frequented mostly by plutocrats, and howled before the doors, to the intense dismay of the elegantly attired women in the palatial dining room who doubtless thought their last hour had come, for their faces paled beneath their rouge and they shrank back from the angry eyes that confronted them. The contrast was certainly great between the luxuriously clothed parasites, pampered and well fed, and their unkempt sisters of the East Side crying for food. The presence of a large police contingent prevented trouble. Later on mass meetings were held in downtown theaters and resolutions adopted calling upon the Government for relief. Senator Norris, of Nebraska, declared that "those who are hungry are increasing by thousands as the cost of living ascends." Senator Borah, of Idaho, saw a parallel between existing conditions in the United States and those which immediately preceded the revolution in France, when the women of Paris marched to Versailles crying for bread. The *New York Tribune* commented on the fact that despite the prosperity of the country, the increase of wages in many industries and unemployment reduced almost to a minimum that there was widespread discontent, discomfort, and real suffering among the workers because of the high cost of food. Many are the reasons assigned for the state of affairs: Subnormal production of food products; abnormal amount of exports to feed Europe; increase in the consumption of foodstuffs in America; congestion on railroads of food material *en route* from the country to the city; and last but not least, unscrupulous speculation in food products—the most infamous crime of the age. The food speculator was the real cause of the riots in New York, declared the *New York World*, which urged the State "to exercise its police power and take over the food supply by due process of law for a just compensation." The *New York Globe* summed up the matter as follows:

In 1916 the country produced 400,000,000 fewer bushels of corn than in 1915; of wheat, 400,000,000 fewer bushels; of oats, 200,000,000 fewer bushels; of barley, 50,000,000 fewer bushels; of potatoes, 100,000,000 fewer bushels. In these five crops production was down 1,150,000,000 bushels, or ten bushels per capita.

A glance at these figures sufficiently indicates one cause of higher prices, and the cause is of such a nature as to suggest that noisy visits to the Mayor will not remove it.

Yet things can be done that are not done. The American system of distribution is wasteful and extravagant. Speculators in supplies are permitted to export. Retailing has overhead expenses that require too high a profit percentage. Toll-takers of all kinds have successfully interposed themselves between producers and consumers. Rents going to landlords are higher in New York than in any other city in the world. We have no market system and attempt to get along with methods which may be appropriate to a village, but not to a concentrated population of 6,000,000.

We cannot help feeling that the crux of the question lies in the decreasing amount of foodstuffs produced in the United States, coupled, of course, with speculation. And yet we have vast areas of land uncultivated. We cry glibly to the European peasants who throng our shores, good folk who were agriculturists in their native country, "back to the land!" Very good; but *whose land?* The Government has very little to parcel out any more; all the "good land" is owned by somebody. Vast tracts are owned by wealthy gentlemen for purposes of speculation, and lie uncultivated. Texas would almost supply the needs of the people if the soil were subjected to intensive culture. But, alas, the God-given soil is owned and fenced in, and the European peasant cannot afford to buy it. The consequence is he settles down in the city slum and takes to breeding children for the hospital clinic, the morgue, and the prisons.

We are not sure that socialistic measures would solve the food problem,

although they are being tried to some extent in England and France, and altogether in Germany. But let us listen to the Hon. Meyer London, Socialist Congressman from New York (*Independent*, March 12, 1917):

The chaos and confusion inherent in a system of production and distribution which enables a small portion of the community to control the necessities of life have never been so well illustrated as in the present apparent shortage of food. For more than a decade there has been constant complaint of the growing cost of living. The complaint has been international, and has been heard with particular insistence in the United States, where the resistance to a lowering of the standard of living is necessarily more emphatic. Rich as never before, and bread riots! Surfeited with gold, and bread riots! A creditor of all the nations of the world, and bread riots! Such is the state of affairs today. It is evident that an extraordinary problem is presented. There will be as many theories advanced in explanation of the cause of the crisis as there are economic theories, and this country is blest with an abundance of economists who do not know the elementary principles of economic evolution.

While not at war, we suffer from all the effects of war so far as food is concerned. We speak in the name of national interests, national ideals and national preparedness. Billions of dollars are poured out in getting ready all the instrumentalities used in war to prepare the nation. But all our economic legislation has always been for a group, for a class. The nation has been lost sight of. There is not a beginning of industrial preparedness. Nothing has been done, no effort whatever has been made to inform the country as to the quantities of food which it could afford to export. No effort has been made to protect the people against a possible shortage, nor has anybody thought of protecting the consumer from the exploitation of a group of profit mongers who stand between him and the producer. In short, there is no order and there is no knowledge on the subject which precedes the bringing in of order. Capitalism has failed. It is the Socialist's complaint that it is always a failure. It is becoming apparent that it is a dismal failure in times of stress when nations have to act as units, and that is the situation now. There are no individuals in the world today. There are individual nations either struggling for existence in mortal combat with one another or as the United States, sliding gradually into the very vortex which has engulfed the other civilized nations. If we are not to act as a unit now, when will we? It is with this object in mind that I introduced in December, before the so-called "bread riots," a measure which called for the organization of a commission which was to ascertain all facts relating to the supply of food and food products and which was to take every step necessary to regulate the transportation, marketing, preservation and distribution of food. The commission was to inform the President whenever the condition of the food market made the prohibition of exportation necessary, and in that event the President was to issue a proclamation temporarily prohibiting the export of food. The Socialist is international, but when he cannot act internationally he will at least act from the broadest viewpoint possible. The average member of Congress, who has always been legislating either for individuals or for groups, is at a loss indeed when confronted with a problem requiring national action.

I am not enthusiastic about an embargo. As a matter of fact, I consider it an immoral thing so far as food is concerned. I would not prevent the population of any country of the world from getting our food, and the fact that the Central Powers cannot get access to our food is no argument why the population of the other countries should be deprived of it. This is not the point. The point is: Shall the nation permit the export of such enormous quantities of food that there should be a shortage of it? The question is: Shall we permit the unrestricted exportation of food when it is bound to have the immediate effect of making the prices of foodstuffs inaccessible to the masses? Take the case of New South Wales. New South Wales has generously contributed of her blood and money in aid of her mother country, but when the prices went skyward, when distress began to be felt, the government did not hesitate to seize the foodstuffs about to be shipped to the mother country and fix the price at which it was to be sold to the people. If the United States had been a colony of any of the belligerent nations it could not have acted more recklessly. Of course, I would not have an embargo except if it were necessary in the case of an actual shortage of food. In the absence of a shortage or a threatened shortage an embargo would be an inexcusable act and destructive of the welfare of the country. It would, like a strike, hit the striker first. Every belligerent country has adopted special measures preventing the export of certain articles and prohibiting the importation of others. The national legislature of the United States lacks a national outlook. The representative of agricultural districts is so happy in his consciousness that the farmer is just now content that he treats with contempt and as a sort of demagoguery the cry of the industrial sections of the country for relief.

It requires a lot of self-control to listen to those wisacres from the agricultural states upbraiding the dwellers of the tenement houses of the large cities for refusing to come to

the country and hear the "lowing of the cow, the clucking of the hen," and, as one eloquent orator expressed it, "the grunting of the swine." Oh, the grunting of the swine!

Mr. London is certainly interesting, if not altogether convincing, and we may take a hint or two from him.

EASTER

BY CLYDE B. JOHNSON, 18°.

I FIND that in some way this annual ceremonial of the Rose Croix has come to be associated with the Christian festival of Easter. In fact, there is no connection between them unless, perhaps, they both sprang from a common source, growing out of a custom much older than either Christianity or Scottish Masonry. Away back yonder in the very earliest period of which excavation tells any story, long before written history begins, or the Hamurabic code was compiled there are found evidences that civilizations then hoary with age feasted at the time of year when the Sun came back into the northern hemisphere. It symbolized the return to life of a world that had been wrapped in the deadly embrace of winter, and it must not be forgotten that from the earliest ages the Sun and Omnipotent power were very closely associated in the minds of men. This was but a natural thing, for they saw all nature spring into life with the return of the Sun. It has been said, and with much force, that all the religions of the world are developments from an original Sun worship. Out of this grew the idea of one God—there being but one Sun—and finally from being the deity itself, as the primitive mind saw it, was developed the idea that the Sun was only the representation, or the manifestation, of God. It was this refined and improved conception of God, or Elohim, that Abraham brought with him out of Ur of the Chaldees when he traveled westward and first saw Canaan. He came from a land and a people of Sun Worshipers, but he car-

ried with him the purest conception of one God which the system had developed—a single supreme spirit intelligence behind and above all material symbolism. This is the history, rapidly traced, of the birth of the Monotheistic idea, which is today the cornerstone of the world's three greatest religions—Judaism, Christianity, and Mohammedanism. This is especially interesting when we consider that in four thousand years the world has not been able to improve upon the conception of God that Abraham, son of a thousand generations of Sun and Fire-worshippers, brought with him out of Ur of the Chaldees.

So it was but natural that the old feast of the Sun's return—of the revival of life in nature, should be preserved and it has come down to us in many forms, and associated with many ideas. To the Parsee it meant the return of the divine favor and smile after a period of angry withdrawal. To the Patriarch it celebrated the coming again of pasture for his flock. To the Egyptians it marked the passing of the floods in the Nile, and the reappearance of the grain fields. To the Jew it commemorated the passing over the Hebrew homes by the angel of death when he slew the first-born in every Egyptian house, and the passing over the Red Sea on their way out of bondage—both of which events happened near the vernal equinox. Hence the Jews called it the "Passover."

And the Christians, being at first but a sect of the Jews to whom the observance of the Passover came as sec-

ond nature, came very naturally to see in its observance a reminder of the rise of Christ from the grave. Thus this feast became the Easter of the Christian world, the name "*Easter*" being a modification, or corruption of the old Hebrew "*Pescha*," meaning "*Passover*."

Thus you see that throughout the northern hemisphere, from the very earliest ages this feast of the Spring Equinox has carried with it the idea of renewed life. It was the ancient oriental New Year. You may be interested to know that this old idea of new life coming with the return of the Sun in the spring is responsible for our Christmas festival also. Of course, everybody knows that Christ was not born in December, but not so many know that the adoption of December 25 as His birthday was a direct importation from the Sun-worship of nineteen hundred years ago. In those early days of the era, when Christianity was struggling for a foothold, there was a revival of Sun-worship, around the name of "*Mithra*," a mythical Messiah, who was represented to be a son of the Sun, with the Earth for his mother. He was supposed to have been begotten in the spring, upon the return of the Sun, his father, to the Earth, and by computing the nine months' period of gestation they fixed his birth as the 25th of December. This birthday of Mithra was celebrated with great feasting, drinking and dancing, and became the most joyous and popular holiday of the pagan world. The early statesmen of the Christian church were quick to see the advantage of adopting this popular feast day, so the birthday of the mythical Sun-Child became the birthday of the founder of the Christian faith. The exact date of Christ's birth being unknown, one day does just as well as another and thousands of people became Christians more easily because they did not have to give up their great annual holiday. The Bacchanalian revels that formerly dishonored the observance of Christmas, and too often do yet in some countries, are survivals of

the unbridled excesses of the time when it was a pagan holiday.

But, brethren, through all these many ideas and events suggested to various peoples by this spring festival, and behind them all is the world-wide thought that it has carried with it in every age and in every land. I mean the basic thought of the light and warmth of renewed life. The thought of bringing something back to life that has been cold and dead.

And this is the reason that Scottish Masonry through an unbroken chain of centuries has sacredly preserved among her ceremonials this feast of the Spring Equinox. It is not Easter. It is not the Passover—it is Maundy Thursday. That is the day of the New Command—"that ye love one another."

It seems to me that to every sincere Mason the gathering about this board in fraternity and simplicity, and the extinguishment one by one of the natural lights that feebly shine upon men's pathway, must bring a more vivid consciousness of the evil and suffering that have grown up in the world through the blight of ignorance, superstition, selfishness and error; and a renewed sense of his obligation to combat these powers of darkness that hold in thrall the souls and bodies of so many millions of our fellow-men.

As we join in this rite, with every selfish care and distraction left outside the door, the veil is lifted from our eyes and we more clearly see the deep gloom through which men grope, and the great need of the world for a broad humanitarianism and an unselfish morality if it is not to sink to the death of a Winter Solstice.

As we contemplate the work of the Supreme Intelligence, and see how far away it has fallen from the fullness of life designed for it, the opportunities for Free Masonry to carry the torch of renewed life and light open up in unlimited vista before our eyes.

Brethren, this is just a flash from the mountain peaks of tonight's ceremonial as I glimpse it through the eyes of the great masters who by lives of devotion

have enriched our Masonic literature and thought. Wherever in my weakness and inexperience I have failed cor-

rectly to sense the spirit and inspiration of this occasion I pray you let fall the broad mantle of Masonic Charity.

RE-LIGHTING THE LIGHTS

EASTER DAY

April 23, 1916

BY FRANK P. SMITH, 33° HON., LAWRENCE, KANSAS

SINCE we last met here, the days have been three. And three full days they have been! Since time began to be measured, no other three consecutive days ever made more history—history vital to the world. But these days have dissipated the darkness, gloom, sorrow and sadness. Great, strong, hopeful rays have shot their assuring beams across the darkened heavens, inspiring the disheartened, awakening the benumbed and somnolent multitude. The dirge and the requiem have given way to paeans of praise, and our heart-strings have been drawn to musical tension—God rules from His throne in the heavens! All Nature revives. The small stream of traditional faith has widened its banks and deepened its channels. On every side, we hear hosannas, for the world is born anew. The grass grows green; corolla, petal and sepal dress themselves in their richest array of variegated color; air and sky are made redolent by frankincense and myrrh; the mountains skip as lambs; and the whole earth joins in one loud, melodious hosanna and hallelujah. Hope springs anew from its re-enthronement in the human breast. All is not lost! Again, a corn of wheat will bring forth after its kind. Faith and Hope have joined hands and are marching forth to conquer the world.

Today, in our rejoicing, exultation and praise, we neither raise any issue nor seek any such conflict with the creed or doctrine of anyone; but we do believe in a Supreme Being who shapes the destinies of men. We do believe in and demand religious freedom and

liberty and freely grant it to others; we demand the absolute divorcement of Church and State; we believe in political freedom, but we are not interested in political parties, except in so far as they embody our own individual and personal beliefs; we would stay the hand of the tyrant and beat back the powers which would oppress the poor and the helpless. Our only interest is to so shape the destinies of nations that they may minister to the welfare of the common people. The "New Law" is our creed—in the great world, out yonder, we shall find our field for the exercise of the principles of our brotherhood. Our duties in life are more than of life. Deep and firmly planted is our hope, based on the powers of this Resurrection Day. All Nature is in sympathy; with unfolding and extending arms, she is reaching out for new life. The bursting bud is breaking its wintry shell; the spring flower hung on modest, nodding stem, looks up to catch the first ray of the morning's sun; the lark on yonder swinging twig is carolling to its mate, making the resonant air redolent with song of sweetest praise. Hope springs anew in the human heart, and today, every son of Adam's race sets foot on the bounding earth with firmer tread, feeling a renewed assurance as he goes forth to sow and to do; the busied gates fly open wide for barter and trade. The earth smiles a new as the faithful plowman upturns great furrows of rich loam and makes ready to receive in loving embrace the plantings for autumn's bounteous rich and yellow harvest. And, why? Because it is Nature's resurrec-

tion morn. The cold and chill of winter's blast breaks its icy hold and flings wide its bolted doors, while Nature's Resurrection King marches forth with soft but stately tread; and song of bird, and hum of bee, and nod of graceful flower proclaim His welcome. And, why? Because dead winter's chrysalis is broken and nature's trumpet horn sounds the awakening of all the powers of her sleeping fold.

"Of priceless gifts what more sublime
Than that which draws men's spirits
nigh?
Brings with it Love and Sympathy
And mem'ries cherished tenderly."

Sorrow may lift her darkened brow; fate may destroy our earthly joys; vain fools may nod and bow, but the very soul of this day shines forth and whispers sweet and low, "This is Nature's Resurrection Morn." From here, we will go home and kindle anew on our hearth-stones the fires of love of God, home, fellows and country, and shed benedictions on our fellows, preserve our country's flag, emblem of our hope, aspiration of our future—our destiny.

We gather here this quiet Easter afternoon, to relight or to rekindle the fires of patriotism, devotion, loyalty and service of all the knightly virtues; to reaffirm our allegiance to all that is right, just and true; to plight our honor that we will endeavor to let our lights shine just a little way, not flickering and failing at their lighting, as is too often the case with the Masonry of the multitude; to endeavor to serve mankind, thereby best serving ourselves; to remember there is a God in Israel "who moves in mysterious ways His wondrous works to perform"; to make ourselves proficient in that to which we have set our hands; to ask not that which we would not give; to bless and curse not; to covet not the fields of another, nor take them by violence; to open wide the sluice-gates of justice that it may flow free and pure as the waters, and equity become a fertilizing stream.

A new day ushers in, and the first faint blush of the dawn begins to dim

the splendor of the darkling *seven* and *nine*. Plagues and pestilences have lost their dread. Earthquakes and volcanoes may bury great cities, tornadoes may strew our shores with shattered barks, night may lower, the wicked may seem to prosper, the virtuous may seem to toil in rags and starve, the base may seem to rule, the good and the brave may be miserable and vice may seem to swarm; but the constellations of *three* and *five* and *seven* and *nine* are in the heavens again to be read by him who will. The paler lights of the *inri* have been eclipsed by the "New Law," the rose blooms again, shedding fragrance and perfume even in the darkest corners. Love, leading her handmaids, Faith and Hope, holds chief place and rules the world. You may have faith and not realize, you may have hope and not reap fruition; but you cannot have love or charity in the heart and *not do*. Love is an active leavening power. It is faith and hope in action. Analyze your own mental states and see if faith and hope are not conditions or states of the mind—adjuncts to the exercise of love, bring cheer and encouragement to the doer. They are not virtues, but they are efficient powers. Love is a virtue; it is an active, positive principle.

As has been said often on this floor, Masonry does not of itself interpret the facts or the symbolism of the events we this day celebrate. That is left to the individual. Masonry is not a church—it is not a sect. It has no creed except its universality. It asks no questions that any good man of any creed or sect of any religious faith cannot honestly and conscientiously and consistently answer, beyond this one: "Do you believe in one God and the Immortality of the Soul?" Answer this in the affirmative and nothing further will ever be asked concerning your religious beliefs. What matters your belief or mine? Religion is a personal thing, as sacred to the individual as is his life. Who shall formulate my creed or my code of ethics for me? Shall I formulate yours for you? Masonry on this day says "No!" But it does call us to practice every virtue men-

tioned in the Decalogue or hinted at in the "Sermon on the Mount."

Out in yonder vast expanse of ocean, a great steep cliff rises from its restless, fathomless, surging waters. Through the weary, weary ages of the past, long, surging, heaving breakers have dashed; and billows, mountain high, have broken as they have piled in accumulating mass and numbers, to fall back as if defeated and repulsed in their futile attempt to break it down and cover it up. Yet, the cliff still stands, bold, defiant, majestic. That cliff is the eternal "Rock of Ages"—the one true religion. The sea is the sea of frivolity, weakness and idle passions of humanity. Prejudice, falsehood, jealousy, persecution and slander have thundered against it to fall impotent at its feet. Whose blood does not course with quickened step as he wanders over the ground trodden by a Solomon, a Jesus of Nazareth, a Caesar or a Shakespeare? One reared the majestic Temple, the like of which the world has never since seen; another "spake as never man spake," and gave to the world His "New Law," the law of love; another's army-tread shook the earth and crumbling kingdoms fell; another's verse has attuned thousands of heart-strings and has sent other millions out into the world to sing, to think and to do. Who can look unmoved on the Pyramids, the ruins of the Parthenon, or the ruins of Rome? Of what are they the symbols? Who knows? What do they teach more than to have faith in God, in ourselves, in our ability to do good?—a modest, unassuming faith, a boundless confidence that if we are but right, all difficulties will melt away and we shall ultimately succeed; a faith in our fellows, a confidence in men, their intentions and their purposes; in man's capability for improvement; faith in God as our Father, kind and good, and not a tyrant whose delight is punishment, sorrow and sadness; faith in the great hereafter, in an immortality of the soul, in a life beyond where what has been done here will not be lost; faith in our ultimate freedom from prejudice and error, "from

vice and the enthrallment of the passions, from temporal and spiritual subjugation"—not as symbols, but as the symbolism of what those may expect who do His will. The lamb symbolizes patience and meekness; the lion symbolizes strength and power. And so we might speak of the lessons of the square, the compasses, the mallet, chisel, sword, spade, ax, saw, level and plumb—all of the implements, indiscriminately. Interpret their meaning as you may. None of them disclose a single truth. They conceal rather than disclose. Discover for yourselves their hidden and subtle meaning. Who can read the story of the mystically shaped pyramids, those lusty sentinels on their silent beats as they stand watch over the plains of the Nile? Their hieroglyphs are as mysterious as ever they were. But their presence inspires us this day, to push on, chiseling and hammering at every barricade till it yields to our comfort, progress or knowledge, bowing the knee to remember Adam's fall, rising to symbolize our belief in the resurrection and the immortality of the soul.

The object of this day's teaching is not so much how to make a living as it is how to live, how to war against those who wear the mask of piety and devotion, who are ostentatiously punctual in service and lay aside their temple robes in their dealings with their fellow men, who neglect duties and break promises, who are not frank in bargaining nor faithful in performing, who pretend what is false and cover what is true, who live simply unto themselves, who oppress the servant or the laboring man in their employ, who are not benevolent or charitable, who abandon the weak, helpless and needy, who harden their hearts and withhold their hands from those in distress, who reap where they have not sown and glean where they have not strewn, who judge according to appearances that which has seeming and not being, the crafty mouth and that which confuses the truth, perverters of justice and abettors of fraud and crime.

This day recognizes no aristocracy

save that which arises from the dignity and nobility of honest labor faithfully performed—naught but excellence in toil and service, excellence in all those activities which make for peace, prosperity and happiness. It asks no sacrifice of individuality. Not a single tone need be lost in the harmonies of a well constructed life; for that which tends to strengthen even the weakest of men makes for manhood, and whatever tends to lower or weaken even the best of men tends to drag manhood down.

Is this day a symbol to you, or is it a reality? If a symbol, let it be a symbol of lofty things. If a reality, let not the recital of this drama be an idle entertaining form. . . . Whichever it be, it exemplifies the great issues of this mortal pilgrimage. We need not less praying, but more doing; not less preaching, but more practice. When you eliminate from man's life the need of effort, the desire to do and to be for others as well as for self, 'tis but a step backward to savagery, not merely the savagery of unarmed nakedness, but the savagery of hate, lust, rapine and murder. The light of this day illumines the dark places, dispelling ignorance, fanaticism, superstition, despotism and intolerance.

Brethren and friends, light again on your altars the great light of Veneration—not of servile, slavish fear and flattery, but of loving reverence for the wise, good, beneficent, merciful Father of us all. Enkindle anew, the flickering flame of Love, Generosity and Charity. Make your souls noble and generous, ready to overlook slights, wrongs and intended injuries; judge kindly and generously the motives and acts of a

brother. Relight the lamp of Heroism—that heroism which calls for men to die for principle and conscience, when duty's trumpet shall sound the alarming call. Burn anew the light of Honor with a bright and vigorous flame. And, may we never be capable of baseness, deceit or treachery—never break our word with any man or woman. Teach us to fear to *do* the dishonorable act rather than to *feel* its consequence. Shine forth, Patriotic Spirit; teach us to sacrifice self for the common good in a common service, even when neither fortune nor fame follow. Ask not what is expedient or popular, if duty and conscience say *go* and *do*. O Blinded Justice, shine forth again this day with a new refulgent splendor and radiance that shall make us glad to give unto every man his just recompense; imbue us with a righteous judgment; let us be neither rash nor censorious, nor hate wrong, weakness and frailty so much that we can love faltering mankind so little. Burn with a loving, confiding flame, O Light of Toleration. Make us afraid to usurp authority and set at naught God's prerogative, giving to every man the same rights and privileges we would conscientiously ask for ourselves, finding our fullest enjoyment in Duty's humble walks.

Great Light of Truth, greatest of them all, shine forth in gorgeous splendor this gladsome Easter Day, this Resurrection Morn. Beat back the hounds of deceit, falsehood, evasion and mental reservation; for it is Thou alone, who can make us free—and then, we shall be free indeed. May it be ours to bask in Thy eternal sunshine in peace, happiness and true devotion.

SOMETHING TO REMEMBER

Whene'er of others you would speak,
Five things observe with care;
Of whom you speak, to whom you speak,
And how and when and where.

—*Christian Advocate.*



The Flag Goes By

Hats off!
Along the street there comes
A blare of bugles, a ruffle of drums,
A flash of color beneath the sky:
Hats off!
The flag is passing by.

Blue and crimson and white it shines,
Over the steel-tipped, ordered lines,
Hats off!
The colors before us fly;
But more than the flag is passing by.

Sea-fights and land-fights, grim and great,
Fought to make and to save the State;
Weary marches and sinking ships;
Cheers of victory on dying lips;

Days of plenty and years of peace;
March of a strong land's swift increase;
Equal justice, right and law,
Stately honor and reverend awe;

Sign of a nation, great and strong
To ward her people from foreign wrong;
Pride and glory and honor,—all
Live in the colors to stand or fall.

Hats off!
Along the street there comes
A blare of bugles, a ruffle of drums;
And loyal hearts are beating high;
Hats off!
The flag is passing by!

—Henry Holcomb Bennett.

THE QUESTIONER OF THE SPHINX

A REVIEW¹

BY HENRY R. EVANS, LITT.D., 33° HON.

ELIHU VEDDER, the famous American painter, resident in Rome, is noted for his pictures of a mystical and cryptic character, for example, *The Questioner of the Sphinx*, which represents the necropolis of Memphis, with the giant Sphinx of Gizah buried up to its neck in the shifting sands of the desert. The stone monster gazes across the expanse of desert with unfathomable eyes; its mouth wears an inscrutable smile; the weight of centuries presses upon its mutilated head. It is night and the blue-black canopy of the Egyptian sky is studded with brilliant stars. Kneeling before the Sphinx is an old Arab, with his ear pressed close to the lips of the figure, awaiting a reply to some question which he has propounded. This weird painting is based upon an ancient Arabian superstition, which has for us a profound symbolical meaning. For the Sphinx substitute Nature; for the old Arab, inquiring humanity. The profoundest question mankind has asked of the great Mother Isis is: "From whence, and whither?"

What is the origin of man? Did he spring into existence by special creation, or was he evolved from lower forms of life, passing through the animal kingdom to his splendid condition as a thinking, reasoning being, allied to the animal creation through his passions, and kin to the archangels through his wonderful intellect? Dogmatic religion asserts that he was specially created and began his existence in the Garden of Eden some 6,000 or 7,000 years ago. Science, however, proclaims, in no uncertain tones, that he was evolved from lower organisms and has a history long antedating the Biblical account of the creation of the world. Many advanced religious thinkers of modern times have discarded the literal interpretation of Genesis, and declared that the Scriptural account of creation is merely symbolical, a poetical interpretation of the facts of Nature. According to the occultists, Adam represents *matter*, or the earth; and Eve *spirit*. The union of spirit, or the vital principle, with matter, or the plastic medium, produces incarnate life on the earth plane. And from whence cometh this principle of life? Why, from God—the great Cosmic Life! In Scottish Rite Masonry we illustrate this union of spirit and matter by the two interlaced equilateral triangles. The descent of spirit into matter is also symbolized by the Master's apron—the flap or triangle embedded in the square of the apron.

Before anything was, the Absolute existed—the Great Cosmic Consciousness. Creation was a thought, a desire on the part of the Absolute to more fully realize itself. From the Eternal Unity have flowed countless rivers from an ocean all forms of life and matter. Evolution simply means development. It does not take the place of Deity, but is simply one of the processes started into being by the Almighty will, and sustained by the Divine Life. Were the life of God withdrawn from the universe, the latter would pass away like a wreath of smoke in the air. Few, if any, *thinking men*, deny the existence of a Supreme Intelligence, a Soul of the Universe.

The second great question is "Whither?"

"If a man die, shall he live again?" asks Job. Is there anything permanent

¹Pearson, Norman. *The Soul and Its Story*. London, Edward Arnold, 1916. 316 pp. 8°.

Lodge, Sir Oliver. *Raymond; or, Life and Death*. London, Methuen & Co., 1916. 8°. Leuba, James H. *The Belief in God and Immortality*. Boston, Sherman, French & Co., 1916. 332 pp. 8°.

in the make-up of a human being that is liable to withstand the shock of death and the grave? The body we know is dissolved into the elements in the course of time. These physical elements seemingly are indestructible. Chemistry teaches us that. But how about the soul—the thinking, loving principle. We are constrained to believe that it too survives, because it is thought of the Deity—a spiritual emanation, partaking of the nature of the Almighty. Every seven years our bodies are changed completely, say the physicists. They are really in a constant state of flux. We are dying every day. But the personality persists through all the material changes of life, showing it to be something different from matter, or the mere chemical constituents of the body. Why should this soul principle not survive death, or the final great change? Faith tells us that it does, and this faith in the existence of the unseen is reinforced powerfully by analogies drawn from the realm of science.

Psychical research, of late years, has thrown considerable light on the survival of personality after death. Lodge asserts that consciousness is something outside the mechanism it makes use of. Thought is a product of spirit. Those who contend that it is secreted by the brain must answer the question, "What runs the brain?" Said Professor James, the eminent American psychologist: "Philosophers have often compared thought to a secretion. 'The brain secretes thought as the liver secretes bile,' is a phrase which one sometimes hears. The lame analogy need hardly be pointed out. We know of nothing connected with liver activity which can be in the remotest degree compared with the stream of thought that accompanies the brain's material secretions."

Immanuel Kant declared that "the body is not the cause of our thinking, but merely a condition restrictive thereof; it is really an impeder of our pure spiritual life." The soul is possessed of many supersensible faculties, such as prescience, retrocognition, X-ray vision, clairvoyance, clairsaudience, telepathic ability, etc., as has been proved conclusively by investigators. This being true, we have proof of the self's independence of the body.

In a remarkable book, "Raymond; or, Life and Death," the great English physicist and investigator of spiritistic phenomenon, Sir Oliver Lodge, declares his belief in the reality of the Unseen Universe, based upon revelations obtained from "psychics." Lieut. Raymond Lodge, his son, was killed in Flanders last year, and, according to Sir Oliver, has sent spirit communications through mediums to his relatives. The seances were carefully guarded against all possibilities of fraud. The mediums were unacquainted with the sitters, for the most part, and yet messages of a most personal nature were received by members of the Lodge family purporting to be from Raymond. Sir Oliver Lodge claims, and his theories have the backing of many eminent psychical researchers, that these communications are telepathic; the medium is simply the wireless receiving station, to use a physical symbol, for the reception of the messages. Data were frequently obtained entirely unknown to the sitters, which had to be afterwards verified—information of an intimate character regarding persons and places, documents, etc. Sir Oliver thinks, beyond peradventure, that these communications are genuine and that the spiritistic hypothesis is the only one that will account for the results obtained in the seances. I am not disposed to deny his conclusions, having myself had some remarkable experiences, under test conditions, with the late Margaret Gaule, of Baltimore, one of the most noted psychics of the nineteenth century. I am not speaking of rope-tying feats and other childish performances *à la* Davenport Brothers, which modern conjurers like Kellar, Abbott and Houdini have so successfully imitated, but information obtained through hypnotic trances of a remarkably convincing nature. What is known in mediumship as "psychic phenomena." But others may not agree with me, and the question of mediumship is still in dispute, so I shall not dwell on this phase of the subject. To the reader, who

cares not to dabble in psychical research, I can strongly recommend the philosophical conclusions of Sir Oliver Lodge contained in the second part of "Raymond," etc. Here we have him at his best. You may not indorse all of his conclusions, but you will be impressed with the power of his reasoning and realize that *here is a thinker who has sounded the depths of being*. "Raymond" is presented to the public as a scientific attempt to prove the after-life, based upon evidence, not upon mere opinion or moonshine metaphysics. All depends on the point of view, as to whether or not you regard the evidence as genuine; and if genuine, does it point to telepathy from the *dead* or the *living*?

After reading Sir Oliver Lodge's book, the student may take up the work by Norman Pearson, on "The Soul and Its Story," which attacks scientific materialism all along the line in the most convincing manner. The mechanical theories of science as to origins are shown to be untenable. Pearson's book is the work of a man who is deeply versed in the scientific theories of the day—Darwinism and Weismannism, and all the postulates of the biological laboratories. His final conclusion is that soul is a *reality*, not a mere by-product of matter to be swept away on the dissolution of the body, but destined to higher and grander flights in realms unknown.

We turn with a feeling of sadness from the luminous pages of Lodge and Pearson to the agnostic work by Dr. Leuba, on "The Belief in God and Immortality," described as a psychological, anthropological and statistical study. He has attempted to collect statistics from men eminent in science, from historians and college students as to their belief in God and the existence of the soul after death. He places little credence in the doctrine of immortality, and thinks it will eventually be supplanted by moral values. Perhaps this will be the case among men wedded to the strictly mechanical view of the universe, as is the case with many scientists, but not so with the occultists, whose numbers are increasing every year. True their number is not large, but they are people with a vision. Closely allied to this group of thinkers are the Freemasons, over a million strong in the United States and Canada. The great landmarks of the fraternity are the existence of the Grand Architect of the Universe and the immortality of the soul. As the human body has its directing, conscious intelligence, so has the physical universe. We may not be able to define, in any but anthropomorphic terms, the Cosmic Consciousness, yet we know it exists and that it transcends all human conceptions. Freemasonry and the occult orders will keep alive the grand conception of God and the after life, even though it be abandoned by all other men. In ages past when the masses were steeped in idolatry, the sages in crypt, pagoda, and pyramid communicated to those privileged to receive it the awe-inspiring, the consoling doctrine of another life beyond the grave. Doubtless Professor Leuba would consider these lucubrations of mine as puerile and *silly*, and belonging to a childish order of thinking. Well, so be it! As the showman says: "You pay your money, and you take your choice."

Notwithstanding the doleful statistics cited by Dr. Leuba to prove that belief in a personal God, to whom it is not futile to pray, is on the wane in the world, and that faith in immortality is fast disappearing among intelligent people, I for one have *me doubts*. Everything moves in cycles. We have periods of materialistic thought followed by epochs of intense idealism. Look, Brethren, at the thousands of little wooden crosses that dot the battlefields of Europe; the Churches filled with men and women of all walks of life (a sprinkling of scientists included) praying for the souls of their beloved dead and the safety of those still in the flesh.

And each year, as the Rose Croix banquets are held, we behold the Knights arise and drink in silence to the great soul of Albert Pike whose faith in God and immortality was never shaken.

On a Skull

This empty dome, where once a mind held sway,
This grinning spectre of humanity,
This hollow tomb of man's great majesty,
Is thine to contemplate.

When happiness did startle into light
The windows here;
Or sadness moist the pane, whereout
A soul did peer,
When youth in budding fashion, lit a smile
Upon that cheek;
'Twas sweet, for Hope was there!

Or when the tongue did echo low
The sweet soft nothings of the lover's time
Or yet did sing a song of praise,
Or chant a requiem to a passing soul,
'Twas sweet, for Hope was there!

And when old age did silver o'er
The silken hair, where now no trace remains,
E'en then 'twas sweet, for life was there!
Yet now look on!
To this, through youth and age we stride,
Unerring as a sun unto its night.
Canst thou not see the grave,
The mockery of kings,
The vanity of earthly things,
The end of all mortality?
To this dread certainty, we waste away!

Yet look, again!
The tongue no longer tells of passing hours,
But still doth speak to thee
Of Life and Hope!
No mystery is hidden here,
No tender memory, but this;
That once within these walls
A spirit sought retreat,
To guide Man, thence, to Heaven!
'Tis sweet indeed, 'tis sweet!

Denman S. Wagstaff, 32°.

PRESENTATION OF AN AMERICAN FLAG TO THE MASONIC TEMPLE BOARD, EVERETT, WASHINGTON, NOVEMBER 20, 1916

ADDRESS DELIVERED BY ROBERT ELMER COOPER, 32°

MY DUTY today is a most pleasant one, and not only is it a pleasant one, but it is one that I feel honored in being privileged to perform; it is one that any man, I care not who he is or what he is, should feel that honor has been done him when he has been asked to do it. For I am called upon to present to you, the Everett Masonic Temple Board, not a flag, or some flag, but *the* flag, *our* flag, this glorious emblem of liberty, of freedom, and of union.

In giving you this flag, which represents, which stands for and which glorifies the American Republic, I give to you something whose worth cannot be estimated in values of gold or silver, or in states or nations; it is something whose worth is infinitely above all estimates of values; and I care not who he may be who sets the estimate, be he king sitting upon the throne, or the multi-millionaire sitting in his palace of bronze, or the laboring man as he sits about his fire in the humble cottage after his day of toil; its worth is infinitely above any man's estimate of values. And so I feel honored in being privileged to present to you this flag, which is of priceless value to the American people, hence of priceless value to you and me, to every true and loyal citizen of our great republic. And the man who counts this flag of little value, and the man who counts it in values only material, is not worthy of its protecting care, he is not worthy of its liberal benefits and blessings. Shame, thrice shame, upon any man who is a citizen of this republic, yes, or he who enjoys the privileges of citizenship, and honors not this flag for its true worth.

This flag which I present to you is the oldest among the ensigns of the nations of the world. No, we are not one of the oldest nations of the world, we are but one of the very youngest, and yet this, our flag, is the very oldest ensign representing a nation of the earth. It is twenty-four years older than England's royal standard; twenty-eight years older than the flag of Spain; for seventeen years it had floated in the breeze before the tricolor of France was seen, and it had ninety-three years of triumph and progress before the flag of the German Empire was made. The flags of the old empires of China and Japan are but infants in comparison with our own "Star-Spangled Banner." And so I glory in the fact today that, in presenting this flag to you, I give to you the oldest national emblem in all the world.

This flag I give to you is distinctively emblematic, for on its face you read our history, and there, too, you read the story of today; its thirteen stripes proclaims to all the world that we were once but thirteen colonies, yet bound together, woven together by the red and white threads of love and loyalty into an inseparable Union that is indissoluble; and there, too, you read the story of today, for that field of blue with its forty-eight stars proclaims to all the world that this Union of forty-eight States, with its dependencies, is the protector and the defender of the truth and the right.

But not only is this flag emblematic in its form,—it is also emblematic in its colors, the red, the white and the blue. The white is the emblem of a pure and noble purpose, and thanks be to God this land of ours has always been able to live up to the white upon its flag. Never once in its history has the white upon the American flag been soiled by a selfish, ignoble aggression.

Never has there been a spot of crimson upon those stripes of white caused by the shedding of blood that we might increase our territory or our possessions. Many times have we followed this flag into battle, but it has always been that we might uphold the cause of right and justice and protect and defend the oppressed, and never once in our history has it been for conquest, and so today the white of our flag stands unstained for pure and noble purposes. The red is the emblem of daring and patriotic consecration. Patriotism, what is it? It is love for country, and loyalty to its life—love, tender and strong, tender as the love of a mother for her son, strong as the pillars of death; loyalty generous and disinterested, shrinking from no sacrifice, seeking no reward, save country's honor and country's triumph. Patriotism, it is a magic word, it is bliss to repeat it. The red of the American flag stands for a consecrated patriotism, not the kind of patriotism that has back of it an ulterior and unworthy motive, not patriotism to class or condition, but the consecrated patriotism to this, our own dear land, to keep it always what it has been, and to make it under the guidance of God Almighty the greatest national benefactor of the world. And then there is the blue of loyalty as enduring as the heavens. Loyalty to our history, loyalty to our traditions, loyalty to the men and women who have made us what we are, and loyalty to those who are living and serving today. May we ever preserve, foster and engender this loyalty of purpose, desire and endeavor which has made us what we are, and which insures for us the future if we remain true to these the great national characteristics.

I have the honor to give you this flag. And may every one who looks upon this flag as it is mounted high upon this building and unfurled to the breeze say, and say from the heart:

"'Tis the Star-Spangled Banner; Oh long may she wave
O'er the land of the free and the home of the brave."

CONCERNING CLANDESTINE MASONRY

We have recently received from Brother Charles E. Rosenbaum, 33°, a copy of a letter written by Brother Charles H. Brough, Governor of Arkansas, together with the Governor's permission to publish the same in full. We gladly avail ourselves of that privilege. The letter will speak for itself.—*Editor.*

Little Rock, Ark., March 12, 1917.

Mr. James H. Henderson, Representative of Major W. Bayliss, for the Supreme Council Ancient and Accepted Scottish Rite of Free Masonry, for the United States, its Territories and Dependencies, Memphis, Tenn.

DEAR SIR: Several years ago I permitted myself under a misapprehension to have communicated to me what were said to be the Scottish Rite Degrees of Free Masonry, under the auspices of the above-named Supreme Council. At a more recent period I had what is intended to be the Thirty-third Degree of said Rite of Masonry tendered to me through you. I afterwards wrote you declining the honor, as I then deemed it, and because I wished to free myself of any intentional desire to be discourteous to you in severing my connection with the organization named.

My intention, however, at the time, was to inform you that in addition to the fact that, masonically speaking, I did not feel justified in accepting an honor so great, if legitimate, there was a still stronger reason why in this matter I should absolutely and unqualifiedly sever all connection with the organization referred to above, and of which you are the representative.

I find that it is considered clandestine by both Supreme Councils for the

Northern and Southern Jurisdictions of the United States, and all foreign Supreme Councils, which constitute the regular Supreme Councils of Scottish Rite Masonry throughout the Masonic world.

In addition to that, and perhaps more important to myself at this time, I was made a Master Mason in Bolton Lodge, No. 326, Bolton, Miss., under the jurisdiction of the Grand Lodge of Mississippi.

I find, on investigation, that the Grand Lodge of Mississippi, like many other Grand Lodges throughout the United States, has passed very stringent laws on the subject of Masonry, and has stipulated what it deems clandestine and what it deems regular. The Grand Lodge of Mississippi has, by its action, declared the organization which you represent clandestine, and provides further that any Master Mason, a member of any lodge under the jurisdiction of the Grand Lodge of Mississippi, who holds membership in the organization, shall, after being notified and proof furnished, be expelled from the lodge in which he holds membership.

I do not desire to enter into an argument on this subject. Evidently the Grand Lodge of Mississippi thoroughly investigated the subject, and, like other Grand Lodges which have taken the same action, felt sufficient ground for its decision. But be that as it may, I have too high a regard for the very foundation of my Masonic standing to wilfully or knowingly hold connection with any organization declared clandestine or irregular by the Grand Lodge of my native State, or which would, in any measure, cast a reflection on the purity of Masonry as designated by authorities named herein, or injure myself in the estimation of my mother lodge.

You will therefore accept this as my declaration that I herewith renounce all connection with the organization represented by you, and I will also thank you to advise your superior of this action on my part.

I am mailing a duplicate of this letter to Major W. Bayliss, Washington, D. C., who I understand is the official head of the organization.

Very truly yours,

CHARLES H. BROUGH.

AN ANCIENT PRAYER

ALSO A MASONIC REQUEST

By H. S. TOWLE, 32°

O *H, for the love of Mike!"*
"Don't bother me with any more chain letters!"
"They bother me,"
"They bother the post office."
"They make us all tired."

PLEASE copy this carefully fourteen times, mail it to thirty nine of your friends, with a request that they each copy it seventy-six times and mail it to one hundred and twenty of their friends, if they have that many.

If you do it, in seventy-two years you will meet with some great loss. If you don't do it, inside of ten minutes you will feel a blame sight better.

"Don't break the chain!!!"

“RITE” GLEANINGS FOR RITE THINKERS

BY DR. FREDERICK KEMPSTER, 32°
Winona Consistory, Minn.

Is it harder to endure having teeth and food you cannot eat, or having food to eat and no teeth to eat it with?

Many people take more care of the “Ford” they own and will carefully blanket it, when they are guilty of putting the whip over the old horse and even leave him without cover while standing in the storm.

Don’t set your watch by every clock that claims to have the standard time, or eat everything set before you on the table, or imitate everybody you see and think clever, or even follow everybody’s advice and prescription. Have a standard of your own and stick to it, leaving the result to God.

To be a good undertaker one has to bury a lot of shortcomings.

Seminaries are very often Cemeteries.

A Doctor may be very peculiar in his doctrine.

To preach successfully you must have a contented pew.

The texts of some sermons are like the labels on some bottles of medicine—the only good thing about them.

It is possible for the Mite to be right.

Because we cannot occupy the President’s place is no reason why we should make it awkward for him to preside.

If face powder could be used in battle, what a tremendous army of trained consumers the U. S. A. would have!

Masonry in its completeness must mean a better citizenship, a loyalty and patriotism worthy of the most reliable of God’s creation.

A just and upright Mason will always be a better Christian because of the sublimity of the lessons taught in the schools of his promotion and advancement.

MASONS AND LODGE MEMBERS

George Washington was a highly esteemed member of the Masonic Fraternity. He was also a Freemason; but, as Kipling would say, “that is another story.”—*Editor.*

REVIEW OF THE MASONIC "COUNTRY" PRESS

By T. W. H.

WEEKLY MEETING FOR THE SCOTTISH RITE

WE ARE perfectly satisfied that any Scottish Rite Mason should think differently from us, and we will respect him just as much as before, but we are more and more convinced as the years roll on and experience gives hints of its opinion, that the body which does not meet between meals, but confines its work and energies to be expended on two or more reunions during the year, is losing a great deal of the pleasure and profit which can be derived from the conferring of the degrees, to say nothing of the loss of the consolidating influence of the system of holding meetings weekly, bimonthly, or even monthly between times for the local candidates.

In our opinion it is a great help to the reunion success; the large crowds are reduced, and no person can say that they conduce to a clear, lasting impression. Somebody said, "Nobody goes to heaven in a crowd." The weekly meetings help to keep up the interest between reunions, so that it is not necessary to organize the force of officers or workers for each reunion; and by the effort to work all the degrees by farming them out to different officers the very valuable adjunct of "understudies" are available for emergencies which will happen in the best of regulated consistories.

In the understanding of the lessons and principles there can be no two opinions, and we unhesitatingly state that the man does not exist who can take the degrees from the fourth to the thirty-second in three or four days and leave the temple as sane as when he entered, or with as clear or comprehensive an idea of what has been so beautifully and grandly set before him, with all the accessories which appeal to

the eye and ear, as if these degrees were conferred on him from time to time, and a few at a time. If there are any of them we can skip let us eliminate them altogether; why do useless things encumber the earth? We do not acknowledge that any can be left out. We believe in reunions, but not in nothing but reunions; the humble, old-fashioned, substantial, healthy, intelligent weekly meetings between are the corn beef and cabbage which keeps up the constitution and enable us to hold the reunions of members, and not be restricted to a diet of reunions of reunions. That this idea is growing we have the experience of many places, and the report is very satisfactory; the latest word comes from the *Scottish Rite Bulletin*, of Fargo, N. Dak., which states that "much interest is being manifested in the work, and the class has the advantage of absorbing something from each degree; it affords excellent practice for the various degree teams."

I am convinced that the question as to whether or not we want members with an understanding of the principles and teachings of the Rite, or members with the degrees—if we cannot combine the two kinds—will be answered only in one manner. The difficulty is in securing the combination. There is no use in conferring degrees on a person if he is not able to absorb the contents, or is so full now that he cannot hold any more.

The ideal method or system is to give the person all the degrees, or lessons (which they are) he can digest and assimilate; and as he gives evidence of such perfect digestion and assimilation, give him the degrees just as fast as they can be arranged for. Like most other ideal things, the question of impracti-

cability comes in and knocks all our ideals temporarily silly; but as no question of honor or honesty is involved, a compromise may help us out.

Perhaps we left the old regulations too soon, before we were ready for the change in speed limits; and a compromise between the unlimited express of the twentieth century and the freight of the eighteenth may be advisable, especially if the unlimited is so fast that it makes our heads swim, and on our journey, the truths of the Scottish Rite are not appreciated or understood as we try to look at them through the flying car windows.

In our opinion what the result will be is that here and there the bodies of the Rite will decide amongst themselves that they, in their individual valleys, will not confer the degrees of the Lodge of Perfection on a Master Mason who has not been such a certain length of time; that no Perfect Elu can receive the degrees of the Chapter Rose Croix until he has been in possession of the fourteenth degree for a certain length of time, possibly until the next reunion, and can give some simple statement of his knowledge of these degrees; that no Knight Rose Croix can receive the degrees of the Council of Kadosh, and no Knight Kadosh can receive the thirty-second degree until a certain length of time intervenes, say, to the next reunion; or if his bodies combine weekly meetings, or bi-monthly meetings, or monthly meetings with reunions, he can receive the degrees between reunions and be ready to step in at the next reunion and proceed with another group of degrees.

PAYING FOR MASONIC SERVICES

If there is such a thing on earth as a cooperative society it is the Masonic Society, fundamentally and wholly so; each pays in the same amount of dues, pays the same amount for his entrance fees, and is supposed to give of his services as he is fitted to serve, all for the common good.

If we were all willing to do our "bit" this would be the way it would be carried out; but some do not attend, and contribute nothing towards the charity fund; we have something to eat, and there is no volunteer committee to get things ready, nor any others to set the table, nor any others to wash up, or at least help; oh, no, Henry does that, or the body hires a caterer, who has to be paid. Numberless jobs are to be done, but it is again Henry, or hire it done, or do without. There is a secretary to do the work of keeping the books straight; he is kept in office and has to be paid; he is not an officer putting in his year for the honor of doing so, but he is a bookkeeper and recorder of routine and it could not be expected that this work which could be assumed by others (but they won't), would not be paid for; and so on down or up the line; let George do it, and George has to be paid, while we make vigorous protest if any move is made towards raising the annual dues to permit us to pay others for doing what we ought to do ourselves. Another thing, we are losing the close personal touch with the things of the Rite or body which endeared them to us. Now, the layman never handles the outfits, does not know what they are; they mean nothing personal to him and have nothing in them savoring of or breeding veneration.

Just one instance: In the olden time we were a young member of an old lodge, dingy, almost dirty, weather-beaten and marked up; it occurred to a few of the new initiates that we would surprise the lodge, which met only once a month; and while there was not a painter in the crowd, and our work-a-day wages were a dollar a day and did not permit much personal extravagance, we put in our evenings, and—goodness how we shivered then—our Sunday afternoons after church; and the result was that at the next meeting of the lodge, the first Monday after the new moon, the brethren met in a clean, bright, orderly room, and instead of thanks, it was gravely debated whether or not the perpetrators

of the sacrilege should not be firmly dealt with; but two reasons barred drastic measures, the perpetrators kept still, and the penalty for such an offense could not be found.

That was over forty-five years ago. I believe one of the conspirators besides myself is living, and I'll bet the best red apple you can steal that the second subject of conversation at a meeting would be the painting, etc., of that old lodge room. I know of men who have contributed to the properties of a lodge by the output of their handy work; altars, pillars, etc.; and we will bet another apple that each of these articles are amongst the dearest memories he possesses. That is one of the reasons why the old lodges, or consistories, or what not, were so reverentially prized; why a Mason would never think of going into such a room, in session or otherwise, smoking or with his hat on. We are losing the personal touch, and as a consequence the fine "Masonic" sentiment is giving way to a gross materialism, or a coarse vaudevillism, and the decadence is showing in the follies we are running into.

One of the follies is the idea advanced of having a standing paid committee to investigate petitioners; the next thing will be to have a paid standing committee of past masters, or past something elses, to do our balloting for us, and then will come substitutes to receive the degrees. We now have past officials of all sorts, associations for relieving the brethren of any bother with the business affairs of the lodge, decide what is best to be done, until all that is left for the Masonic proletariat is to attend the lodge and take part in the mechanical turning out of Masons through the degree mills, which, grinding exceedingly fast, nevertheless grind exceedingly coarse; and then we wonder why intelligent minds do not often find lodge meetings interesting to them. On the question of paid committees, we quote the following:

"We made a suggestion in last week's *Master Mason* that something ought to be done to insure greater efficiency along these lines and it called forth the following splendid suggestion, which we

think should be adopted by all lodges. No member of such a committee would be satisfied to get up before his lodge to give a flimsy excuse for not having discharged his duty in this very important trust.

"We repeat, as we are now doing, it is too often the case that each member or that two members of the committee depend upon the other members to do the investigating, with the result that the work is not always as thoroughly done as it should be.

"Right Worshipful Brother Charles T. Kornbrodt says he is not favorable to the idea of having a standing paid committee to investigate petitioners, and offers a suggestion which we think, if adopted by all lodges, would greatly increase the efficiency of committee work. His suggestion follows:

"I am opposed to hiring investigation committees, but would recommend that the names of the committees be known only to the Master and secretary, and that any member who fails to thoroughly investigate shall be asked to explain in open lodge why he neglected to perform his duties."

As this plan has been in use for over 100 years in Masonic bodies and has given the very best results, besides being a safe, sane and efficient method, we have no hesitation in recommending it to those who have experienced the difficulties of the old methods.

A REGULATED SPEED LIMIT

Whether it was on account of reading over the article which appeared in a recent number of the *New Age* relative to the old regulations which placed a speed limit on the rate at which the Masonic automobile might pass through the different degree villages, or the reference to the auto Masonic automobile suggested an auto suggestion, I don't know; but since the publication I have wondered whether those who eliminated the regulation from the statutes did a real wise thing; the statute was not observed, and an unobserved law is worse than no law, but if some effort has been made to put a literacy test into the statute governing the emi-

gration into Scottish Rite Masonry, or if efforts had been made without this test to enforce the reasonable law governing the speed limit, would it not have been a wise move? We would not, perhaps, for three years, have made such rapid progress in the membership of the consistory, but would that have been an unmitigated evil? After three years we would have got into the habit of picking up from the left-overs as many as we have to hold over, and everything would have worked along in the present smooth and happy manner.

But would it? If he does not do so, would it be possible for the man living a hundred miles from the consistory to be persuaded to make three trips to receive the degrees of the consistory? I am satisfied it would be good for him, but he would probably be in the condition of mind of the little girl who, on being told that something which she wanted very much "was not good for her," snapped out the inquiry, "How is it that what is good for me is not what I want?" As long as it is just degrees he wants he is satisfied with what he gets, absorbs what he can, gets his patent, files it away to be found by the next generation, who frame it to show what a great Mason dad was. It is a good thing for dad that he is not within hail, if it should be desired to ask him to tell the admiring generations what he knows about it.

From a close study of the conferring of degrees, having presided at such gatherings for twenty-three years, and worked the degrees on over 900 Master Masons up to and including the 32°, I am forced to the conclusion that those who give their attention and thought and are anxious to learn, put in three or four days of the hardest work they ever engaged in, and towards the last they are not in a mental state to comprehend the sublime summing up of all their lessons leading up to the explanation, and it is on that account that so many are of the opinion that the whole winds up in an anti-climax.

We believe this change in procedure will spring from the body politic, in which case it will be more graciously

carried out; it is a reform, and that ought always to come from within. Our bodies are now pretty well established and the wide-open policy is no longer thought to be needed. One objection to this Procrustean rule is that the more brainy man is measured by his less well-supplied neighbor; maybe this is so, but do not all laws, or edicts, act in the same manner? Does not the rain fall alike on the fellow with the mackintosh and the one in his shirt sleeves?

We don't care how you do it, but it is evident that we are turning out more Scottish Rite degrees than Scottish Rite intelligence; and the prime reason is that the understanding of the "previous question" is not a factor in the right to advance. The balance between degrees and understanding is not even, and we all know that courts disaster.

HYBRID MASONRY

We have been hearing so much recently concerning hyphenated Americanism that the addition of an adjective more or less to the nomenclature of Masonry will not surprise us as much as it would have done three or four years ago. We take note in the columns of our valuable and venerated *Country Masonic Press* of lodges with past master's adjuncts; lodges of this and lodges of that kind of folk; even the great English Lodge "Quatuor Coronati" is, to all intents and purposes, a lodge of literati, and it is well for the Masonic fraternity that it has been instituted; they make no pretense of conferring Masonic degrees, but even with such prestige and authority it is my opinion that any body of men banded together for some particular purpose, or composed of some particular trade, profession or calling, is an infringement on the broad general rights of all other Masons, and contrary to a broad construction of the landmarks.

Any restrictions on the right of free, unrestricted visitation of bona fide Masons that prevents the consummation of the necessity for Masons to congregate in lodges, or interposes any factor which interferes with the equality of Masons, is a narrowing up of the order which none of us have any right to make or

respect, and is contrary to the universal idea of Masonic brotherhood, which cannot be so called unless every one of its members is in every respect equal to the other, having equal Masonic opportunities, equal Masonic standing, equal Masonic privileges, except as official duties may temporarily requite it otherwise.

The word hybrid is defined as "derived from two sources;" "anything deriving its origin from two wholly distinct sources;" therefore, I use that word in connection with that Masonry which adds some additional requirement to the usual "free-born, lawful age and good report" qualifications, because, if a lodge requires that, to be eligible, I must be a free-born tailor of lawful age, etc., it has two sources of origin: being a tailor and free-born, etc., therefore, a hybrid.

There is no question that we are scattering ourselves to a remarkable degree and in a furious manner. Having instituted all the Masonic bodies mentioned in any old charter or manuscript bearing the musty smell of old times, we are now engrafting onto each of these—let us say "regulars"—barnacles and parasites. I am not using these words in any disparaging sense, but because I can't think of any others.

Lodges have their side issues; and each and every other kind have something of the hybrid origin closely connected with them, until I am reminded of De Morgan's

"Great fleas have little fleas on their
back to bite 'em,
And little fleas have lesser fleas, and
so *ad infinitum*.
And the great fleas themselves in turn
have greater fleas to go on,
While these again have greater still,
and greater still, and so on."

We talk about the ridiculousness of the names of fraternities of Moose, Elks, Eagles, etc., but they are duplicated as far as names are concerned, in the Tall Hemlocks, and other fantastic titles, mostly organized for the delectation of that intolerable nuisance and detriment, the tired Mason. The Elks, Moose, etc., are doing a splendid portion of the

world's work (I am not a member of any of these), but the Masonic attachments have not even the saving grace of practical usefulness, as far as I can learn.

But there is another species, one which places the crown of exclusiveness on a certain calling, and creates a fictitious aristocracy out of the accident of position. We have the Acacia Masonic clubs—I don't know whether or not I have the name right—and following their example we have the "Cabletow Fraternity," with its birthplace in that fertile soil of Kansas, in which grows the Kansas City Dental College; it has a supreme chapter, a local chapter and alumni. Membership is open to students of dentistry, medicine, law and theology; we can understand why dentists and doctors ought to have some knowledge of and respect for the teachings of theology in their business, considering their responsibility; but where *law* comes in can only be answered by a Kansas graduate; however, these are the requirements for membership, which may be broadened out to include any college conferring an A. B. degree (nothing is said about Correspondence School requirements). The objects and methods are clearly set out in the *Master Mason*, and we will let it do the rest of the explanation; I have made the introduction. But as there are two or three lines more to the paper I will call the attention of Master Masons, and all other ones, to this growing tendency of splitting ourselves up; of departing from the recognition of the great principle of the solidarity of Masonry, and the danger of adding to the orthodox requirements those of a special calling or occupation, and state that in my opinion the whole scheme is narrow, selfish and un-Masonic, dangerous and misguided.

The Cabletow Fraternity is designed somewhat after the Acacia Fraternity, chapters of which are established only in colleges having 2,500 students. The designers of the Cabletow Fraternity at first hoped to secure a charter for an Acacia Lodge, but finding this impossible they set about to formulate an organization with the hope of fulfilling a longfelt want among young Masons who are attending various colleges in large cities.

and who naturally expect to receive the benefits of Masonry in the city as they had understood in their home town. It was also aimed to work together in their various studies and work.

But the main and perhaps the most commendable and worthy purpose of this new fraternity is to give its members a sort of schooling in Masonry and thus equip them to take up the regular Masonic work when they graduate from their college and take up their residence in a new and strange community.

It was believed that when a young professional man located in a new town, hoping to permanently establish himself, if he were able to take any position or chair in the lodge when he first attended, that it would be greatly to his credit to do so, as well as being of great service to his new lodge. No doubt every young man has the ambition to be more proficient in Masonic work, and truly every older Mason rejoices to see the young man do so. But the opportunities are not always open, especially to a young man who is away from home. Many are timid about undergoing an examination and even if they attend frequently their chances of active work are few.

It is believed by the designers of the

Cabletow Fraternity that their organization will greatly encourage their members to devote more time to the work, and it is certain it brings to life the real fellowship of Masonry.

During the past winter, regular monthly dinners have been held at different hotels, and it has resurrected "that which has been lost" among the students of this particular college.

While the chapter of the Kansas City Dental College is yet the only local chapter in existence, students of several other dental colleges have become interested in the Cabletow Fraternity and the prospects are very favorable for its expansion in Kansas City.

Recently the young disciples at William Jewell College signified their desire to secure a chapter.

The young men of Alpha Chapter, the original chapter, have been conservative in their activities, especially those which involve the expenditure of much money, because they hope to lay up a reserve and at the end of two years try for recognition by the Grand Lodge.

Every member is determined that the Cabletow shall become a national institution.

THE THANKFUL HEART

"So come what may in the future years,
A pleasant or stormy sea;
A sky of June or November gray,
From a grateful heart I still must say
The World's been good to me;
And I still must say till my journey's o'er,
I've got so much to be thankful for."

—Selected.

TRUE PRAYER

Pray friend, that Hope to thee be sent,
And hope till strength for work be lent;
Then work until thy prayer fulfilled delight thee:
Thus shall the golden links combine
To form a chain of strength divine,
Which ever to thy Maker shall unite thee.

—Rabbi Joseph Jasin, 32°

GENERAL MASONIC NEWS

COMING REUNION DATES

The bodies of the Rite in the Valley of Washington, D. C., hold their meetings every Tuesday evening. A spring reunion will be held in May, beginning on the evening of Monday the 14th and continuing through all the evenings of the week, Saturday evening being devoted to a banquet.

The San Francisco and the California bodies of the Rite in San Francisco, Cal., hold their meetings the former every Friday evening and the latter every Wednesday evening.

The bodies of the Rite in Seattle, Wash., hold their meetings every Tuesday evening.

The Scottish Rite bodies in St. Paul Minn., hold their meetings every Wednesday evening.

The bodies of Guthrie, Okla., will hold a reunion April 23 to 26, inclusive.

The spring reunion of the bodies of McAlester, Okla., will be held April 23 to 26, inclusive.

The fifty-seventh reunion of the bodies of the Rite in the Valley of Wichita, Kans., will be held April 23 to 26, inclusive.

The next reunion of the bodies of Galveston, Tex., will be held April 23 to 27, inclusive.

The bodies of the Rite in Stockton, Cal., will confer degrees every Wednesday evening from April 25 to May 9, inclusive.

The Scottish Rite bodies in the Valley of Charleston, S. C., will hold a reunion May 1 to 4, inclusive.

The bodies of the Rite in Little Rock, Ark., will hold their spring reunion May 7 to 9, inclusive.

The bodies of the Rite in Shreveport, La., will hold a reunion May 7 to 10, inclusive.

The bodies in the Valley of Atlanta, Ga., will hold their spring reunion May 8 to 11, inclusive.

The Spring Reunion of Tennessee Consistory of Memphis, Tenn., will be held May 14 to 16, inclusive.

The fifty-fourth reunion of Black Hills Consistory No. 3, in the Valley of Deadwood, S. Dak., will be held May 21 to 25, inclusive.

The bodies of the Rite in the Valley of Chicago, Ill. (Northern Jurisdiction), hold their meetings every Thursday evening.

The annual reunion of the Central City bodies of the Rite in Syracuse, N. Y. (Northern Jurisdiction), will be held May 15 to 17, inclusive.

The Bodies of the Rite in the Valley of Milwaukee, Wis. (Northern Jurisdiction), will celebrate the Jubilee Year May 14 to 17, inclusive.

The bodies of the Rite in Connecticut (Northern Jurisdiction) will meet in Bridgeport on May 15 and hold a reunion in celebration of the Jubilee year. The work will be the twenty-ninth degree, given in full form by the New Haven Princes, and the thirty-second in Ample form.

Bodies of the Rite in New York City (Northern Jurisdiction) will celebrate their Golden Jubilee May 17 and 18.

THE WINTER REUNION AT WHEELING, W. VA.

The A. & A. S. R. Bulletin of Wheeling, W. Va., reports that the winter reunion held at the Cathedral in that city February 12 to 15 was a pronounced success in everything that goes toward the making up of a successful reunion. The class for the Lodge of Perfection numbered eighty-eight; for the Chapter of Knights Rose Croix, seventy-two; for the Council of Knights Kadosh, seventy-one, and sixty-eight received the thirty-second degree at the close of the reunion. This class was, of course, not so large as the one which took the degrees during the dedication week, but there was no lack of interest in and enthusiasm for the work. Upon perfecting its organization, the first business transacted by the class was to secure a handsome

silver service offering of four pieces for the use of the Rite, which was presented to the trustees at the banquet held on Thursday evening at the close of the reunion.

THE REUNION AT SANTA FE, NEW MEXICO

The twenty-third reunion of the bodies of the Rite in Santa Fe, N. M., as is the custom in that valley, began with a sacred concert held on the Sunday evening preceding the reunion. The class taking the degrees from the fourth to the thirty-second, inclusive, numbered forty-seven members, and adopted as its name the "William H. Pope Class," as a tribute to the memory of the late Judge Pope, a noted federal jurist of that State.

MASONS CELEBRATE WASHINGTON'S BIRTHDAY

The Masons of Everett, Wash., have this year instituted the celebration of Washington's Birthday by holding a meeting in the Masonic Temple and carrying out a musical and literary program of a commemorative and patriotic nature. Arrangements were in charge of Everett Lodge No. 137, F. & A. M. The affair was a distinct success, and it has been determined that there shall hereafter be an annual observance of this anniversary.

FROM WILMINGTON, N. C.

From the secretary of the bodies of the Rite in Wilmington, N. C., we learn that on the evening of February 27, 1917, there was perfected the organization of a Scottish Rite Camp Guard which, it appears, is to be composed of active and contributing members. At the time of writing only the active members had been elected, but another meeting was to be held on the evening of February 28, for further perfecting the details of the organization.

Great things are expected from this camp guard, as it is composed of members of the Rite who have attended

60 per cent or more of the meetings of the bodies and have taken part in the conferring of one or more degrees since their membership in the Rite began.

SOJOURNING KNIGHTS KEEP MAUNDY THURSDAY

Brother G. A. Hess, 32°, writing from Mt. Pleasant, Iowa, sends us a copy of a program rendered by a number of sojourning Knights Rose Croix at that place on Maundy Thursday and on Easter morning. Here follows the program:

Mt. Pleasant, Iowa, April 1, 1917.

The brethren of the Ancient and Accepted Scottish Rite of Freemasonry extend a most cordial welcome to all Master Masons of this vicinity to attend a Maundy Thursday service to be held at the Masonic Hall, Y. M. C. A. Building, Mt. Pleasant, Iowa, Thursday evening, April 5, 1917.

PROGRAM

Piano Solo.....Dr. A. Rommel
"Nearer, My God, to Thee".....The Craft Prayer.

Solo—"Gethsemane" (by Scoville)

Miss Georgia Martin

Address—"The Creed of Masonry"

G. A. Hess

Benediction.

To all Rose Croix Masons: The Special Service of Extinguishing the Lights will be held and participated in by Knights of the Rose Croix only, at 8.30 o'clock immediately following the above service.

"Even if a Knight be alone in a place,
he must, in spirit at least, feast this day
with his brethren."

The hour was dark, when, in the awful gloom
Of heaven darkening night,
The Son of God, the Prince of Light,
Secluded there his sacred might.

Shall mourning darkness, with its unfading
pall,
With dismal knell o'ershroud us all?
Will Inferno's darkness and superstition's
fear
Destroy all hope at funeral bier?

Nay, Hope cannot die, God's way is light,
It floods the soul with glory bright;
Its form, its hope, here symbolic shown,
Revealed, accepted, is our own.

G. A. H.

The service of Re-lighting the Lights will be held by Knights of the Rose Croix Easter morn., at 9 o'clock.

A NEW SCOTTISH RITE TEMPLE AT LINCOLN, NEBR.

On February 22, 1917, the Scottish Rite Masons of Lincoln, Neb., dedicated their new cathedral, which they had just completed, and which stands on the corner of Fifteenth and L Streets. The ceremony was conducted by Illustrious Brother Henry Clark Alverson, 33°, Sovereign Grand Inspector General in Iowa and Nebraska, assisted by the following named brethren:

Acting Grand Commander Charles C. Quiggle, 33° Hon.; Acting Grand Preceptor Frank M. Hall, 33° Hon.; Acting Grand Prior Fred D. Cornell, 33° Hon.; Acting Grand Primate John H. McClay, 33° Hon.; Acting Grand Master of Ceremonies Charles D. Trap-hagen, 33° Hon.

The exercises were almost wholly ritualistic, the regular dedicatory program being followed. The ceremony was witnessed by an assemblage of at least 1,500 people, made up of men and women from Lincoln and southeastern Nebraska, as well as representatives from nearly all of the counties of the State. Quite a delegation of brethren from Omaha was present.

The work of conferring the degrees on the large dedication class was carried on without interruption. The reunion closed with the regular banquet on the evening of the 23rd. One hundred and eighty-one men began with the fifteenth degree on Tuesday morning when the eighteenth degree was reached. The number on Wednesday for the council degrees was 135, and on Thursday 112 were present to take the degrees of the consistory. This is by far the largest class ever handled by the bodies of the Rite of Lincoln.

AN INTERESTING COM- MUNICATION

From the Scottish Rite Bulletin of Louisville, Ky., we learn that on the evening of December 28, 1916, Louisville Lodge No. 400 met in called com-

munication in the Scottish Rite Cathedral for the purpose of conferring the M. M. degree upon Brother W. C. Eubank, nephew of Capt. John H. Cowles, 33°, Sovereign Grand Inspector General in Kentucky and Secretary General of the Supreme Council. Captain Cowles officiated in the capacity of Master; P. M. Henry Dammernan, 32°, K. C. C. H., as Senior Warden; Fred W. Hardwick, 33° Hon., as Junior Warden; T. J. Adams, 33° Hon., as Senior Deacon; J. S. Cook as Junior Deacon; Ben Kaufman, 32°, as Senior Steward; D. B. G. Rose, 33° Hon., as Junior Steward, and W. H. Bartholomew, 33° Hon., as Chaplain.

This meeting goes to show that Masons who have received the honors of the higher degrees and other distinctive badges of honor in the Ancient and Accepted Scottish Rite have not lost their love for the Blue Lodge, as those who were so fortunate as to be present at this meeting can testify.

THE GRAND LODGE OF OKLAHOMA

The ninth annual session of the Grand Lodge, A. F. & A. M., of Oklahoma, convened at Oklahoma City, February 20 to 22, with all of the Grand officers and about 800 delegates present. The Grand Secretary reported the order in Oklahoma to be in very prosperous condition, and with an increase in membership during the previous year of 1,300.

By unanimous vote of the Grand Lodge, it was ordered that the American flag must be placed on the altar in all Masonic lodges in the State of Oklahoma, when in session, with the Great Lights of Masonry resting thereon. Of course, our Oklahoma brethren are not aware of it, but this last is all wrong, since, according to regulations (to all naval and military regulations, at least) the flag is never to be displayed in any situation where anything whatever can be placed upon it.

Property valued at \$3,000, adjoining the Masonic Home, was purchased for the use of the Home.

THE UNITED STATES FLAG IN MASONIC LODGE ROOMS

Apropos of what THE NEW AGE has had to say about the display of the flag of our country in the lodge rooms and over the Masonic buildings in some parts of the State of Washington, Brother Charles E. Rosenbaum, 33°, Sovereign Grand Inspector General in Arkansas, writes that at its annual communication in November last the Grand Lodge of Arkansas passed a law compelling every lodge in that jurisdiction to display the United States flag in its lodge room. He further states that for almost twenty-five years the flag has been displayed, not only *in* the consistory building at Little Rock, but *over* it as well.

NEW MASONIC TEMPLE DEDICATED AT SYRACUSE, N. Y.

On February 22, 1917, the dream of a generation of Masons in Syracuse, N. Y., was fully and happily realized. After many years of dreaming and talking, and one full year of active planning and preparation, the cornerstone of the new temple was laid, with Masonic ceremonies, on November 4, 1915. Nearly 3,000 Masons took part in the parade.

The cost of the building, including the lot, was about \$250,000, which was within the sum appropriated. It contains an elaborate ventilating system which cost \$8,000.

The Masonic bodies meeting in the temple are: Four Blue lodges, one Royal Arch chapter, one council, R. S. M.; one commandery, the four bodies of the Scottish Rite, the Masonic Temple Club, the Masonic Veterans' Association, the Board of Relief, and in addition to these, Keder Khan Grotto and three chapters of the O. E. S. The first meetings held in the new temple were: January 2, 1917, by Central City Lodge; January 3, 1917, by Mount Sinai Lodge; January 4, 1917, by Syracuse Lodge; January 8, 1917, by Salt Springs Lodge. At these first meetings all outstanding bonds were sold and the successful financing of the temple was completed.

A MASONIC TEMPLE IN COSTA RICA

On the outside of the front cover we present this month a picture of what is, perhaps, the only Masonic Temple in the world which stands upon the rough sands of the sea where the tide ebbs and flows twice in 24 hours.

AN IMPORTANT APPOINTMENT

Illustrious Brother Thomas J. Shryock, 33°, Sovereign Grand Inspector General in Maryland, has been appointed Treasurer General of the Supreme Council to fill the vacancy created by the death of our beloved Brother John W. Morris, 33°, Sovereign Grand Inspector General in West Virginia.

THE LESSER AND THE GREATER MYSTERIES

Lay thy soft hand upon my brow and cheek,
O peaceful sleep! until from pain released
I breathe again uninterrupted breath!
Ah, with what subtle meaning did the Greek
Call thee the lesser mystery at the feast
Whereof the greater mystery is death.

—Longfellow.

LITERATURE, SCIENCE, EDUCATION, FREEMASONRY

THE NEW AGE

MAGAZINE



Masonic Temple, Calvin, North Dakota

The Official Organ of
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 WILLIAM HOMAN, 33°.....New York City.....Oct. 18, 1905
 GOBLET D'ALVIELLA, 33°.....Brussels, Belgium.....Oct. 18, 1905

The New Age Magazine

MAY

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THE SUN AT MERIDIAN IS IN THE SOUTH

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The New Age

MAGAZINE

"THE CHRISTIAN SOLDIER"

is a Christian that a Christian is. **By Alexander Bowin, Grand Master, No. 123, St. Peter's Episcopal Church, Hazleton, Pa.**

THE March number of THE NEW AGE had a very severe article under the title, "The Christian Soldier," and as a liberal Christian and thoughtful Mason I wish to tell the author that he left charity out of his mind when he penned the following words: "Let the sincere man be the real soldier, fighting daily against the same evil which is in every man—let these earnest ones drop by degrees the title of 'Christian,' which belongs neither to him nor his day and generation." The word Christian is mentioned three times in the New Testament: (The New Testament is a book that is found among the sacred books of Scottish Rite Masonry) it is a book, therefore, that we may quote as being the authoritative guide of many of our members. In this book the word Christian is first mentioned by the author of Acts, in the 11th chapter, the 26th verse: "And the disciples were called Christians first in Antioch." The followers of Christ's teaching were called Christians by the people who did not follow Christ. It was not a self-imposed title. I contend, today, that we have no right to call ourselves Christian; if we are such a thing, the world, as in days of old, will give us the title.

The word is used the second time in the Acts, 26th chapter and 28th verse. It is the answer of Agrippa when St. Paul was confending for his liberty—"Almost thou persuadest me to be a Christian." Here again the man of the world attributed Christian character to one who was trying to follow Christ. And Agrippa meant more by the word Christian than the average person who calls himself by that title means or knows.

The third use of the word is found in St. Peter's first letter, the 4th chapter and the 16th verse: "Yet if any man suffer as a Christian let him not be ashamed; but let him glorify God for this cause." If the world should persecute a man because it thinks that he is a Christian the one suffering the persecution should deem it a pleasure, for thereby is glory given to God. Here again the Christian is detected by the world and not by the one who is actually a Christian. It seems to me that it is very clear that the New Testament does not expect any man to assume the title of Christian, but merely the rôle of follower of Christ; if the following is close enough, then the world will confer the title.

Many men may reveal the virtues of Masonry without ever knowing from a Masonic lodge just what these virtues are, and we would not feel satisfied if

such men were to call themselves Masons. They must go to a Masonic lodge, be tried and examined, entered, passed and raised, before we would call them Masons. Christians are detected by the world, being tried and examined, entered, passed and raised (if I may so use the words for the different phases of mind that they cause in individuals of the world). But there is this difference in both instances. We call all men Masons who are passed upon by a regular and constituted lodge, elected, and given their degrees. But are all such really Masons? Would you not hesitate in calling them all Masons? So it is in Christianity, or any other religious organization. Those who go through the rites and ceremonies incident to becoming members are not always successful in exhibiting the characteristics of a true member. So real Masons can detect sham Masons, but the real Masons are not those who think themselves real Masons; no, the real Masons are those who, by consent of all, are such. So in Christianity. The world knows quite well what a Christian should be; it, therefore, is a fairly good judge of the question, whether or not a certain man or woman is a Christian.

Now we have arrived at the point where we will agree that a Christian is not a man who thinks he is such, but a man whom the world acknowledges as such.

If such a person can be found (and I am sure you all know some) let us ask him or her what is meant by the term Christian Soldier. An answer has been given me already. "It is a man or woman who contends for the teaching and life of Christ against sin and evil wheresoever found." And we are told that the greater part of all this evil is within ourselves. But when I ask this Christian whether or not this fighting shall be confined within ourselves the answer is given: "Wherever you find evil, whether in self or others, your duty to your Master demands that you combat it." In other words, the Christian soldier is not fighting that he may swell out his chest and be proud of his achievements, but because his Leader needs his support in ridding the world of evil and its consequent suffering.

Heartily I agree with Sublime Prince Wagstaff that we should drop the title of Christian for ourselves, for the ones who seize it are least entitled to it; but strongly I disagree with him when he says (speaking of the earnest man) that the title "belongs neither to him nor his day and generation." Who are you to say what day shall have certain titles? Are you measuring men by yourself? Are you gauging individuals you do not know a thing about by some petty men that you have known? Is your mind big enough to span the world and all that is in it? Did God ever make you to know the minds of men so that you needed not that any should tell you what was in man?

Many times have I blessed the day that took me into Scottish Rite Masonry, and within the influence of its great teachings. And I want to thank the Rite of the Southern Jurisdiction for such men as Inspectors General Horatio C. Plumley, David Holmes and John K. Burleson. These men have made me see what neither church nor religious creed made me see, that every man had a right to find God in his own way, to serve God as he saw God willed him to serve; and that every man should measure himself, not by his brothers who may not be favored by the light or the strength given to him, but by himself, asking the question, "Am I better than myself?" and not the question, "Am I better than John Jones?" When the world will consent to drop the titles of all men, and there be no more Jews, Turks, Mohammedans or Thirty-third Degree Masons, then and then only will the word Christian be eliminated from our vocabulary. But that day will mark the end of the world.

The world today is watching Christian Soldiers in this great war. There is no doubt in the minds of even worldly men that evil is contending for the

mastery in Europe, and even in this country. There is no particular creed in jeopardy, either the Apostles, Nicene, or that of any religious body, but there is a clear cut issue between right and wrong. Christian soldiers may be fighting on both sides of the battle, but that alters not my statement. The world again is the judge. Judgment may not be pronounced immediately because of the smoke, and confusion caused by battle and deceitful words; but the judgment will be pronounced and no tricky diplomat will be able to alter it. Christians who fight in such battles where men are killed and wounded cannot do so unless perfectly sure that the battle is waged for God and for His righteousness. Any Christian who kills, or attempts to kill, another human being for any other than God's righteousness thereby eliminates himself from the Christian roll. The world has made this statement, and the world is the final appeal, in this human life, as to who is really a Christian.

Therefore, good brother, worry not about this word Christian. It has had an honorable life, and, please God, it will continue to mean much to millions of people. If its content is not quite clear to you, read the records of the Life of Christ. Then know that any man who comes anywhere near to living that same kind of a life is quite likely to be called a Christian. He may not be legally entitled to the name, according to the usage of the church that represents universal Christianity; but you yourself would deny to the home-made Mason the title of Mason, saying that he must go through the proper rites and ceremonies before he can call himself, or be called, a Mason. So do not impute evil to the universal Church by misjudging it in this case. It has its requirements for those who are to be called Christians, and unless men learn those requirements, and consent to them, learning and doing the things called essential, they cannot be entered upon the church rolls as Christians.

We must allow the Church this right as we expect it ourselves. But going through all these rites and ceremonies are not positive assurances that all will be equally entitled to the name of Mason, or Christian. And a self-imputed title has little worth anyway, so let us agree on dropping all titles for ourselves; but be ever ready to confer them on the meritorious. Thus we will show our liberality, our humility, and whatever of good our character possesses.

CIVIC MOBILIZATION

By DR. RAYMOND V. PHELAN, 32°, UNIVERSITY OF MINNESOTA

A COMMUNITY can hardly be neutral toward itself. Disunited, it must be its own enemy. United, it will be its own militant friend. With every community, whether it be a town, a ward, a neighborhood, a college or university campus, it is a case of individualized enmity or of cooperative friendship. We can say that we are civically neutral, but if our passivity as a group means retardation instead of advancement, we have given up our community to the enemy. We must be the friend of stagnation or the champion of progress. Civic neutrality is impossible.

Even the individual cannot do the utmost for himself without cooperating with others for the common welfare. The individual desires to see an attractive park when he enters his home town. He wants a comfortable railway station that will be a credit to his community. The railway company may listen to his individual voice. He may present his town with a gateway park. But what is needed, in most cases, to achieve a new station or a gateway park is the insistent voice of the community. Even the community voice is frequently ineffectual, but it often succeeds where the individual voice accomplishes nothing.

The lone citizen wants good railroad service, he wants fair rates. Cooperation is again his means of effective action. Your individual citizen prefers good water, satisfactory sewage, light and heat at reasonable prices. Fire protection reduces his insurance and eases his mind. Clean, level streets appeal to him. He appreciates the value hygienically and artistically of trees on residence streets. Good schools, adequate playgrounds, satisfactory amusements, he would like to boast of as being characteristic of his community. Taxes that give big results for every dollar collected appeal to the individual. He likes to be effectively represented in his State Legislature, and through the Congress and the President to exert some influence in shaping the destiny of the nation. A community reputation for good boys and girls, for community spirit, for community pride, for loyalty to community enterprises makes life more enjoyable for the individual. Can he achieve these things by himself? Hardly. He must have the community with him. He must cooperate in the business of citizenship.

Communities must mobilize to thwart evils, to develop resources, to secure rights, to effect beauty and health, to insure prosperity. There should be no silent partners in a community. All should be up and at the problem of a better community and a better people. The community must be mobilized.

War is horrible, but it teaches a sound community lesson. War swallows up differences in a supreme passion. Ten or more political parties in Germany rise as one party to shut out threatening Russia, to wrest from Great Britain "a place in the sun." In the market place at Paris, the grand dame and the drudge, forgetting social differences, find themselves neighbors in spirit, made such by the calamity threatening the fatherland. Even the democratic America of the future will not abolish classes. Besides there will probably always be people who will not form "pleasant chemical combinations." People will continue to have their acquaintances, their friends, their familiars, their intimates. Some will go to private and some to public schools. Some will worship in one way and some in another. Differences of capacity, culture, taste, viewpoint, will continue to give us groups and cliques. A common danger or a common interest, clearly recognized, may be counted upon, however, to subordinate all the differences in favor of cooperation. Common dangers to hang over America all the time. There is the general danger that all Americans will not play their full part in abolishing ignorance, in blotting out prejudice and intolerance, in promoting beauty and justice. Lack of individual opportunity, disease, injustice, inefficiency—public and private evilness are continually launching at humanity their artillery, infantry and cavalry, their aeroplanes and submarines. In the midst of peace, humanity has common enemies. Civilization decries war, but it demands civic mobilization. A community must stand together. It must submerge its differences—often useful enough in themselves—in a common united effort to insure its own prosperity, commercial, educational and spiritual. A community fulfills its twentieth century destiny only when one can read in its spirit and see in its activities this pronouncement: "We stand together all the time for a Better Community and a Better America." May it come to pass in every American community that the bright vision of community loyalty and community duty and opportunity may dim the importance of individual and group differences. May Americans as devoted and inspired soldiers of peaceful progress ever go forward hopefully and triumphantly.

WORK YOU MUST

It is no man's business whether he is a genius or not; work he must, whatever he is, but quietly and steadily; and the natural and enforced results of such work will be always the things that God meant him to do, and will be his best—Rushdie.

MORAL EDUCATION

By C. C. KENN, 33° Hon.

IT IS not the purpose of this article to condemn our public and non-sectarian institutions of learning, but rather to suggest wherein they may be improved. As a whole, our educational system surpasses that of any other in the world; it is typical of free America, where all may do as they please, so long as they do not interfere with the rights of others.

There seems, however, to be one point wherein our educational system is deficient—the lack of moral training in the school. By this is not meant religious training, but morality and ethics, scientifically applied to the individual student. The laws of the land forbid religious training in public institutions of learning, but substituted nothing in particular to take its place. It is true the child has the benefit of the moral influence of the teacher, and in the lower grades the textbooks are so designed and arranged as to teach the right and condemn the wrong; and the general trend in the graded schools and universities is, of course, upward toward perfection, and for this they should have due credit. But in comparison with the time spent in mastering the curriculum, a part of which seems more or less unimportant, it would appear that morality, as here referred to, has been left to shift for itself.

Many will, perhaps, take exceptions to these statements, and hold that moral and religious training are one and the same thing and not a part of a high school or university education, and should be left to the church or parents of the pupil. Even if this were true, it fails; for a certain per cent of the pupils are so situated that their moral and religious training at home is practically nil, their parents may be antagonistic to the church, and their moral training may be as bad; in fact, their environment may be, and oft is, such as to discourage, blight and destroy all the best things of their nature, dwarf their possibilities, dull their sense of right and wrong, and cause them to accept with doubt and distrust the theory that "honesty is the best policy."

In the various branches of study the student is taught to reason from cause to effect, there is a purpose in everything he does, and he works to that purpose with an end in view. That end is (usually graduation and a position wherein he will be able to "make money," which seems to be the all-needful thing, and well knowing that with it comes place, position and power. It seems that commercialism has taken hold of our schools, or, more properly, the students; for their great aim seems to be to make a financial success or achieve renown in some chosen field for the position, place or prestige it affords. This is, perhaps, right and commendable in one sense of the word, but this is not all. Success is sure to come as a natural consequence of adequate preparation. The world at large is not slow to perceive and reward excellence of character, as well as particular adaptability. It is, therefore, not necessary to bend all our energies to the material things of life, which at best are but transitory, to the exclusion and dwarfing of the altruistic, social and moral side of our nature.

On account of friction resulting from a difference of creeds, religious training is forbidden in public institutions of learning, but, as before stated, nothing specific was supplied to take its place. It is hard to understand why a system of moral training was not instituted to fill the void—one that would not be objectional to those of any particular creed, nor yet objectional to those who believe in none; but a system of morals based on one's rights, duties, obligations and responsibilities, to his Creator in whatever light he might choose to view it, but more especially to his country, to society, his neighbor, his family and himself.

Beginning in the graded schools and handling the subject in a scientific

manner, reasoning from cause to effect, the student could be educated to realize and appreciate all those peculiar traits of character which go to build up the individualities of all great and good men, whatever their station in life. Justice, truth, honor, equity, humility, fidelity, loyalty, sincerity, generosity, charity, toleration, unselfishness, trustworthiness, are all elements to be reckoned with in the building of character, which, after all, is our only true possession. There are likewise an equal number of adverse attributes of character which are to be avoided with equal consistency in our work of "regaining the holy empire."

The ordinary individual, be he student or otherwise, really believes that he understands the meaning of such terms as justice, sincerity, toleration, etc., yet it is safe to say there are very few indeed who have seriously considered these terms and are able to make a proper application to their own life and conduct, and consequently are unable to see why they are so important to our well being.

This brings us to an analytical study of character and all the elements that compose it; a true understanding of the relations which should exist between individuals, based upon the simple standard of right and wrong, governed by that never-failing guide, conscience. And also a true realization of the rewards and punishments which we automatically receive as we do or fail to do unto others that which we would have them do unto us.

MASONRY AND PATRIOTISM¹

By LOUIS BLOCK, 33° HON.

I HAVE come here tonight to participate with you, my brothers, in this solemn feast of Maundy Thursday. As I stand before you and look into your eyes my mind is flooded with the precious memories of many another solemn feast held by us on a like occasion. I cannot drive from my mind the memory of the good brethren who toiled shoulder to shoulder with us at our sides in the great and good work for which our beloved order stands.

As you know, we call this the "Feast Obligatory," or the "Tenebrae." Now, the word "Tenebrae" is a Latin word which means "the shadows," and as we are gathered together here in this dim and darkened room, I seem to feel as though the great dead were gathered here with us to meet again in sacred communion to bless us with their sympathy and to inspire us and make us brave to face the awful facts of this critical hour, and to do our duty like men in terrible days that are to come.

I have partaken in many a Maundy service. When I attended my first feast like this there was not a gray hair in my head, and now I have scarce any that have not acquired that tinge, but never have I helped to celebrate a Maundy service on an occasion so awfully momentous as this.

Verily, we are living in troublous times. The air is full of wild and crazy talk. The yellow journals, bad enough at all times, have now become supremely sensational and are making frantic efforts to whip the people into a fury and frenzy that is simply awful. And the people are like powder ready to blow up and explode at the touch of a glowing spark. Wild spy stories and tales of crews of Secret Service men abound.

Twenty times in one day there has come to me the story of the arrest of one of our prominent citizens as a German spy. These stories have been so silly and so foolish that even the yellow newspapers scorned to publish them, and yet I have been compelled to witness the spectacle of American citizens losing their heads over such silly trash. I have some things to say to you and yet I

¹Address delivered at the Maundy Thursday celebration on Thursday, April 5, 1917, at Davenport, Ia.

hesitate to speak them. It is a dangerous time to talk. Not that I mean I fear any danger to myself, but because I am afraid that I may be misunderstood. I sometimes fear that the people have quit thinking and that all they care about now is to get mad, and to smash and tear something.

In Lincoln Park, in Chicago, there is a magnificent statue of Lincoln. Tall, serene, erect, calm, kindly, genial, deeply thoughtful, there he stands as firm, as sane, as calm, as collected as some mighty granite crag overlooking the storm-tossed waves of a raging sea; just so he stood for a full half hour facing a raging mob in the old abolitionists days at Petersburg, until he forced them to listen to the great message he had to give.

It seems to me that that is a message we ought to take home to our hearts tonight; to pause and reflect, to be calm and think, and to hang onto our sanity with all our might in the midst of the turmoil that rages round about us. Men think; beasts don't. Let us prove that we are men and not beasts. Let us follow the example of him of whom Lowell said:

He knew to bide his time,
And can his fame abide,
Still patient in his simple faith sublime,
Till the wise years decide.
Great captains, with their guns and drums,
Disturb our judgment for the hour,
But at last silence comes;
These all are gone, and, standing like a tower,
Our children shall behold his fame,
The kindly-earnest, brave, foreseeing man,
Sagacious, patient, dreading praise not blame,
New birth of our new soil, the first American.

Let us ask ourselves, what is patriotism, and let us bend all the energies of our minds to give a true answer to that question. There are too many people who think that there can be no patriotism unless there is a war, but that is jingoism and not patriotism, for the truth is that the highest patriotism is sometimes shown by those who keep a war from coming about, for patriotism in its last analysis means a happy and a prosperous peace for the people. It may be even now our highest duty to keep out of this war. It all depends upon what we are fighting for.

War is an awful thing. Human speech has failed to coin the words that are capable of telling all its gruesome and awful horrors. This is the testimony of those who know. Our greatest generals have condemned it beyond all possible question. It was Sherman who told the story shortly and simply when he said, "War is hell." And it was "Unconditional Surrender" Grant who prayed for peace with his whole soul. There is only one excuse for war, and that is when it is waged as a last resort, and then in defense of a righteous cause.

Perhaps I do not understand him, but I have no patience with Stephen Decatur, who declared, "Our Country! In her intercourse with foreign nations, may she always be in the right; but our country, right or wrong." Those are the words of a hot-head, a fire-eater who doesn't think.

Compare with these the calm, collected utterance of Henry Clay, the great statesman, who said: "My Country, right or wrong; to fight for her when she is right and when she is wrong to set her right." As I conceive of it, Mr. Clay's is the better, truer, and the nobler patriotism of the two.

We have no right to say that we are for America first unless we know and are sure that America is in the right. A country that is wrong is not worth fighting for. There is nothing holy or sacred about a country that is dead wrong, for then we are simply talking patriotism when we mean plunder and are exhibiting not loyalty but bullheaded blindness. There never will come a time when loyalty

to country can be placed above loyalty to the right. Oftentimes the bravest and truest patriot is the man who dares fearlessly to tell the people the truth about things as they are.

In this connection let me quote again from the gospel according to Abraham Lincoln. During the war a certain pious Pharisee expressed to the President the hope that "the Lord is on our side." And unto him Father Abraham, speaking, made answer, saying: "I am not at all concerned about that; for we know that the Lord is always on the side of the right. But it is my constant anxiety and prayer that this nation shall be on the Lord's side." He who dares to say that Stephen Decatur knew more about patriotism than did Abraham Lincoln simply shows his own ignorance.

After all, does not true patriotism mean simply this, to use our best and constant effort to build up a country that is clean and true, fair and honest, wise and free, and noble and kind to every man and to every nation in the world; and to be ready to give your life to such a cause as this and die for it if you must. As I see it, that is true patriotism.

My brethren, unless we are pledged to the truth that loyalty to humanity in the last analysis comes ahead of loyalty to country, we have no business in this war.

The curse that is blighting Europe today is largely due to a narrow nationalism that can see no good in any other nation; that thinks that it alone can be right and that every one else is wrong just because he lives beyond the border in another country.

True patriotism is a thinking patriotism. It is a sacred thing. No noise, however great, no shouts, however thrilling, no hurrahs, however enthusiastic, no blare of brass bands, no flaming of fireworks, no flaunting of flags, no strenuous stump speeches can begin to tell what true and genuine patriotism really is, for it is a thing that lies too deep for all of these. True patriotism is a great, calm, altogether lovely and holy thing; that worships God and loves its fellow-men. True patriotism is a consecration to high ideals; it is the hallowing of a man's whole soul in a holy cause.

When our flag stands for a noble manhood and for a lofty statehood; when it proclaims the brotherhood of man under the fatherhood of God; then and then alone have we the right to say with the poet,

This is my flag. For it I will give
All that I have, even as they gave—
They who dyed those blood-red bands—
Their lives that it might wave.
This is my flag. I am prepared
To answer now its first clear call,
And with Thy help, Oh, God,
Strive that it may not fall.
This is my flag. Dark days seem near—
O Lord, let me not fail.
Always my flag has led the right,
O Lord, let it not fail.

Now, let us ask ourselves why it is that we stand tonight face to face with this terrible crisis. At the close of the Franco-Prussian War, the German government, carried away with the intoxication of its success over the French armies, began to build slowly but surely for itself and for its people the steel and stony idol of militarism.

Realizing what they had gained by the power of the sword, they came to think that the sword was supreme. The worship of the soldier penetrated to the innermost heart of the family circle. The toys of the little children were soldiers.

I remember well in my own home how as little as we played with these soldiers, half of them clothed in Prussian blue and the other half dressed in the blue and scarlet of sunny France.

The literature and periodicals we read at the fireside were largely about soldiers and military affairs. Even the jokes in the funny papers concerned themselves with the thick-headedness of the recruit who was being drilled into a fighting machine. Later on came the stories of those who are now our German American friends and citizens, who ran away from Germany to escape the hard ordeal of compulsory military service.

This was followed by the tales of the smart-alec lieutenants, who strutted the sidewalks of Berlin, shouldering the common people off into the gutters. War and soldiering came to be idolized as a god. The military were the real people of the country and common citizens were clay beneath the feet of the soldier. One of my friends who refused to allow a German officer to insult his sister was waited upon and challenged to a duel. He whipped the soldier's sword from its scabbard, broke it in two across his knee, tossed it out of a four-story window and told the officer if he didn't leave the room he would be hurled after it, and my friend, who was an American college athlete, would have made his word good.

Another acquaintance was challenged to a duel under similar circumstances. He happened to be a pitcher in an Eastern college nine. Said he, "Very well, if I am the party challenged according to the code I have the choice of weapons. I select the Spaulding league ball, at 50 feet." And at that the duel was over. The German people had the theory and the doctrine of blind, unquestioning obedience pounded into them. They were born to the ground with the burden of taxation to boost the soldier. And finally there was built up in the land such a magnificent and terrible war machine that it was called upon to give an excuse for its existence and then the war broke out.

It had been ready to break for a long time and the pressure was so tremendous that it needed only a pistol shot fired in Southern Serbia to turn the raging conflagration loose. It reminds me of the old story of Frankenstein, of the inventor who built a man out of iron and steel; built him so scientifically, that he sprang into life and was to all intents and purposes a man, save only that he had neither heart nor soul.

This iron beast pursued its creator until it drove him to suicide in the Arctic seas and finally disappeared within the clouds and mists of the great dark of the North. Even so, did this German autocracy building for itself a Frankenstein which is now pursuing it with a relentless fate.

Now, with all this we must be very careful not to commit the awful mistake of coming to think that it is either a crime or even a disgrace to be a German. For in spite of what their government has done, the German people are at bottom a truly noble people and have done a great deal to serve and bless humanity. In the great fields of music and medicine they are supreme.

When you take from the field of music such great names as Mozart, Mendelssohn, Liszt, Bach, Schumann, Wagner, Handel and many another, you have precious little left. It was a German who saved the lives of our little children when by patient effort he found a sure cure for diphtheria, and the horrible ravages of venereal diseases are fast being banished from the land by means of the discovery of another German scientist.

The Germans stand in the foremost rank of the men who have done the world a blessed service in enabling humanity to retain its health. For these and for many another noble quality, for their economy, their untiring industry and their unimpeachable honesty, they should be respected and loved. Let us not forget that even as our President has said, this is not a war against the German people, but simply and solely a battle against militarism and monarchy and moni-

archy means one-monarchy. Let us remember that it is a system, a terrible, awful, man-murdering system, and not a great people that we are fighting.

After all, what is "militarism"? It is the theory that mightism should prevail against rightism—the insane belief that it is might which makes right, and that success can absolve every sin. In its last analysis it is an appeal to force—to physical force and perhaps to mental force, although I am not so sure as to that. But I do know that it is an appeal to force, it may be a force that is refined, that is organized to the minutest detail, that is scientific up to the last minute, but none the less it is force, physical and material force.

It is based upon the doctrine that men at bottom are supremely selfish; that the theory of the brotherhood of man and the teachings of Christianity are after all nothing but beautiful pipe-dreams, having no foundation in fact. In militarism it is force and not love that rules. Militarism has no faith in love, does not believe in self-sacrifice, and has no patience with the love of one man for another. It believes in none of these noble things and is therefore the great, if not the only, atheism. Militarism is—

The heathen heart that puts its trust
In reeking tube and iron shard,
The valiant dust that builds on dust,
And guarding calls not God to guard.

Militarism is the thing that begins with the hymn of hate and urging its devotees on to madness ends with the ruthless murder of helpless men, women and children.

And now why are we going to war? Simply and solely because there is a wild beast that has broken loose in the neighborhood of nations that must be caught and chained; because a crazy man of might has begun to run amuck in the world. The fight we are going into I hope and trust is the last great fight we shall ever be called upon to wage. I believe that it is the last stand that despotism and autocracy will be able to make in the world. It is a contest in which the cap of liberty contends with the crown of tyranny and when it is all over I am sure that the sun of human brotherhood will rise serene and bright over the fields now blackened and blasted by the darkness of despotism.

Let us not fail to remember that in the settling of world conflicts there are forces mightier by far than those of arms. It is my profound conviction that the peaceful revolution that took place in Russia the other day will prove mightier by far than many marching hosts to put an end to the terrible tragedy raging in the world today.

There is another consolation. We shall at last have an opportunity to pay the debt which we have for so many years owed to the Republic of France. In my mind's eye I can see the spirit of Washington saying to the spirit of Lafayette—both good brother Masons—"At last, Marquis, my people, my children, are ready to pay the debt they have owed you for so many years."

I wonder how many of you have read President Wilson's war message. Hold up your hands. (Four-fifths of the hands were raised aloft.) That is good; that is fine. I see I shall not have to read it to you. I had intended to read to you those parts in which our President told why we were about to go to war.

But I see now that won't be necessary, and it is a most comforting and gratifying thing to know that so many of you have the interest of your country, of humanity, and the world so near at heart that you have taken the time to read this great state paper. I see it will not be necessary for me to read it. (Cries of Read it! Read it! Read it again! We want to hear it.) And then the speaker proceeded to read certain extracts from a message which he said had passed into history as one of the greatest state papers that has ever been written.

You will note that the President says: "We have no quarrel with the German people," continued the speaker. "We have no feeling toward them but one of sympathy and friendship. It was not upon their impulse that their government acted in entering this war. It was not with their previous knowledge or approval." And right here let me say that there is not now and never has been in any sober, thinking American mind any question whatever about the absolute loyalty of our German-American citizens. Our German-Americans have pledged their word in loyalty to this country and whatever else may be said against the German, he always keeps his word.

We stand tonight at the threshold of what may prove to be a massive and terrible Castle of Horrors. There is nothing left for us to do but to march into this awful darkness and slowly and surely fight our way through to the light at the other end. As we begin this momentous enterprise we should prepare ourselves to face some of the dangers which we shall most surely meet upon the way.

First, there is the great danger of war graft. When a country carried away by a mighty flood of patriotism votes and sets aside millions of money for the defense of its institutions and the promotion of the great cause of humanity, that is the war grafter's and the crooked war contractor's harvest; that is, when he gets busy.

We should each and every one of us here tonight pledge ourselves that in the trying days that are to come we will not for a moment tolerate any such treason as that. History is full of it. It was only the other day that he newspapers exposed a terrible case of war graft in Austria. The crooked dealings of the war contractors of our Civil War and of those who sold to the Government poisoned food to be fed to the poor, weak, fever-ravaged boys in the typhoid camps in the Spanish-American War are historical scandals that we are forced to remember only too well.

Yet, even here there are some bright and shining clouds on the otherwise dark horizon, for I read in the paper this morning of the fact that a certain war manufacturer was told by our Government to furnish a large order of war supplies at prices fixed by the Government, far lower than the figures the manufacturer had submitted, and he was told that if the Government's order was not obeyed the plant would be taken over and operated by the Government.

But brighter still than all this and standing out against the background of graft like a gleaming torch comes the announcement that Bernard Baruch, commissioner for minerals of the National Defense Council, on behalf of the Copper Trust, have made to this Government a voluntary offer of filling the Government's brass requirements at the cost of production and without any profit to itself.

This is certainly great and glorious. It is really a genuine patriotism doing its perfect work. Yet in spite of this bright promise we should not for a moment relax our watchfulness for the presence of the burrowing rats of war graft. We must tear open their nests and destroy them wherever they may appear. Let us not forget that eternal vigilance is the price of liberty.

Then there is another thing, and that is the freedom of the press. I wish we might realize how hard, bitter and long-continued the struggle was which won for each one of us the right to freely and frankly speak out his opinion about the Government and about governmental affairs. If we saw this clearly, we would fight all the more jealously to guard the liberty of the press against invasion of its sacred rights.

When the days come when martial law is substituted for civil law, there is always a great danger that the hard-won liberties of the people will be sacrificed to the requirements of the war-god. There is always danger that when a vast military power is in dominance that the liberties of the people will suffer. We, the people, have a right to know what our Government is doing, where it is

doing it, and how it is doing it, and to know that the Government servants are doing the people honestly, wisely and fearlessly. We are willing to submit to a certain amount of reasonable regulation, but we are ready to die rather than to have our press put to silence. It was with a great joy that I read this morning the declaration of independence of such a great newspaper as the *Chicago Tribune*, when, speaking editorially upon the subject, it said: "So far as the *Tribune* is concerned, it welcomes a sensible censorship, but, law or no law, if the embalmed beef scandal is repeated in this war in which we are about to engage; if typhoid camps are erected again, and if men willing to sacrifice themselves for cause are sacrificed without cause, the facts will be told, and the responsible editors will accept the penalty. It is a terrible Castle of Horrors, but not least, there is the dangerous slaw which may have upon our own individual characters. Despite the hurry and the carnage we may be compelled to pass through, let us do our level best not to get hardened toward the high and noble things of life. Let us be very careful that we do not let hate rage in our hearts and drive from our souls that precious love of humanity which alone makes life worth living."

For God's sake, no matter what comes, let us not grow wild and savage and go back once more to the beasts. Let us maintain the upward and onward march of humanity. Let us control ourselves. Let us keep sane, keep sweet, keep great, and finally, when the awful struggle is over, let us be ready to forgive and quick to heal and bind up the wounds we may be compelled to inflict. Let us do our level best to see that the world is set free, to bring in the great day.

When the war drums beat no longer

And the battle flags are furled

In the parliament of man

The federation of the world.

Then shall we realize the prayer of our great prophet and leader, Albert Pike, soldier, statesman and philosopher, who prayed for the coming of the day "when all mankind shall be one great lodge of brethren and wars and persecutions shall be known no more forever!"

Then will appear that dawning of the better day for which we have all hoped and worked and suffered and longer and prayed—that day—

When the armies of earth are disbanded

And their trapping are coated with dust

When the musket forever is silent

And the cannon is cankered with rust;

When the sword and the helmet lie tarnished

'Mid the rubbish of pomp and display—

We shall wake to the glorious dawning

Of the promised Fraternal day.

And that day shall bring joy to the nations,

For the glow of its generous light

Shall invade the morasses of darkness

And dispel the miasmas of night.

Then the Empire of Right shall be founded

And the sway of its scepter increase

Till mankind shall stand shoulder to shoulder

In the ranks, not of war, but of peace;

And the drones of oppression shall crumble

And the hearts of the tyrants shall quake,

And the haughty shall learn to be humble,

And the mighty their mockings forsake;

For the spirit of Truth shall reign o'er us

And Humanity's banner float free

Till Fraternity's message is wafted

To the uttermost isles of the sea.

THE MEANING OF MASONRY

BY HENRY JACKSON WATERS, 32°

President of the Kansas State Agricultural College

MASONRY is a search for Divine truth. The Mason searches for Divine truth in order that it may make him free—free to labor in the service of his fellow men.

Masonry is a Search, a Quest. Like the knights in the medieval quest, the Mason sets forth to seek his highest ideal. He is undeterred by any obstacle or difficulty. He has for the object of his quest a perpetually growing ideal—the truth. Every day he sees and realizes more of the truth, and at the same time he sees and realizes that there is much more to come. His ideal of truth constantly expands before him. It is this which makes Masonry a study to which there is no end. Never can finite man realize and grasp all the truth, but he can ever reach toward it, each time more surely, more definitely. And, as the poet points out—

"A man's reach should exceed his grasp,
Or what's a heaven for?"

The Truth Which Masonry Seeks and Teaches, Makes Men Free. Not only are they made free, but they are made militant in the cause of all freedom. The proof that the truth has made a man free, is in his devotion to the cause of freedom. Masonry in all the centuries has stood for this greatest of causes. It has opposed intolerance in thought, word and act. It has urged the cause of freedom of thought, freedom of speech, freedom of life. It has been ever one of the great democratic agencies in the social progress of the world.

Masonry Emphasizes the Dignity of Labor. The whole of Masonic symbolism is based on the discovery of truth through industry. It contrasts most strongly with the artificial movements, so common at the present time which aim at the discovery of truth, through the abandonment of industry and the substitution thereof of a mystic contemplation. Masonry sees that the progress of the world has been chiefly a progress through labor, that the whole creation, in the words of the Apostle, "groaneth and travaileth." Masonry presses forward toward the light; it does not sit and wait for the light to come.

Masonry Stands for Service. The final glory of the Mason's work lies in his application of the essential principles of truth, freedom, and labor to the service of mankind. The proof that a Mason has seen and realized the truth rests in the service that he renders, not alone to Masons, but to all mankind. Masonry is no narrow brotherhood, seeking only to elevate itself and its own members. Any one who holds such a conception has misinterpreted the genius and principles of Masonry. Masonry is a brotherhood not only of Masons but of all mankind. The Mason is most a Mason when he is most a man.

The future of Masonry lies not simply in the increase of its numbers, but in the dissemination of Masonic principles throughout the world. The great function of Masonry is to raise mankind to a higher realization of the beauty of the truth, of the importance of human freedom, of the dignity of labor, of the glory of service to every righteous cause.

ACCEPTABLE TO GOD

To be silent, to suffer, to pray when we cannot act, is acceptable to God. A disappointment, a contradiction, a harsh word received and endured as in His presence, is worth more than a long prayer.—*Fénelon.*



The Man of Life Upright

The man of life upright,
Whose guiltless heart is free
From all dishonest deeds,
Or thought of vanity;

The man whose silent days
In harmless joys are spent,
Whom hopes cannot delude,
Nor sorrow discontent,

That man needs neither towers
Nor armour for defense,
Nor secret vaults to fly
From thunder's violence:

He only can behold
With unaffrighted eyes
The horrors of the deep
And terrors of the skies.

Thus scorning all the creeds
That fates or fortune brings,
He makes the heaven his book,
His wisdom heavenly things;

Good thoughts his only friends,
His wealth a well-spent age,
The earth his sober inn
And quiet pilgrimage.

—Thomas Campion.

THE NEW AGE MAGAZINE

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NOTES AND COMMENTS

HISTORY GARBLED AND FALSIFIED BY THE HIERARCHY

The Reverend Father Biever, in closing a mission at St. Peter's Roman Catholic Church, in Montgomery, Ala., preached a sermon on the theme, "America and Catholic Citizenship," wherein he made a number of highly garbled statements of historical facts. We are not disposed (at least for the present) to call into question the honesty of the reverend father, for at this time we are quite willing to believe that he honestly thinks that what he has said concerning these facts is true; and this for the reason that, in his study of history (more or less limited) his attention has probably been confined, by those directing his education, entirely to text-books that have been edited by Jesuits and approved by the Roman hierarchy. That his study of history has been superficial is evidenced by the fact that he makes several very loose statements in cases wherein he might have known better, even if he had consulted the Roman Catholic text-books

only. However, until it is otherwise demonstrated to us we shall give him the credit of believing what he says, because we are acquainted with the text-books used in the Roman Catholic schools and we know that he could have obtained his historical information only from that source. Let us quote from him a little:

Objection is raised against the Catholic Church under the plea that she interferes with the duties of citizenship by dividing the allegiance of subjects. Americanism and Catholicism run in parallel lines, which never meet in conflict. "Render to Caesar the things that are Caesar's and to God the things that are God's" is a supreme rule of Catholic policy. Reserving to her own jurisdiction the things that are God's, the church has never sought to interfere in the things that are Caesar's.

True, the Catholic Church ever has proclaimed and ever will proclaim those principles of justice and morality that bind the ruler and the ruled.

In 1908 the Roman hierarchy, believing itself strong enough in our country to do so, proclaimed and published certain Roman Catholic laws which are held by that church to be superior to the Constitution of the United States, to those of the several States, and to the Federal and State Codes of Laws, and demanded Roman Catholic obedience to the church laws. They began to enforce these laws, which are in violation of our own laws, and they are still enforcing them, making it evident that they intend to overthrow (if they can) our laws concerning the union of Church and State, concerning Education, Free Speech, Free Press and Divorce. It is their determination to compel American ideas to give way to Roman ideas. Without any question whatever we grant the truth of the statement that the Roman Catholic Church has always *proclaimed* those "principles of justice and morality that bind (or should bind) the ruler and the ruled;" but the reverend father omits mentioning the fact, well known to the whole world, that the church insists upon being the ruler in all cases; that it must not only be God, but Caesar also; that the prophecy of Isaiah that the wolf shall lie down with the lamb is to be fulfilled; but the idea of the hierarchy is that the lamb must be inside of the wolf, the state must simply be food for the Church. Let the reverend father note also that universal history will show that wherever the Church has succeeded in becoming the ruler, the dignitaries of the same have in time lost sight of the aforesaid "principles of justice and morality," or, in any event, have refused to be guided by them. Perhaps, in his limited study of history, he has not become cognizant of this fact; at all events he does not mention it. The reverend father says further:

Stephen Langston (evidently he means Langton, but that may be due to a mistake of the printer), the successor of St. Thomas (à Becket), wrested from the grandson of Henry II that incomparable document, known as "Magna Charta," of constitutional liberties.

The printed report has it Thomas A. Becket, from which the unlearned and unwary might be led to infer that his name was probably Thomas Aloysius Becket—which it was not. This also may have been the fault of the printer. The loose and ill-considered statement, however, is that in which King John, from whom Magna Charta was wrested, is said to have been the grandson of Henry II. The fact is he was the youngest son of Henry II—a matter of small importance in this case, of course, but if one desires to have entire confidence placed in his statements he should make sure that even the most unimportant are correct. But to continue:

Strange fortune of the Catholic Church. She saved Europe to liberty, and yet her enemies accuse her of befriending despotism and crushing out free institutions.

Will the reverend father kindly point out a single instance in the history of the world where the Roman Catholic Church (not merely some individual churchman here and there, but the Church as a whole) stood for free institu-

tions and free representative government "of the people, by the people and for the people?" Did it stand for these things in France at the time of the Revolution and during recent years? Was it upholding these things when it backed up Louis Napoleon and Austria in the effort to make Maximilian the monarch of Mexico in defiance of the will of the people? Was it advocating free and representative government when, just the other day, it declared that the people of Portugal were violating the rights of the Pope when they deposed their king and drove out the iniquitous and unspeakable Jesuits? Did it not befriend despotism and endeavor to crush out free institutions in this very case of Magna Charta that the reverend father so ineptly instances? Let him think a little before he denies it, because we have something more to say upon this point. The reverend father's error (?) lies in the fact that, apparently, he confounds Stephen Langton's action in this matter with that of the Roman Catholic Church—two diametrically opposite performances. And now, bearing in mind the fact that the head of the church at that time was Pope Innocent III, as Shakespeare would say, "mark how plain a tale shall put him down."

The causes leading up to the grant of Magna Charta were, briefly stated, the growing insularity of the English barons who were no longer holders of estates in Normandy, but had become Englishmen in thought and feeling; to the substitution of an unpopular for a popular king, and to John's exorbitant demands for money—demands which were not followed by honor to the English arms abroad, but by grave dishonor. The moving cause, however, was the quarrel between John and Pope Innocent III concerning the appointment of a new archbishop to the see of Canterbury, which carried with it the primacy of England.

The right of choosing a new archbishop of this see was, by papal privilege, exclusively reserved to the monks of the monastery of Christchurch at Canterbury; but the suffragans of Canterbury also claimed a share in this matter of choosing a new primate. The right, however, had long been exercised only in accordance with the wishes of the king, who practically named the archbishop. But this time, the monks of Christchurch, without asking John's permission, chose their sub-prior, Reginald, and sent him off to Rome to obtain the sanction of the Pope. They gave Reginald instructions to say not a word concerning his election until he arrived at Rome; but he, being a very empty-headed person, began babbling and prattling about his new dignity as soon as he reached the continent. This came to John's ears and he at once ordered the monks to choose as archbishop the king's treasurer, John de Grey, Bishop of Norwich, which the thoroughly frightened monks at once did, and thereupon the king sent John de Grey off to Rome to receive the Pope's sanction. But here is where John made a mistake; he forgot to consult the suffragans, who had always been consulted in this matter by his father, and his brother, Richard I; and so the suffragans lost no time in also sending messengers to the Pope to complain of the king.

The Pope was not long in discovering that Reginald was a fool; and he naturally objected to John's appointing bishops whose only merit lay in the fact that they were very good state officials; so he sent for a fresh deputation of the monks of Christchurch to come to Rome and, when they arrived, he bade them make a new choice, and, at his suggestion, they named Stephen Langton, one of the most learned and pious men of his day, and whose greatness of character was practically unsuspected at that time.

John was very angry at this, and after a bitter correspondence with the Pope he drove the Christchurch monks out of the kingdom, and to this action the Pope replied by placing England under an interdict.

Now an interdict carried with it the suppression of all the sacraments of the church, except those of baptism and extreme unction, and even these could

only be received in private. There were no burial services. The churches were all closed—and to men of that time, to close the church doors was practically to close the gate of heaven. You see, the papacy was hardly as strong as it had been about two hundred years previously; kings were not particularly disturbed when they were excommunicated personally; so that the Pope found it necessary to stir up resistance to the king in this case by inflicting sufferings on the innocent and ignorant people. Please to note that this is what the church, *the Catholic Church*, did in this case in the first instance. John did not care, even for the interdict, for it seems that the sufferings of the people were as small a matter of concern to him as to the Pope; therefore he seized the property of those of the clergy who had obeyed the interdict.

The Pope now excommunicated John himself, which did not greatly worry the king. But John badly needed money, and if he could have obtained it in sufficient quantities he would have defied the world. He kept his excommunication from being published as long as he could, but when the fact finally became known it was clear to him that he must have money if he was to carry on the fight much longer. He feared the barons, whom he had wearied with heavy fines and taxes, and he needed very large sums of money to defend himself against them, and against Philip II of France, who had been encouraged by the Pope to depose John and reign in his stead. He turned to the Jews, and from them, by means of torture, he managed to wring a little, but by no means enough for his need. You see, the Jews had invented bills of exchange by which they were enabled to set their money afloat in the marts of the world, and the king could not find it.

Well, without money, John knew that he could not depend upon his army; so, under the circumstances, he preferred submission to the Pope to submission to his barons or to Philip II. He invited Pandulf, the Pope's representative, to meet him at Dover. He swore to admit Stephen Langton as Archbishop of Canterbury, to restore the banished clergy and laity to their rights and give them back the money he had wrongfully extorted from them. Two days later he knelt before Pandulf and did homage to the Pope for England and Ireland. He was no longer an independent king, but the Pope's vassal. The Pope's view of the situation was then a very simple one; the king was to obey the Pope, and the people were to obey the king; and there you are.

But now it would appear that John had only the Pope on his side, for about this time it became clear to all Englishmen who loved law and order that John must be resisted. Stephen Langton—all honor to him—put himself at the head of this movement, and at a great assembly held at St. Paul's, he produced a charter which had been granted by Henry I at the time of his coronation, in which that king promised to put an end to tyranny of William Rufus and restore the good laws of Edward the Confessor; and he declared, amid great applause, that this charter must be renewed by John. Under this pressure, and without funds, John was at length compelled to yield, and the great Charter was signed at Runnymede on June 15, 1215.

And now, what did the *Roman Catholic Church* do? Just this: On the 24th of August, 1215, *Innocent III* published a bull in which he declared *Magna Charta* to be null and void, it having been extorted from the king by force (*per vim et metum*); and the Pope's words as set down in the bull were, "*Compositionem hujusmodi reprobamus penitus et damnamus.*" And then he excommunicated the barons who had obtained it from the king.

But Stephen Langton—again all honor to him, he was withal an Englishman and not a Roman—refused to publish these sentences of excommunication, and for this he was suspended from his functions as Archbishop of Canterbury by the Pope's representative, and this action was confirmed by the Pope himself, and it was only after the death of Innocent III that he was restored to

his see; and when he was restored he insisted that the Pope should send no foreigner as his representative to England—and he won his point. And note, if you please, that this is what the Roman Catholic Church did in the matter of Magna Charta and for the upholding of free institutions in the second instance. Did not Father Biever know this? If not, his education has been woefully superficial. John died in October, 1216, and was succeeded by his son, Henry III, who, in spite of the papal outpourings, was constrained to renew the Charter; and Stephen Langton saw to it that he was King of England, and not a vassal of anyone.

So, then, to whom is credit due for this great Charter of English liberties? To the Roman Catholic Church? No! To Stephen Langton and the barons and the people of England—and in no small degree to the Jews who would not supply the king with money to carry on his fight against the clergy, the barons and the people of England; for, let it here be said, John was at least a *king*, and he died fighting.

Finally, as all good lawyers know, it is considered necessary, when a case is being argued, for counsel to set forth his authority for precedents cited by him. Well, we are able to give a good many more than we have any room for in one issue of *THE NEW AGE*, but we believe that the following will suffice for present purposes: "A Student's History of England," by Samuel R. Gardiner, M.A., Hon. LL.D. Edinburgh, Ph.D. Göttingen, Fellow of Merton College, Honorary Student of Christ Church, Fellow of King's College, London.—Published by Longmans, Green & Co., London and New York. "Select Charters Illustrative of English Constitutional History," by William Stubbs, D.D., LL.D., D.C.L., Bishop of Oxford, Sometime Regius Professor of Modern History.—Published by the Clarendon Press, Oxford. The *Encyclopaedia Britannica*, Eleventh Edition, under the headings, "Henry I," "Henry II," "John," "Stephen Langton," "Magna Charta."

And now will Father Biever be good enough to give us his authority for statements he made in his sermon? If he has any authority and will give it, we are sure it will be found to be one or more of the alleged histories edited by Jesuits and approved by the Roman hierarchy. If he has none, or will give none, we shall be driven to the conclusion that he is talking through his biretta.

WHY MANUFACTURE MORE Highbrows?

The humorists define a *highbrow* as a gentleman whose forehead ends at the nape of his neck. But he is something more than that. A highbrow is an individual who has received the higher education, and is consequently lifted above the common herd, either in fact or in his own estimation. He is what the socialists call an *intellectual*. The highbrow, for the most part, disdains working with his hands, and seeks the leadership of men, or if not qualified for "a little tin god on wheels" he attaches himself like a barnacle to some great hulking superman or captain of industry and does his legal, medical, social and religious (?) work for him. The burning problems of the hour are: Have we not an elegant sufficiency of highbrows in the land? Are the professions not overcrowded with aspirants for fame and *money*? Is it not dangerous to the State to have so many highbrows running loose, who unable to live by their wits, become political and industrial agitators, thereby keeping things in a continuous state of turmoil and unrest? If these things be true, we ask the question: "Why manufacture more highbrows?" Ah, why! Let us look into the matter a bit, and see where we are at. In the thirteen year period ending 1913, attendance in colleges and universities increased 239 per cent, which is an increase nine times as great as that in population. High school enrollment for the past twenty-five years has increased three times as rapidly as population, and with the wonderful advance of public education we may soon

anticipate secondary schools in every village, consolidated country district, and township. Here we have food for thought. Prof. Arland D. Weeks, of the North Dakota Agricultural College, has expressed himself on the subject as follows, in a recent number of the *Survey*:

Education in the secondary and higher institutions is saturated with the tradition of leadership. Early secondary and collegiate education in the United States was avowedly designed for the preparation of leaders and rested upon a theory of aristocratic social organization.

Following that theory parents strive to give their children an education that will enable them to rise above the level at which the parents have come to rest. The 2,500,000 parents whose children are in high schools are for the most part grooming their children for positions above the common lot. The idea is interestingly disclosed in a recent statement in the North Dakota Experiment Station Record that the graduate of an agricultural college should not be expected to return to the farm because the average farm is too small a unit to engage his activities.

Higher education creates expectations of leadership and disqualifies for inferior positions through its effects upon standards. It contemplates an increasing number of positions in which highly trained men and women will be in demand. Potential leaders are being poured out in great numbers from the educational institutions, few of whom have an idea of filling the ranks of social subordinates.

A consideration of the business world leads to the conviction that great numbers of these aspiring graduates are doomed to disappointment.

Industry at present offers no hope of a relatively larger number of demands for leaders; quite the reverse. An increasing disparity between the number in superior and the number in subordinate positions appears. The organization of large-scale business and the consolidation of concerns, together with the requirement of ever-increasing capital for embarking in business, even in farming, diminish the number in positions of leadership and increase the number subject to authority. Agents are multiplied and principals decrease in number; more persons take orders and fewer persons give them.

Moreover, the number of jobs requiring but a minimum of intelligence, mere muscular effort being sufficient, is increasing. In glass-making, steel-making and mining the range of intelligence on the part of the workman is lessened through the installation of perfected mechanisms and devices. While there is a very sharp demand for superintelligence for the few there is as certainly a demand for a mechanized intelligence for the many, a demand which throws a light upon the opposition to a literacy test for immigrants and explains the toleration of a low level of culture among workers in Packingtown, Lawrence, the mining districts of Colorado and similar industrial centers everywhere.

Says Prof. Scott Nearing: "We have organized industry in such a way that there is no longer room at the top. You need enormous masses of unskilled labor at the bottom for very few men in control. For instance, in the railroad industry, you have one general officer to 300 employees. We have practically cut off a man's opportunity for rising."

Regardless of the actual number of openings for the educated leader, the preparation of leaders goes forward, with a statistical prospect of a large excess of potential leaders over the number required for industry as organized. The graduate in engineering finds that, although a great public work employs an army of men, the work is planned by a very few. After years of technical preparation and the accumulation of degrees, the engineer perhaps finds that the only employment available is in government service at a salary which a mail carrier or a plumber would regard without emotion.

There is every prospect of a large excess of would-be leaders over the demand for men in supervisory positions. The excess professional education may accordingly be scrapped, as when an attorney gives up the law to manage a lunch wagon or an architect goes to work in a jewelry shop, or it may become the basis of social unrest.

Industry uses very crude and uneducated people. Employees who are not too critical are wanted in large numbers; the master mind is also wanted, but the number of leaders required grows relatively smaller with the bigness of the business.

A considerable contrast appears between what advanced education implies and what industry affords. Not infrequently labor conditions are such as to provoke strikes among the most docile and uncultivated. Illiterates, who should be the last to strike and newly arrived immigrants from countries where freedom is unknown, become restive under mine and factory conditions. Notwithstanding an immigration which constitutes the largest transfer of population recorded in the history of the world, an immigration largely from peasant classes, the effect of which is to shield industrial organization from the direct force of education, the influence of cultural agencies has been sufficient already to provoke industrial conflict.

The crux of the matter is this—the *schools* of higher grade grinding out a plethora of little supermen; *industry* offering jobs (beg pardon, we mean *positions*) to fewer and fewer. What is to be done? Where is the Alexander who will cut the Gordian knot for us? Our professor seems to think that the solution lies in an adjustment of the income problem. Equalize incomes better and a man doesn't

much care whether he shines on the bench or raises cabbages. We have gained, to a certain extent, political equality, participation by the ballot in the affairs of the Nation, but we have no say in the industrial life of the day. We take the job offered, or we go our way. Our wages are set for us by our economic superiors, and we get them raised with difficulty. Workmen strike, but lawyers, doctors and managers, employed by big corporations, have to take their medicine or quit. A man gets old and he is scrapped. We have no old age pensions. And so it goes. As Professor Weeks has it:

"A volume of trained mentality is accumulating which is likely to find an expression consistent with rational ideals. Education offers a direct challenge to conventional economic and industrial organization. If extremes of remuneration are rational and if non-participation in industrial government is not incongruous then industry will need little reorganization; but industry must undergo the ordeal of intelligence, for intelligence is increasing."

RUSSIA—RESURGENT



From the New York Evening Post.

THE SPECTER

In *Gulliver's Travels*, the hero, wrecked on a foreign strand, goes to sleep on the seashore, and on awakening finds himself bound by innumerable packthreads. The Lilliputians during the night have effected the capture of the man monster by pinning him down to the earth, thus rendering him helpless. But after a while, Gulliver with a mighty and sudden effort wrenches himself free from his bonds and stands erect like a giant amid pygmies, the master of the situation. How comparable to affairs in Russia, this fabulous tale of Gulliver's adventure. For Gulliver, with the accent on the *gull* (only spelled *gulled*), substitute the Russian nation, bound fast in shackles and red tape for so many centuries by a succession of Czars and their minions. Suddenly the nation rises and throws off its gyves. Liberty is proclaimed! Czarism is no more! A writer in the *Independent* (March 26) with admirable discernment compares the Rus-

sian revolution with that of the French of 1789. He says:

"The Russian revolution was as sudden and promises to be as permanent as the French. In spite of the fallacy of historical parallels one cannot avoid comparing them. Nicholas II was much the same sort of a monarch as Louis XVI, well meaning and weak, stupid and stubborn, a good husband and a bad king. Both were under the influence of a foreign wife. Nicholas, like Louis, was justly suspected of secret negotiations with the enemies of his country. Nicholas, like Louis, began by concession, then turned too late to repression. He ordered the Duma to disperse as did Louis, the States-General. The Duma, like the States-General, refused to obey and declared itself the rightful government. The Czarevitch, like the Dauphin, becomes the innocent victim of his royal birth. The Russian revolution, like the French, was the offspring of two forces, hunger among the people and liberalism among the educated. So the Russians rose like the

French, attacked their Bastille, the Fortress of St. Peter and Paul, liberated the political prisoners, and made bonfires of the archives of the secret police, as the French did of the tax rolls. But fortunately for humanity, history does not have to repeat itself, and we have good reason for hoping that in the Russian revolution neither a Robespierre or a Napoleon will appear."

Admirably stated. This wonderful overturn of a corrupt autocracy, with a minimum of bloodshed, is to the credit of the revolutionists. "God said: 'I am tired of kings!'"—and so the Czar had to go. It was written on the Scroll of Fate, ere the world was formed. Kings have played an important rôle on the stage of history (some of them worthily and well), but the fiat has gone forth that the people must rule, and so one by one we shall behold the crowned heads lay down their sceptres, hang up their glittering coronation robes in some musty cupboard where the mildew will play havoc with the velvet and tinsel trappings of royalty. Demos will make many mistakes ere justice is established on the earth, but in very rare instances will the people go back to the old days of kingcraft, after having achieved full representative government. The democratization of the world is in progress, slowly but surely. An enlightened, modernized Russian, freed from its hateful Siberia and its fortress of St. Peter and St. Paul (the sepulchre of so many patriots) is indeed a spectacle for the gods. The revolution in Russia means the complete emancipation of the Jews, who for so many centuries have suffered persecution. Schools and universities will be thrown open to men of all creeds, as well as to those of none. Education will be free. What will become of the Greek church? It will doubtless be separated from the state like that of France and other countries, and its adherents compelled to support it. This will, however, be to the advantage of the church and religion in general. Those of opposing beliefs do not relish paying taxes to the state to support an ecclesiastical institution which they do not believe in. Education will doubtless be secularized, but this does not mean that irreligion will be encouraged, any more than it is encouraged in the United States. The church and the sabbath school will play their rôle in every community. The Russian, by nature, is inclined to religion. It colors his entire life. The great music, art and literature that have come out of Russia, in the past, are all tinctured with a wonderful mystical quality that is hard to describe. In Russia, Asia and Europe have coalesced; the mysticism and magic of the Orient have combined with the science and logic of the Occident. Russian poets have risen to flights empyrean, like the prophets of old. In apocalyptic visions they have beheld the wonders of the eternal. Listen to this prose translation from Pushkin's *The Prophet*—"Miltonic in conception and Dantesque in expression:"

"My spirit was weary, and I was athirst, and I was astray in the dark wilderness. And the Seraphim with six wings appeared to me at the crossing of the ways: And he touched my eyelids, and his fingers were as soft as sleep: and like the eyes of an eagle that is frightened my prophetic eyes were awakened. He touched my ears and he filled them with noise and with sound: and I heard the heavens shuddering and the flight of angels in the height, and the moving of the beasts that are under the waters, and the noise of the growth of the branches in the valley. He bent down over me and he looked upon my lips; and he tore out my sinful tongue, and he took away that which is idle and that which is evil with his right hand, and his right hand was dabbled with blood; and he set there in its stead, between my perishing lips, the tongue of a wise serpent. And he clove my breast asunder with a sword, and he plucked out my trembling heart, and in my cloven breast he set a burning coal of fire. Like a corpse in the desert I lay, and the voice of God called and said unto me, 'Prophet, arise, and take heed and hear; be filled with My will, and go forth over the sea and over the land and set light with My word to the hearts of the people.'"

What Pushkin and other inspired writers of Russia accomplished with their pens setting light to the hearts of men, the patriots of Petrograd, with arms in their hands, brought light and freedom to a people enslaved.

An American thinking of Russia usually conjures up a vision of a half-barbaric people; great cities full of jostling moujiks; bulbous church steeples flashing back the sunlight from their gilded surfaces; high crosses girt with chains; wayside shrines with candles burning before them; innumerable soldiers and policemen; the snowy wastes of Siberia; and last but not least a vast ghetto or pale crowded with Jews.

The idea of Russia as a country possessing any of the modern arts and sciences is something foreign to the average American mind. Even Freemasons do not know that the Craft once flourished in the former land of the Czars. Russia was a land of darkness until Peter the Great "cut a window through into Europe." "But," as Professor Hecker says in his *Russian Sociology*, "Peter did not permit any liberal and philosophic currents to pass this window into Russia from the European atmosphere. His interests were throughout practical. The schools which he established had no use for philosophy nor for theology. They limited instruction to the practical arts and sciences. Catherine II of Russia widened this window and permitted French and English thought to reach the newly-developing intellectual class. She loved to pose as an enlightened despot and imported Diderot in person to instruct her in the liberalism of the French encyclopedists. Montesquieu was her favorite philosopher."

The young Russian intellectuals followed the example set by their sovereign, and quickly absorbed the new ideas from the West. They were influenced not only by French and English liberal thought but by the current of mystic German idealism, which expressed itself in the early Masonic movement in Russia. The leader of the Masons in Moscow was Nicolai Novicov, who developed "the first popular literature in Russia and organized schools to teach the illiterate masses, also aiding them through his philanthropic agencies." This energetic gentleman expressed the true type of Freemasonry in his many activities for the benefit of his fellow-men. But alas, this golden age of intellectual endeavor was finally nipped in the bud. Rumors of the French revolution and the popular uprisings in Russia under Pugatchev caused Catherine to react against the liberal movement; a rigid censorship resulted in the suppression of many journals and books; the leaders of the people were arrested and thrown into prison among them being Novicov. The Masons had to disband. From that day to the present there has been no Freemasonry in Russia, but we may see a grand revival of the Craft in the near future.

THE CASE OF WM. F. CODY ("BUFFALO BILL")

There having appeared in the Masonic Press and in some of the daily papers so many conflicting statements concerning the death and alleged baptism of Wm. F. Cody ("Buffalo Bill") we have taken some pains to arrive at the truth of the matter, and we print it here for the benefit of all who have an interest therein. The following is the testimony of Dr. John H. East, a Mason, a warm friend of Colonel Cody, the physician in charge of his case, in constant attendance during his last illness and present at the time of his death. The veracity of Brother East is beyond question, and what he says may be accepted as the final word in the case.

When Mrs. Cody was advised by Dr. East that her husband could survive but a very short time, she, being a devout Catholic, requested Father Christopher Walsh, assistant priest of the Roman Catholic Cathedral, to come and perform the last rites of her church; which Father Walsh did. Previous to and during the whole ceremony performed by Father Walsh, Colonel Cody was in a complete state of coma, wholly unconscious of his surroundings, and he never rallied again. He knew absolutely nothing of the proceedings—simply passed away.

A few hours prior to his becoming unconscious he asked Dr. East what his chances were for recovery, and was told frankly that he could live but a short time.

During the conversation which followed, among other things mentioned, Colonel Cody professed his love for the Craft; spoke of the wonderful work of the Benevolent Order of Elks, and requested that, in the event of his death, he be accorded the usual Masonic and Knight Templar funeral; also that the Elks be permitted to participate. On many occasions during his last illness he conversed on the subject of Freemasonry and the Benevolent Order of Elks. During one of these conversations he presented Dr. East with a beautiful Elk-tooth charm, mounted in gold and set with a large diamond.

There is no question that an attempt was made to perform the rites of the Roman Catholic Church prior to the death of Colonel Cody, but there was no response whatever from him, he being unconscious.

The funeral on Sunday, January 14, was an imposing civic and military affair, the Elks having the largest representation. A few members in uniform of Colonel Cody's Commandery (North Platte, Nebraska), were in attendance and marched in the procession. The Craft was not otherwise represented.

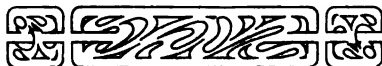
The body lay in state in the rotunda of the Capitol Building from 10 a. m. until 1.30 p. m., and was viewed by thousands, many being unable to gain admittance owing to lack of time. The remains were then escorted to the Elks' Lodge room where services were held; after which the body was placed in the vault of a local undertaking establishment to await burial, about June 1, in a place to be selected on the top of Lookout Mountain.

We have not taken the trouble to ascertain definitely whether the Catholic Priests or their followers have made or are making any claim that Colonel Cody died a Roman Catholic—it really doesn't matter. If, under the circumstances, they are making any such claim, so far as we are concerned they are freely welcome to all the satisfaction they can derive from it.

THY BIRTHRIGHT

Go, clad in the armor of truth,
In faith seek thy birthright this hour;
And then from the ashes of earth
Shall arise the king in his power.
The king of thine own inner self,
The I Am, immortal divine,
The master who conquers the hosts.
It is then that the birthright is thine.

—E. D. Buhlinger.



THE GOD THAT RULED AT MEMPHIS

BY HENRY R. EVANS, LITT.D., 33° HON.

"There is no force in the life of ancient man, the influence of which so pervades all his activities as does that of the religious faculty."—PROF. J. H. BREASTED: *A History of Egypt*, New York, 1905.

THERE are some Masonic writers, like Churchward, for example, who trace the origin of the Craft and its wealth of symbols to ancient Egypt. Modern Masonry, they say, is descended from the Mysteries of Isis and Osiris, into which Solon, Plato, Herodotus and Pythagoras were initiated. That the Mysteries of Mizraim exerted a certain influence upon the secret orders of the Græco-Roman world is admitted by many scholars. But the secrets of the Egyptian Mysteries were well kept by their votaries. Herodotus considers them too holy even to mention, but, nevertheless, drops a hint or two that leads one to conclude that the legend of Isis and Osiris formed the ground-work of the ceremonial of the degrees. Apuleius, who flourished some centuries later than Herodotus, was initiated into the Mysteries of Isis, and also vaguely hints that the above-mentioned legend was the theme upon which was embroidered the grand ritualism of the degree. Apuleius, however, was initiated in Greece, and not in Egypt, and perhaps the ceremonial was considerably altered in that country from the work in Egypt, the legend taking on a Grecian coloring and setting; for he speaks of approaching the threshold of Proserpina, whose husband presided over the realms of death just like Osiris in the Egyptian myth. The Egyptian pantheon contained innumerable gods; all the forces of nature were deified—the sun, moon, stars, the Nile, and the desert. There was no end to the myth-making capacity of the Egyptian mind. The attributes of the gods were symbolized in animal forms, many of them grotesque and wierd in the extreme. Speaking of the early religion of the Egyptians, Breasted

says: "In a land where a clear sky prevailed and rain was rarely seen, the incessant splendor of the sun was an insistent fact, which gave him the highest place in the thought and daily life of the people. His worship was almost universal, but the chief center of his cult was at On, the Delta city, which the Greeks called Heliopolis. Here he was known as Re, which was the solar orb itself; or as Atum, the name of the decrepit sun, as an old man tottering down the west; again his name Kephri, written with a beetle in hieroglyphic, designated him in the youthful vigor of his rising." Osiris, Isis and Horus were the most beloved gods of the Egyptian pantheon and the most widely worshipped. Osiris was the judge of the dead in the underworld; and also represented the sun in its setting. The question has often been asked, but never satisfactorily settled by Egyptologists, as to whether the initiate into the Mysteries was taught the existence of One supreme ruler of the universe; the Divine Unity that transcends all the gods. If the Mysteries were celebrated at Memphis, I am inclined to the belief that such teaching was proclaimed to the aspirant in no uncertain terms.

Memphis!—the very name is redolent with magic and mystery. It lay on the eastern shore of the Nile; across the river on the western bank was the far-famed necropolis or city of the dead, containing the pyramids and sphinx and thousands of tombs of nobles and commoners. Of Memphis, the greatest city of Mizraim, nothing is left to tell the tale except a few fallen columns and a rubbish heap. Herodotus speaks of it with admiration. In his day the pyramids were covered with polished

slabs, inscribed with hieroglyphics, that reflected the dazzling rays of the sun until they glowed like molten gold. When night fell the pyramids grew inky black and threw their colossal shadows over the tombs clustered about them. Memphis today is but a dream, but the pyramids and sphinx still rear their heads to the Egyptian sky, seemingly ineffacable by Time.

At Memphis was located the splendid temple of Ptah where initiations took place into that order of priesthood, the secret purport of which has baffled the Egyptologist. Ptah was one of the early and great gods of Egypt; "the patron of the artificer and artist, and his High Priest was always the chief artist of the court." Says Breasted: "Ptah, the artificer-god of Memphis, furnished the priesthood there with a fruitful line of thought, moving in concrete channels, and thus guiding the thinker, in an age of intellectual beginnings, thinking in a language without terminology, for such processes, even when they had once been followed out. Ptah had been from the remotest ages the god of the architect and craftsman, to whom he communicated plans and designs for architectural works and the products of the industrial arts. Contemplating this god, the Memphite priest, little used as his mind was to abstractions, found a tangible channel, moving along which he gradually gained a rational and, with certain limitations, a philosophical conception of the world. The workshop of the Memphite temple, where, under Ptah's guidance, were wrought the splendid statues, utensils and offerings for the temple, expands into a world, and Ptah, its lord, grows into the master-workman of the universal workshop. As he furnishes all designs to the architect and craftsman, so now he does the same for all men in all that they do; he becomes the supreme mind; he is mind and all things proceed from him. The world and all that is in it existed as thought in his mind; and his thoughts, like his plans for buildings and works of art, needed but to be expressed in spoken words to take concrete form as

material realities. Gods and men alike proceeded from mind, and all that they do is but the mind of the god working in them. A priest of Ptah has expressed this in a short poem, a part of which vaguely and indefinitely shows how the minds of the time were explaining the world:

Ptah, the great, is the mind and tongue
of the gods. . . .

Ptah, from whom proceeded the power
Of the mind,

And of the tongue.

That which comes forth from every
mind,

And from every mouth:

Of all gods, of all people, of all cattle,
of all reptiles,

That live, thinking and commanding
Everything that he (Ptah) wills.

It (the mind) is the one that bringeth
forth every successful issue.

It is the tongue which repeats the
thought of the mind:

It (the mind) was the fashioner of all
gods . . .

At a time when every divine word
Came into existence by the thought of
the mind,

And the command of the tongue.

"Wherever we have used the word *mind* in this passage the Egyptian has *heart*, which word served him for *mind* in exactly the same way as the Hebrews and many other peoples frequently employ it; much in the same manner, indeed, as we ourselves often use it, with the difference that the Egyptian believed the heart and the bowels actually to be the seat of mind. Although such notions could have been entertained by very limited circles, they were not confined to the priests alone. Intef, the court herald of Thutmose III, states on his tombstone that he owed his success to the guidance of his *heart*, to which he listened implicitly; and he adds that the people said: 'Lo, it is an oracle of the god, which is in every body.' 'Body' is here, as commonly, the word for abdomen or bowels, the seat of mind. The Egyptian had thus gained the idea of a single

controlling intelligence, behind and above all sentient beings, including the gods. The efficient force by which this intelligence put his designs into execution was his spoken 'word,' and this primitive *logos* is undoubtedly the incipient germ of the later *logos* doctrine which found its origin in Egypt. Early Greek philosophy may also have drawn upon it."

After pondering upon the learned conclusion of Prof. Breasted, as well as that advanced by Prof. Rawlinson, I am of the opinion, as already stated, that the initiate into the Mysteries (as practiced in the Temple of Ptah at least) was thoroughly indoctrinated with the knowledge of the Divine Unity. Ptah as the artificer of the world, bears close resemblance to the Masonic conception of God as the Grand Architect of the Universe. The Memphite priests conceived the Creator as Supreme

Cosmic Mind, transcending all the lesser divinities and physical forces. Have we moderns gone any deeper into the profundities of the Divine Nature than those early thinkers of the Nile Valley? I imagine not.

The creation of the world by the *Logos*, or Word of God, is good Masonic doctrine. In fact the Master of the lodge, who represents the rising sun, is a symbol of the Word. Thus we see many of our teachings in vogue among the initiates of Egypt. In the Scottish Rite of the Southern Jurisdiction, we have honored our ancient Brethren by giving up an entire degree to an exemplification of Egyptian doctrines, viz, the 31°, which, for interest and awe-inspiring *mise-en-scène*, is unsurpassed. In Mobile, Ala., it is presented with certain dramatic effects that have made it the impressive degree of the Rite.

THE TRUE LIFESAVER

When the Spring is in the offing,
And the early birds are freezing,
When one half the folks are coughing,
And the other half are sneezing;
When the sun is getting higher—
Though the fact's hard to remember—
And you huddle by the fire
Twice as cold as in December;
Life and all its cares would crush us;
Floor us in a brace of shakes,
If it weren't for the luscious
Maple syrup on the cakes.

But a fellow keeps postponing
Day by day his preparation
For the final telephoning
For old Charon's transportation.
Though he knows the Spring is lying
And his grippe is undiminished,
Still he does put off his dying
Till that can of syrup's finished.
Then, at last the north winds waver,
And the sleeping Spring awakes;
But we know the true lifesaver
Was the syrup on the cakes!

—Walter G. Doty, in the *New York Times*.

A CORNER OF THE LIBRARY

By MYSTICUS

A HOUSE OF MANY MEMORIES¹

NOT FAR from the Corcoran Gallery of Art, at the national capital, in a rather lonely neighborhood, stands the Octagon House, so called because of its shape. The Octagon House is a mansion of many memories. It has undergone many vicissitudes of fortune, but today it is carefully preserved by its owners as a unique specimen of Colonial architecture. In fact, there is nothing like it in the United States from an architectural standpoint. It is the headquarters of the American Institute of Architects, and contains many valuable relics of the past. If the walls of the Octagon House could but speak what tales of grandeur and diplomacy they might relate. But, alas, though walls are reputed to have ears, they are not credited with possessing tongues.

Scientific men say that the ultimate basis of matter is the imponderable ether, or, as occultists call it, the *astral*. According to the latter, this ultra-refined matter receives and preserves the impressions of all thoughts and ideas, and the simulchra of all forms that have existed on this earth plane. Therefore, the walls of houses are like photographic plates, as it were, upon which are imprinted the good and evil thoughts of those who have lived in the houses—imprinted upon the *astral* which lies at the core of material things. Now if we are psychically *en report* with these thoughts, then to us the mansion is haunted. We may experience halucinations of persons who have dwelt therein; not actual ghostly visitations from the spirits of the dead, but phantasmal images of them visualized by our own minds, superinduced by mental contact with the astral influences stamped upon the walls of the dwelling like composite pictures overlaid upon a photographer's plate.

Is this little digression into the occult too deep for you, too "psychic," dear reader? If so, dismiss from your mind, at once, all I have written as arrant nonsense! But if you are a dabbler in magic like myself, you may pursue the subject further in the reports of the S. P. R.

To me, as a boy, deeply imbued with mysticism, the Octagon House was actually haunted. When I passed it at nightfall, when it was bathed in shadows; when I saw it looming up grim and gloomy, in a solitary neighborhood, with its high garden walls, with here and there a Lombardy poplar rearing its head in the garden like the black plume on a funeral car; when I beheld its ancient windows broken and stuffed with rags, and high up under the roof a feeble light burning in an attic window—ah, then, I was convinced that the place was indeed haunted. To me it was a ghost-house *par excellence*!

Every old mansion has its legends. According to one story, the Octagon House was haunted by the shade of a beautiful young lady, who once lived therein and partook of its boundless hospitality and gaiety. An unhappy love affair drove her to commit suicide, whereupon she was doomed to haunt the ancient dwelling at that witching hour before cock crow when graveyards yawn and spirits walk abroad.

One gloomy afternoon, when but a callow youth, fresh from the *Mysteries of Udolpho*, I made the echoes of the Octagon House reverberate from attic to cellars as I sounded the ponderous knocker of the Colonial door, and waited breathlessly for results. After an interminable wait, a side window was slowly opened and the dilapidated head of an old caretaker was thrust out.

¹ The Octagon. By Glenn Brown. Washington, D. C., published by the American Institute of Architects, 1917. Illustrated. Folio. Price, \$10.

"What'cher want?" was the gruff question.

"I should like to get permission to examine the house," I remarked.

"Nope; go away!" was the discourteous answer.

"One minute, if you please, sir Tell me, is this house really *haunted*?" I inquired.

The man with the dilapidated sconce scowled at me, but made no reply. Then he jerked in his head, and slammed down the window *sans ceremonie*.

The Octagon House fascinated me, too, because it contained a secret method of egress and ingress that baffled the uninitiated. I knew about the secret doors cunningly contrived in the walls, because my father, who had worked as a map draughtsman in the building when it was temporarily occupied by the U. S. Hydrographic Bureau, had told me about them. Oh, those secret panels and doors! The delightful historical romances of Harrison Ainsworth are full of them, with all the dramatic incidents appertaining to them, so dear to the heart of boyhood.

In the year 1886, Mr. Glenn Brown, a prominent architect, visited the Octagon House to make some drawings of its interior for the *American Architect*, of Boston, and beheld its faded glories. It was fast going into a decline, when the American Institute of Architects bought it, restored it, and made it what it is today, one of the splendid historical relics of Washington, D. C.

When the British burned the White House, on August 14, 1814, President Madison occupied the Octagon House, at the solicitation of its owner, September 8, 1814, and during his residence there signed the Treaty of Ghent, which closed our second war with England. Upon a tablet let into the wall is the following commemorative inscription:

This building, known as The Octagon, built in 1800 for Col. John Tayloe of Mount Airy, Va., was occupied by President Madison after the burning of the President's house by the British on August 14, 1814. Here the Treaty of Ghent was ratified by Madison, February 17, 1815.

Says Mr. Brown:

"The Treaty of Peace with Great Britain, ending the war of 1812, was drawn up and signed by the authorized contracting parties in Ghent, Belgium, the 24th day of December, 1814. This treaty did not become effective until its ratification by the President of the United States. James Madison wrote his ratification on the back of the treaty, in the circular second-story room of the Octagon, February 17, 1815, on the table which is now in the same room. This table has an interesting history. On its removal from the Octagon, it passed into the possession of John Ogle Tayloe, of Ferneaux, King George County, Virginia, and remained in his possession until October 30, 1897, when it was sold to Mrs. A. H. Voorhies, and sent by Mr. Tayloe to her residence at 2011 California Street, San Francisco, Cal., where it remained until the great fire and earthquake in 1906. When the fire approached, and it was foreseen that the house was doomed, the table was hastily taken away. In describing its removal, Mrs. Voorhies says: 'We wrapped sheets around the circular part of the table, and a part of its journey it went turning around as a wheel to a place of safety.'¹ The San Francisco Chapter of the American Institute of Architects purchased the table from Mrs. Voorhies for \$1,000, and sent it to Washington, December 1, 1911.

¹ The top of the table revolves, so as to give easy access to a number of drawers in it.

"Madison used the circular room in the second story for his office, and he and Dolly Madison used the Eastern suite on the same floor, consisting of a large room and two dressing-rooms as their private apartments.

"We can well imagine the old house in that period, with its simple tinted walls, polished long-leaf pine floors, polished mahogany doors on the first floor, white woodwork, with the mantels elaborately carved and sometimes relieved by gold, the elaborate and delicate cornices, crystal chandeliers, Adams, Sheraton, and Empire mahogany furniture, paintings by Stuart and some of the better English painters of the day—a simple, refined and stately ensemble. We may easily visualize the courtly character of the entertainments which added life, color, and beauty to the attractive surroundings; the men in their picturesque costumes, with knee-breeches, silk and satin, long waistcoats and swallow-tailed coats, softened by the flowing ruffles of shirt fronts and wristbands. The ladies in their Empire dresses of soft silk, showing to advantage their pleasing poses and charming figures in the delightful and stately combinations of the graceful minuets which were often danced on the floors of the Octagon."

In the year 1865 the Octagon House was occupied by a Catholic School for Girls. The Government rented it from July, 1866, to the summer of 1879 for the use of the hydrographic office. It was utilized by Henry Brewer in 1883 as a draughting office, and then was occupied by a Mrs. Morrell as a dwelling and studio until 1885. From this date until the institute leased it in 1899, it was in the hands of a caretaker named Thornton, no relative of the architect, who resided there for a great many years, apparently in abject poverty. Under Thornton the ancient house became squalid and neglected. The neighborhood had deteriorated long before that and was no longer the abode of fashion.

Now for a brief account of the original owners of the Octagon.

In the year 1650 there emigrated from London to Virginia, a gentleman named William Tayloe. He was a member of the King's Council in 1651, and died in 1694. John Tayloe, his son, was a member of the House of Burgesses, and founded the noted estate of Mount Airy, Va. He had twelve children, one of whom, Col. John Tayloe, built the Octagon House. Colonel Tayloe was born September 3, 1771, married Anne, daughter of Governor Benjamin Ogle, of Maryland, October 24, 1792, and died February 29, 1828. The Tayloes intermarried with the Ogle, Plater, Tasker, Bladen, Lloyd, and Snyder families of Maryland, as well as with the Corbin, Page, Washington, Lee, Carter, Lewis, Fitzhugh, Langhorne, and other prominent families in Virginia. Colonel Tayloe was educated at Eton, and was graduated in 1791 from Christ College, in Cambridge, England. As a captain of dragoons he served in putting down the whiskey rebellion in western Pennsylvania, and was commissioned a major by President Adams in 1799.

I quote as follows from Mr. Brown's work:

For those days, Col. John Tayloe was a very wealthy man, having at the age of twenty an income of nearly \$60,000 a year, and when the Octagon was built he had an income of \$75,000 a year. His eldest son, John, was in the Navy and was distinguished in the battles of the *Constitution* with the *Guerriere*, and the *Cyane* in the Levant.

The memoirs of Benjamin Ogle Tayloe state that Colonel Tayloe was an intimate friend of General Washington, and it was on the advice of the General that the Octagon was built in Washington city, Colonel Tayloe having previously determined to build his winter residence in Philadelphia.

At this period Colonel Tayloe was distinguished for the unrivalled splendor of his household and equipages, and his establishment was renowned throughout the country for its entertainments, which were given in a most generous manner to all persons of distinction who visited Washington in those days, both Americans and foreigners. In this list are included such names as Jefferson (Washington had passed away before its completion), Madison, Monroe, John Quincy Adams, Decatur, Porter, Webster, Clay, Calhoun, Randolph, Lafayette, Steuben and Sir Edward Thornton, British Minister, and many others of less distinction than the ones named. Colonel Tayloe died in 1828, and his death to a certain extent terminated the splendid hospitalities of the Octagon, which had covered a period of nearly thirty years.

The architect of the Octagon, Dr. William Thornton, was a man of note. He was born in

the Island of Tortola, West Indies, May 27, 1761; studied and traveled extensively in Europe, and married a Miss Bordeau, of Philadelphia, in 1790. In the year 1793 he moved to Washington, where he lived until his death in 1828.

The Octagon House was commenced in 1798 and completed in 1800.

During the process of its erection, General Washington often visited the building. He took a lively interest in the house, it being the home of his friend as well as one of the finest residences in the country at the time.

The house is well built, of brick trimmed with Aquia Creek sandstone. The lot is triangular in form and fenced in by a high brick wall. The kitchen, stable and outhouses are built of brick and accommodated a large number of both servants and horses, Colonel Tayloe being a noted turfman and keeping many fine running horses. The building and walls conform to the street lines, showing that the streets were accurately laid off even at that early day. The interior is elaborately finished, the doors of the first story being of mahogany. They are still in an excellent state of preservation. All the work in the circular vestibule coincides with the circumference of the tower, the doors, sash and glass being made on the circle, and all are still in working order. The parlor mantel is made of a fine cement composition, painted white. The remains of gold-leaf show in some of the relieved portions, and the figures are excellent, evidently having been modelled by some good artist. The mantels in the bedrooms are of wood, the ornamentation being putty stucco.

Leading into the back hall and dining-room are two secret doors in which the wash-boards, chair-boards, etc., run across the door, being ingeniously cut some distance from the actual door, no key-holes, hinges or openings showing on the blind side. The knobs and shutter-buttons are of brass and evidently of a special pattern. Two old cast-iron wood stoves still stand in the niches prepared for them in the vestibule.

Mr. Brown's book is particularly valuable to those who are interested in Colonial architecture. He gives many detailed plans of the Octagon House, also handsome pictures of the doors, mantels, staircases, views of the garden, etc., with portraits of Colonel Tayloe and Dr. Thornton. Many of the facts concerning the Tayloe family he obtained from the Rev. William Tayloe Snyder, Past Venerable Master of the Kadosh, Albert Pike Consistory, No. 1, Washington, D. C., and chaplain of the Consistory.

Upon the walls of the old Octagon House hang many of the original designs of the United States Capitol made by the famous architect, Thomas U. Walter, who was a member of the Masonic fraternity.

MY CREED

I will not carry yesterday
 Across into today—
 I grant you that the sun was bright,
 And that the fields were gay;
 Today the air is chilling,
 And the lowering clouds hang low;
 I'll build a fire upon my hearth
 And warm me by its glow.

I will not carry yesterday
 Across into today—
 I grant you that the way was long,
 And that the sky was gray;
 Today the world is glad again,
 The birds are singing songs;
 I'll sing a bit myself, and leave
 The past where it belongs.

—Mrs. Frances Broadie.

CORRESPONDENCE

CORRECTING A MISAPPREHENSION

SAINT MARY'S RECTORY
2112 Laura Street
JACKSONVILLE, FLA.

March 23, 1917.

To the Editor,
NEW AGE MAGAZINE,
MY DEAR SIR:

In the March number of THE NEW AGE, entitled "The Christian Soldier," the writer, on page 100, second column, asserts that the Protestant Episcopal Church has voted to eliminate the prayer for the President of the United States.

I am a clergyman of the Episcopal Church, and one of the deputies from Florida to the 1916 convention, and a 32° Mason. I have before me the report of the prayer book revision, and on page 21, item 21, the report reads insert in prayer for the President on page 14 of prayer book after the words President of the United States, the words governor of this State. So again, in the same report, on page 26, item 8, substitute for the prayer for the President of the United States . . . the following: "O Lord, our Governor, whose glory is in all the world; we commend this action to Thy merciful care, that being guided by Thy providence we may dwell secure in Thy peace. Grant to the President and all in authority wisdom and strength to know and to do Thy will.

"Fill them with the love of truth and righteousness and make them ever mindful of their calling to serve this people in Thy fear, through Jesus Christ Our Lord Who liveth and reigneth with thee and the Holy Ghost one God world without end. Amen."

The old prayer with an addition is retained for morning service and a new one inserted for evening service

In the interests of fairness, I ask you to *note* the misapprehension of the writer.
Faithfully yours,

WILLIAM WYLLIE.

AN APPRECIATION

HARLOWTON, MONT., March 12, 1917.

MY DEAR SIR AND BROTHER:

I am in receipt of the February number of THE NEW AGE, for which I am certainly very grateful. Its reading is of the enlightening kind and it is to be regretted that it is not in the home or hands of every Mason the country over. Scottish Rite Masonry should lead each and every one of us to the highest ideals, striving to not only better our own conditions, but those of all our fellow-men, always trying to uphold that ideal of right, truth, and honesty portrayed through all of its 32 degrees, and as I have traveled both the "York" and Scottish ways, their beauty and strength grow on one daily, tending to make man's path much smoother for having tried to follow their teaching and aided by the literature published by the different bodies.

Very sincerely yours in the Faith,

WALTER D. NOBLE, 32°,
Helena Consistory, No. 3.

OFFICE OF THE SOVEREIGN GRAND INSPECTOR GENERAL IN SOUTHERN CALIFORNIA AND ARIZONA

Unto the Bodies and Brethren of our obedience:

SORROW!

SORROW!

SORROW!

It becomes my sorrowful duty to make announcement of the death of

Charles Joseph Willett, 33° Honorary,

which occurred at Pasadena, Cal., on April 5, 1917.

He was born in the town of Essex, N. Y., on June 5, 1849, and was a descendant of a very distinguished family. Among his ancestors were judges, ministers, and legislators, but the most distinguished of them all was Capt. Thomas Willett, who arrived at Plymouth, Mass., in 1630, and succeeded Miles Standish as Captain of the Plymouth Colony and who afterward became the first Mayor of New York under English rule.

Brother Willett's Masonic career was a notable one. He was initiated, passed and raised a Master Mason in St. Louis Lodge, No. 188, F. A. M., St. Louis, Mich., on May 31, 1899, which lodge he served as Master. He dimitted and became a member of Pasadena Lodge, No. 272, F. A. M., Pasadena, Cal., on January 1, 1894. In December, 1894, he again dimitted and became a charter member of Corona Lodge, No. 324, F. A. M., of Pasadena, Cal. He was made a Royal Arch Mason in St. Louis Chapter, R. A. M., of St. Louis, Mich., on February 7, 1890. He dimitted and became affiliated with Crown Chapter, No. 72, R. A. M., of Pasadena, Cal., which Chapter he served as High Priest in 1896. He was Grand High Priest of the Grand Chapter, R. A. M., of California in 1907. He was made a Royal and Select Master in Itaca Council, No. 33, R. S. M., of Itaca, Mich., on December 20, 1890, later affiliating himself with Pasadena Council, No. 16, R. S. M., of Pasadena, Cal., of which Council he was a charter member and its first Illustrious Master. He was Grand Master of the Grand Council of Royal and Select Masters of California in 1906. He was made a Knight Templar in Itaca Commandery, No. 40, K. T., of Itaca, Mich., on March 15, 1890, and later affiliated with Pasadena Commandery, No. 31, K. T., of Pasadena, Cal., of which he was Commander in 1898. He was a Past Potentate of Al Malaikah Temple, A. A. O. N. M. S., and also manifested great interest in the Order of the Eastern Star, of which he was a Past Grand Patron.

He was invested with the degrees of the Ancient and Accepted Scottish Rite by Michigan Sovereign Consistory at Detroit, Mich., January 14, 1892. He later affiliated himself with the Los Angeles Bodies of the Rite and while a member of these Bodies was elected a Knight Commander of the Court of Honor, October 19, 1897. He subsequently dimitted and assisted in organizing the Pasadena Bodies of the Rite in Pasadena, Cal., serving them as Venerable Master of the Lodge of Perfection in 1899; as Wise Master in 1896, 1897 and 1898; as Master of the Consistory from 1902 to April 15, 1915, when he retired because of his failing health. He was coroneted an Honorary Inspector General on February 4, 1900.

Brother Willett also had an interesting career in civil life. He was admitted to the practice of law on January 18, 1877, and shortly thereafter was the prosecuting attorney of Gratiot County, Mich. He served the city of St. Louis, Mich., as Treasurer; Mayor, and as a member of its Board of Education for ten years. He was a Regent of the University of Michigan for eight years. He removed to the city of Pasadena, Cal., in 1893, and at once resumed his interest in public affairs. He served the Board of Education in his adopted city for a period of seven years and was for many years a Trustee and Vice-President of Throop Polytechnic Institute of Pasadena, Cal. The University of Michigan conferred upon him the degrees of Bachelor of Arts and Master of Arts and he was an honored member of the Phi Beta Kappa Greek Letter Society.

On May 13, 1874, he was married to Miss Hattie Crossman at St. Louis, Mich., with whom he enjoyed a happy and devoted life. It was the sorrow of her death, which occurred several years ago, that brought on the final breaking of our frater's health.

The body was cremated and the ashes sent to his native city, St. Louis, Mich., for final interment. The simple but impressive services of the Blue Lodge were performed by the Lodge of which he was last a member. The passing of our esteemed and distinguished frater leaves a void that will be noted for some time to come by the brethren of the Valley of Pasadena. He enjoyed the highest esteem and respect of all who knew him and through his many sterling acts as both citizen and Mason, earned for himself an enviable position in the community.

To the bereaved ones we tender our deep and sincerest sympathy.

In token of our sorrow and in his honor, this letter will be read aloud upon its receipt in each Body of our obedience, and banners properly draped for a period of thirty days.

May our Father who is in Heaven have you always in His keeping.

Sincerely and fraternally,

PERRY W. WEIDNER, 33°

Sovereign Grand Inspector-General in Southern California and Arizona.

REVIEW OF THE MASONIC "COUNTRY" PRESS

By T. W. H.

THE RECUPERATIVE POWER OF MASONRY

WE remember an old joke which recited the predicament of two men who were tramping the country and found themselves without any money or anything to eat many miles from any village or city, and in the debate on what was best to be done one suggested that they go to the first house they came to and make a plea that one of them was an idiot brother who had run away from the asylum and was being taken back, but they were hungry and had no money. They drew lots to see who would impersonate the idiot, and the fellow elected demurred, saying, "I can't do that; I never saw an idiot." The other one told it was the easiest thing in the world. "Just put on a vacant stare and say 'Why?' to everything said to you."

Sometimes we do not say "Why?" often enough and draw conclusions from insufficient knowledge of the subject, or we jump at conclusions without fully grasping the whole subject. We believe this to be borne out by an editorial in the *New England Craftsman*, a portion of which we clip and insert here:

Fifty years ago the lodges were small in membership, but warm in fraternal feeling. There was nothing but lodge work, lodge charity and the comradeship of the brethren to inspire perpetuity and growth of the society. This was all that was needed. Masonry was loved for itself and what it promises for humanity. Masters were not obliged to provide novel features of work, vaudeville entertainments or unusual banquets to create popularity and enlarge the membership of the lodge. Nothing was known of the burden carried by the presiding officers of the great Masonic bodies of the different branches of Freemasonry at the present day. The care and responsibility now involved and the time required in planning and arranging attractions for some of the large and popular bodies is equal to that of a well-developed commercial business. Ambition to be leaders in popularity, to make the body bigger than

any other in the rite, to reach a certain growth in a certain time, are some of the motives that lead to an extraordinary effort for success. Are these efforts worth while? Do they bring the right prosperity? Is not the slower growth more natural, and is it not true that the real welfare of Freemasonry is better advanced by numerous small bodies than by a few large organizations in which the members are mostly strangers to each other?

We are not criticising anything in the article; we endorse it, and have been writing and talking along that line for a long time. What we do believe is wrong with it is that the writer who was so well able to place the subject before us left it up in the air as far as a conclusion is concerned. There are texts for many sermons in this selection from the Masonic gospel according to Boston, but we will only pick out one, and that will be the finding of a reason why the change from the idyllic stage printed to that of the boisterous, vaudevillian one was a natural consequence.

The rhythm of motion is a law of nature as pronounced as that of the law of gravitation. Ours is a progressive universe; we are a progressive institution. Therefore, we are subject to the rhythmical manner of advancement, the wavelike motion. Sometimes we are on the crest of the wave, sometimes in the valley. We have not advanced the distance we have traveled up one side and down the other, but the distance measured through the center of the wave. But we have advanced, and with every wave there are a set of new conditions, and to these we must adapt ourselves.

In failing to prepare for the new conditions in this case, the change from the idyllic described in the article to the practical, we found ourselves lacking an ideal, or perhaps a practical ideal. The old times were not our times. A man could not be the rushing, pushing, energetic bundle of nerves ten hours or

so a day and the flabby, non-objective animal once a week in his lodge; he had to blow off, to work off, to do something, and the easiest thing which could be supplied to the brethren which would on a compromise suit the old conditions and the new ones were those described "novel features of work, vaudeville entertainments or unusual banquets," etc. They emphasized the notions of those who saw nothing but "lodge work, lodge charity, and the comradeship of brethren" and did not like it. Masonry was for the "Lodge," and to be exercised between tiled lodge walls. According to the idyllic brethren, their charity was for themselves, their comradeship and brotherly feelings for themselves. They became a set of very narrow, extremely selfish and self-sufficient persons, "and didn't belong" in the active, unselfish, broader-minded and more fully developed conditions which wanted to prevail on the other side of the wave. As a consequence, when the test came their enervated systems and lack of Masonic virility readily backed away from the struggle, and the rude, the boisterous, the unskilled Masonic workman took the reins and rode the horse perilously near the precipice because he didn't know any better. Following these conditions, those attracted to such companionship flocked into the lodges, or what not, and as the race was being run not quite as speedily as it might be, organizations were founded having for their end and aim the pandering to this new species of Masonic intoxication; first for the "high-ups," then for the "low-downs," until now it seems as if Masonry exists for the sole purpose of supplying material for the consumption of these and similar organizations.

If in the idyllic regime some definite work other than conferring degrees had been initiated and carried out, much of this energy now frivolously dissipated and lost would have been applied to a productive object, and "something to do" would have been on hand to supply the need for something with which to work off the surplus steam of the new conditions.

But be not discouraged. Already may be heard the rumblings of discontent at the un-Masonic tendency of Masonry, and the great giant will awaken, if only to take another nap; but in the turning over process he will crush the life out of the incumbrances and foreign adjuncts which have grown up around him, and Masonry, progressive and strong, will again assert its dignity and power; will not confine the practice of its teachings to its lodge rooms; will exercise its charity without inquiry as to what lodge the recipient of the bounty belongs or whether or not he belongs to any lodge; will not sit calmly within its comfortable clublike lodges while public abuses exist and evil minds are conspiring against the body politic, its liberty or its life; will find its "comradeship" not entirely amongst the brethren of the lodge to which he belongs, but, being prepared in the lodge to recognize all men as his brothers—some fortunate, some unfortunate, some wise, some stupid—he will help all according to their need and within the limits of his ability; will place his arms around the weak and assist him, his hands on the strong and restrain. Masonry will be the institution it started out to be, because, being founded on the immutable principles which govern the universe and all it contains and consists of, a temporary swerving from the straight line does not prevent the getting back into line when the conditions which have deviated it are removed by the growth of knowledge and the lighting up of the darkness of ignorance by the removal of that which has cast the shadow. Let us not despair. Masonry always emerges victorious over adverse conditions and feels rejuvenated by the experience.

MILITARY AND NAVAL LODGES

A description of the ordinary lodges would become a monotonous work. The mechanical similarity, the standardized routine and the lack of individuality soon grows boring. But if we would be able to give some information concerning the unusual, we would have

an article which would be intensely interesting and instructive, and would convince the precisionists that a Masonic Lodge can be all Masonic and adapt itself to human conditions even if most of the standards and rules are broken. Come right down to the foundations on which a Masonic Lodge is really resting, and it is not a very complicated question to determine what they are. "Decisions" and "opinions" have confused us, but they are not necessarily fundamental nor necessary for the permanency of the superstructure.

Lodges with extemporised furniture have turned out many a first-class Mason who has made his mark; lodges in caves, with rocks for ornaments and use, have saved the liberties of peoples; lodges in cellars and lodges in attics reached by ladders which could be hauled down or up have provided safe sanctuaries for the Masons who have inaugurated the movements which have electrified the world. Lodges sailing around the world on the old "wooden walls" of England and the exchange of the captured Masonic chests of regiments of soldiers who had met on the field of battle was of frequent occurrence. The lodges of today are the descendants of those who met in just common taverns; lodges opened without any dispensation in the open, under the blue sky of the broad plains and in the valleys of our own country have been the cause of the combination of decent men who have driven murderers and robbers out of the original settlements so that civilization and development could live, and in time form grand lodges of great States. In our Civil War, lodges of the opposing forces respected one another. In our own State a lodge was held in the room which served for the birthplace of one of our respected Grand Masters. And while we do not believe in Class Masonic Lodges, because they are not in accord with the spirit of the institution, we are pleased to note in the *Illinois Masonic Review* an account of a soldiers' lodge at Fort Leavenworth, Kansas, called Hancock, No. 311. Of it, it is stated

that "it is indeed an inspiring sight to see an old regimental sergeant major sitting in the East, with two lieutenant colonels on either side. Within the lodge all military ceremonies and rank are abandoned. There officers and enlisted men 'meet upon the level,' bow before the same God, and part upon the square, as good Masons should."

But all localities are not so fortunate. for we have information concerning one place where, under the Stars and Stripes, presumably the symbol of liberty, the commanding officer makes it so that while the Masons may not meet in lodge, the Kts. of C. have a flourishing following and comfortable quarters assigned to them. At least, that was the condition when we last heard of it, but steps were being taken to have justice done to it and him, and it may have been accomplished by this time.

The lodge where we saw the light of the day star on high was the outgrowth of that of a disbanded regiment, and we remember old Sergeant Major Gerathy as the Master, while the titled colonel and most of the other officers were members and attended. Kipling in his poem, "My Mother Lodge," graphically describes the conditions, and it is not too much to say that the horrors attendant upon war have been mitigated, the sentiment of the universality of the kin relationship of man, and the enlightened development of civilization have been hastened by the presence and influence of these military and naval Masonic lodges.

We in this country owe to them a debt of gratitude we have been very dilatory in acknowledging and attempting to pay. We don't know how many other Masons think as we do, and don't care; but we are of the opinion that to the Regimental Lodges which were sent to this country from Great Britain, principally those from Ireland, we owe the establishment of Free Masonry on the American continent.

LODGE SECRETS.

The *Scottish Rite Bulletin*, of Louisville, Ky., contains a very pertinent

article with the above heading. It is copied in full for the benefit of those who may not see the original article, as it is good to read and profitable. We are getting prodigal in our Masonic "leaks," and it is no uncommon matter for the strictly private business of a lodge, the election or the rejection of candidates, the expulsion or censure of members, the discussions in the lodge or other Masonic body, to be the subject of public conversation within ten minutes after the close of the body. This is so common that it needs no certification, but it is an evil habit inimical to the best interests of the Rite:

- Scottish Rite Masons will render the Rite more august in the estimation of men by refraining from garrulousness. Whatever occurs in the body of the Rite is sacredly secret, and ought not to be profaned by outside mention. Is not the Sentinel, with drawn sword, guarding the portals of our mystic temple, a perpetual symbol of the sacredness and secrecy of our retreat? Around our council chamber is built a wall which no wanton eye can pierce. The entrance to our mysteries is sealed, except to those choice spirits who are ever willing to come humbly and who faithfully promise to be secret and silent. There have been instances in which the secret of great discoveries has been so rigidly guarded that, for a season, the most curious eye was defeated in its effort to pry into the shops and laboratories where the process of manufacture was executed. More secret the work of Scottish Rite Masonry than all this, and more sacred the obligation of its members than the oaths of artisans in such manufacture as we have mentioned. As our doors are Tiled, so let our lips be guarded. The slightest incidents of the Tiled recesses are secret. The brother who does not regard them as such has not yet learned Masonry. We positively can allow no license in this direction. Honor, fidelity, vows, good faith to the whole Fraternity, require that on such subjects the profoundest secrecy must be observed. He that cannot do this is not fit to be a Scottish Rite Mason or any other Mason; he that WILL not do it should be summarily dealt with, as it is a Masonic offense.

A great deal of harm is done to the Scottish Rite Masonry, and, in fact, to Masonry in general, by those who cannot guard their tongue from talking too much outside the Tiled recesses of our sanctuaries. The tongue is enclosed by the teeth as with a wall, and guarded by the lips as with sentinels, so that it be not suffered to run wild. Then, brethren, guard well thy tongue, and

think twice before you speak, is a good Masonic maxim.

One of the most fruitful sources of the violation of this injunction to secrecy, to use the mildest term possible, is the curiosity of the brother who does not attend the Masonic Bodies to which he belongs. He is always very anxious to pump the brother who does attend, but takes good care he will not exert himself in the slightest to attend and help by his presence those who are carrying the Lodge and its business on their shoulders, while the stay-at-homes claim the right to know everything and participate in all the benefits without doing their share of the work involved in keeping a live Lodge in operation. He is the citizen who will not do his "bit" at the front, and it costs 5 per cent of his dues in postage stamps to collect them. He doesn't do anything quite bad enough to render himself liable to expulsion, but you sometimes wish he would, because he is a Masonic nuisance. With such a Master the closed mouth advocated in the clipping is as necessary as it is with the non-Mason. If he is so interested in what is going on, let him go to Lodge and find out Masonically.

THE NECESSITY FOR KEEPING UP TO DATE

Can any good come out of Nazareth? The answer has been reverberating in the affirmative for twenty centuries. Can anything interesting come out of the great metropolitan Masonic organs? And, in the strange language of the street, some irreverent Masonic bumpkin might answer right off the bat, "Sure, Mike!" But as this column is merely a review of what strikes our fancy in the columns of "Just Us Girls," whose side curls are gray and who wear a cap like we do in the Scottish Rite Bodies to prevent ourselves from getting the "snuffles" because of the lack of hair at the top, we are afraid to quote the name of the organ in whose columns we strike some pertinent remarks, which, while not made concerning Masonry at

all, may yet point a Masonic moral and adorn a Masonic tale.

In reading the several periodicals with which we use up the sleep hours of the Masonic division of our daily routine, we have been much impressed with the parallelibility of the language and thought therein set forth with that which a Mason would write on a Masonic subject if he wrote the actual facts and did not see too many things in his Masonry which are not there. The church, society in general, other institutions—in fact, any and all associated groups of people—will follow the same general laws of conduct under similar natural conditions. They will do, under similar provocation and opportunity, just what the caveman did, with the exception, perhaps, that he was a little more abrupt and honest about it than we are. His type still prevails, and while we have lost his physique and the hair, the characteristics which made him king of the animals are those which today give him the preeminence. The thin gloss of varnish we call civilization has not materially altered us from our caveman brother Mason and sister of the Ancient Eastern Star, because there is no more foolishness in saying that the caveman had his lodge and the cave-woman her chapter than to say the many silly things which are put forward by those possessing the double sight, as mentioned above, of seeing things which are not there in connection with our institution.

In all emergencies, in all natural changes of condition, in all matters of conduct, men—and in some cases that unaccountable element called women—will do, and act, and talk, and hide, and conceal in Duluth just the same as under similar conditions would be done in Buenos Aires or Quebec, to say nothing of Singapore or Kokomo.

Also, in their tribal or communistic relations the same similarity of procedure and sequence of cause and effect will follow a common incentive, and when we read that the Church has found that it is benefited by brass-band choirs, Billy Sundayisms, red-letter ad-

vertising and illuminated signs, and that it is a permanent feature of their endeavor to increase the attendance at their church which they feel is necessary, our lodges follow suit. They know they have a cramp in their clerical or lodge interior somewhere, but cannot locate it at the backbone or pit of the stomach. But it is wise for associations of men who depend for their success and reason for living on the attendance and interest of a voluntary association of men who feel the same cramping sensation to take notice and govern themselves accordingly, and not accept the nostrums which are so easily obtained, but which may be, and generally are, harmful. Study the cause, and have it in mind that "there is a reason."

Without pursuing this argument any further, because you will have seen to what we have been leading and get at the remark in the publication referred to here, which is in reference to matters theatrical, and is as quoted:

Scholars may wail when what they consider a beautiful old line is omitted, but pedants make neither successful playwrights nor successful producers. We tried to give the play as the author would give it were he alive. Shakespeare, if he were with us today, would be the first to laugh at the pedants who insist that his plays shall be given intact; he would be the first to cut some of his own lines for the modern stage. This is so because Shakespeare would instantly recognize the fact that audiences are not interested in the archaeology of the theater. This archaeology is all right in its place. The producer ought to be familiar with it, the actor might well study it. But both must remember that a play is made by its audiences, and audiences do not like archaeology.

It is a far cry, you will say at once, from Masonry to the theater. Hold on! think a bit. The early theatrical idea was used long before you had any right to call yourself an actor in your dramas; it was used to teach truths which mere words could not convey from the teacher to the taught; it was a study of symbolism in action. Now, if the great classic productions of the genius Shakespeare—just for a minute agree that he did write them—are to be made to suit the changed conditions of today, do you

not think other symbolic dramas could well afford to be treated in a like manner? And, in addition, it must be remembered that within the last twenty five years the archaeology and history of that period have been proven conclusively to have been illy founded and wrong in fact and deduction. Surely we all want to be right, no matter who write, unwittingly, the wrong.

We presume the quotation in question was made for the purpose of calling the attention of the readers to the necessity for the plays being up to date, both in verbiage and action. The plays are the working tools of the action, which, in connection with his or her conception of the meaning, constitute the art of acting, consequently the power to make the product known to the hearer in such a manner that he will be in sympathy with the subject interpreted. Stars even cannot make a successful presentation unless they have a good play to work with. It is their ritual from which they teach or do not teach the truth or the idea embodied in the play or ritual. It is acknowledged by all intelligent economists that more projects are ruined by supplying to the workmen a poor quality of tools than on account of all other causes. Tools which are not applicable, which are not correct, which have not the quality, which are not kept up to date, and the "scrap heap" is not a sign of carelessness and waste, but of progress. We owe it to our workmen everywhere to supply them with the best tools brains and energy can place in their hands, and a penny-wise and pound-foolish policy

in this respect should be fought as any great dragon which threatens us. The play manuscript is the tool of the theater, the ritual that of the lodge.

This same article has another paragraph which we might study with profit, perhaps:

"The theater has been marking time in America. It has got into the same stagnant condition as the church—a condition into which perhaps every profession falls at one time or another. The old producers have failed to eliminate this stagnancy; in fact, they have been responsible for it. It has remained for the audiences, for the public, to take the initiative in improving the theater."

"Then you believe that the theater in America is improving?"

"Unquestionably, and the reason is that the quality of the average American audience is steadily improving."

We have always believed that every permanent improvement comes from within, whether it be church, theater, or other institution. It certainly is the case with the churches. Here comes an authority who says the audiences of the theater have been and are improving that institution, and we are of the opinion that the results of this note will recall another voluntary association of folk to which, with a change of names, a well-defined similarity of statement and conclusion can be traced.

The general conclusions are that the experiences of human institutions are applicable the one to the other; that mere age is no great honor, and that no expense is too great in the effort to supply our Masonic workmen with the best tools which can be secured. Any other theory is shortsighted and unwise.

THAT SETTLES IT!

"If mother wus a man,
She'd stop the sale of rum;
She'd fill the world with sunshine,
And give everybody some;
There'd be no need o' goin' to heav'n
To get away from woe,
'Cos if mother wus a man,
'Twould be heav'n here below.
How do I know?
She told me so."

GENERAL MASONIC NEWS

COMING REUNION DATES

The Bodies of the Rite in the Valley of Washington, D. C., hold their meetings every Tuesday evening.

The San Francisco and the California Bodies of the Rite in San Francisco hold their meetings, the former every Friday evening, and the latter every Wednesday evening.

The Bodies of the Rite in Seattle, Wash., hold their meetings every Tuesday evening.

The Scottish Rite Bodies in St. Paul, Minn., hold their meetings every Wednesday evening.

The fifty-fourth Reunion of Black Hills Consistory No. 3, in the Valley of Deadwood, S. D., will be held May 21 to 25 inclusive.

The thirty-third reunion of the Bodies of Butte, Montana, will be held May 21 to 24 inclusive.

The Spring Reunion of the Bodies in the Valley of Richmond, Va., will be held May 28 to 31 inclusive.

The Bodies of the Rite in Sioux City, Iowa, will hold a one-day reunion on May 28, 1917.

The Bodies of the Rite in New Orleans, La., will hold their anniversary reunion May 28 to 31, inclusive.

The Bodies of the Rite in San Jose, Cal., announce that they will hold meetings for degree work every Friday evening up to and including June 8, 1917.

The Bodies of the Rite in Everett, Wash., will hold meetings for the conferring of degrees every Wednesday in June.

The midsummer reunion of the Bodies of Cheyenne, Wyoming, will be held June 4 to 7 inclusive.

The Scottish Rite Bodies of Seattle, Wash., will confer the seventeenth and eighteenth degrees on June 5.

The Bodies of Wheeling, W. Va., will hold their summer reunion June 11 to 14, inclusive.

The Bodies of the Rite in the valley

of Chicago, Ill. (Northern Jurisdiction), hold their meetings every Thursday evening.

REUNION AT DAVENPORT, IA.

The recent reunion at Davenport, Iowa, is reported to have been a most successful one, not only in point of the number of candidates receiving the degrees, but also in the excellent fellowship manifested. Sixty-two candidates took the fourteenth degree, and 55 finished with the thirty-second.

OTHER SOJOURNERS CELEBRATE MAUNDY THURSDAY, DEL RIO, TEXAS

Brother Otto Hofer, Sergeant, 14th Cavalry, writes enclosing a list of Scottish Rite Masons who participated in Maundy Thursday ceremonies in the border town of Del Rio, Tex., a town of about 9,000 inhabitants. The writer says: "The occasion was splendid in all its phases." Refreshments were provided, and speeches were delivered by Maj. F. B. Shaw, 36th Infantry, and Judge J. J. Foster of Del Rio, Tex. Following is a list of the brethren participating: Maj. F. B. Shaw, 36th Infantry; Capt. P. W. Arnold, 14th Cavalry; Capt. C. W. Cole, 14th Cavalry; Capt. H. R. Smalley, 14th Cavalry; 1st Lieut. H. W. Peters, 14th Cavalry; Sergt. Maj. C. H. Dayhuff, 14th Cavalry; Sergt. W. E. Bursley, 14th Cavalry; Sergt. Dennis Scanlan, 14th Cavalry; Sergt. Otto Hofer, 14th Cavalry; Sergt. Emil Padhora, 14th Cavalry; Sergt. Geo. E. Richardson, 14th Cavalry; Sergt. Philip Sutter, 14th Cavalry; Sergt. Milton Heckert, 14th Cavalry; Mr. Lockhart, Del Rio, Tex.; Dr. F. M. Rose, Del Rio, Tex.; Mr. Geo. Miers, Del Rio, Tex.; Mr. B. J. McDowell, Del Rio, Tex.; Mr. H. Bannister, Del Rio, Tex.; Mr. Will Wehner, Del Rio, Tex.; Mr. J. J. Foster, Del Rio, Tex.; Mr. R. A. Thomas, Del

Rio, Tex.; Mr. G. L. Walker, Del Rio, Tex.; Mr. John G. Smith, Galveston, Tex.; Mr. S. P. Witt, Brackettville, Tex.; Mr. A. W. Goldman, Del Rio, Tex.; Mr. Hugh Harper, San Antonio, Tex., and Mr. H. R. Canfield, San Antonio, Tex.

MUSKOGEE, OKLAHOMA

In Muskogee, Okla., sixty-three miles from the nearest consistory, there is a real live Scottish Rite Club, the members of which carried out Maundy Thursday exercises in a very creditable manner, if we may be allowed to judge by the program, a copy of which has been forwarded to us.

A NEW SCOTTISH RITE TEMPLE IN INDIANAPOLIS

From an Indianapolis paper of recent date we clip the following:

"The announcement by the building committee that the plans for the new Scottish Rite Cathedral, which is to cost \$1,000,000, have been approved, is a topic of lively interest and satisfaction among the members of the Indianapolis bodies who are in the city this week for the annual convocation and reunion. A description of the exterior and interior of the structure which is to be erected at Meridian and North streets, has been given by Preston C. Rubush, of Rubush & Hunter, the architects, and a plaster model of the cathedral is on exhibition in the social room at the present temple, in South Pennsylvania Street.

"In deciding upon the general character of the design of the exterior," said Mr. Rubush, "we sought to select that which best expresses not only the wonderful organization which is to occupy it but is best adapted to express permanency, durability and that enduring massiveness that is so necessary in monumental classic designs of so pretentious a structure.

"The design is influenced by the Greek Doric as used in that historic temple, the Parthenon, on the Athenian Acropolis, and will be executed entirely in Bedford stone from the quarries of Indiana.

"That the proportions of this building may be appreciated, it might be well to state that the columns are 45 feet in height and 8 feet in diameter. From the sidewalk line to the base of the columns is 34 feet; from the sidewalk to top of parapet wall 123 feet, and to apex of roof 153 feet. The building will be equal to a modern office building eleven stories in height.

"The main entrance is from Meridian Street. Immediately on entering the first or main floor are to be found the secretary's office, reception rooms, checkrooms and four large, high-speed elevators for service to the upper floors of the building. The remainder of the first floor is to be for social and lounge purposes.

"In the center of the building on the first floor is a large rotunda, practically 100 feet square, flanked on each of the four sides by six Doric columns, these being 23 feet high and running through full two stories in height. These columns and the ceiling of this auditorium are suggested by the Temple de Neptune a Pestum. These columns, in addition to lending support to a highly ornate ceiling, also lend support to a mezzanine, surrounding and overlooking the entire rotunda. On the mezzanine will be found the library, as well as women's parlors, etc. The area of the entire first floor, comprising some 36,500 square feet, is to be devoted entirely to social and lounge purposes. The full area of the rotunda, practically 10,000 square feet, offers the largest and most elaborate ballroom in the city.

"The entire basement, including that part beneath the sidewalks of Meridian and North streets, is to be occupied by a banquet room with kitchen and service rooms, thoroughly adequate to serve a banquet to 3,000 members at one time.

"The second floor is to be devoted to the use of officers and those engaged in the conferring of the various degrees, as well as the candidates. That portion devoted to the use of the officers will consist of assembly, robing, paraphernalia and property rooms, and will be fitted with shower baths, toilets, etc.

For the candidates is provided an assembly room of a size sufficient to accommodate the largest classes with the necessary locker and robing rooms. From the officers' as well as the candidates' quarters access to the auditorium, which is on the next floor above, is gained by wide, easy, gradual inclines, these leading to and entering into either the stage or main auditorium floor.

"Immediately above the officers' and candidates' floor and occupying the entire upper portion of the building is designed an auditorium and stage fully equipped as any theater, in which ample space is afforded to accommodate the large classes and 1,800 members for the purpose of conferring the degrees from fourth to and including the thirty-second. This auditorium will be the largest as well as the most elaborate in this country, the side walls being executed in canestone, while the ceiling is richly beamed and coffered, the whole to be ornamented with modeling of the Greek forms and decorated in the brilliant rich tones found on the vases and other objects of this classic style. This description would be incomplete without a word regarding the proscenium arch, which is 85 feet wide (more than twice the width of the average theater proscenium arch), flanked on each side by Greek Ionic marble columns and pilasters and surmounted with a frieze 16 feet high the full width of the arch, depicting the history of Masonry in sculptured figures.

"The seating arrangement of the auditorium is to be similar to that of a stadium, the idea being suggested by that of the Theater d'Ostie-et Basilique de Constantin a Rome, the seats that of the Theater de Bacchus a Athenes.

"The auditorium will be provided with a pipe organ and choir loft, the choir loft being so arranged as to allow the use of women singers as well as that of male voices outside of the membership.

"The comfort of the members has not been overlooked and all modern conveniences and devices for this purpose are provided; the heating and ventilat-

ing are so designed as to supply all parts of the entire building with fresh air, this air passing through a water spray, insuring clean, pure air at all times."

STILL OTHER REMARKABLE COMMUNICATIONS

With reference to an item of Masonic news published in our issue for January last, concerning a lodge in Indiana where a father and his six sons filled all the stations in a Master Mason's lodge and installed the officers elect, we have to record still other parallel cases which have been brought to our attention by Brother Cornelius H. Murphy, 32°, of Davenport, Iowa.

It appears that at Kimball, Nebr., Brother Horace N. Morgan of Clarion, Iowa, and his seven brothers who hold their residences at widely scattered points in the United States, while holding a family reunion at Kimball, attended a local Masonic lodge and not only took part in the services but put on the Master Mason's degree, opening and closing the lodge.

It also appears that several years ago, in New Boston Lodge, No. 59, Mercer County, Ill., Brother W. M. Prouty and his six sons occupied all the stations, opening and closing the lodge and conferring the Master Mason's degree. The father and his six sons were all made Master Masons in New Boston Lodge, and at present all are members of that lodge except one who lives in Sparks, Nev., where he holds his Masonic membership. At the time of this meeting, the father and two of his sons were regular officers of the lodge.

MASONIC ACTIVITY IN WASHINGTON, D. C.

The Masons of Washington, D. C., under the leadership of Most Worshipful Brother James W. Witten, Grand Master of Masons of the District of Columbia, propose to provide for the establishment of a base hospital unit under Red Cross Requirements. All the bodies of both rites are interested and subscriptions from the different Masonic Bodies and from individual

Masons are pouring in rapidly. It will cost about \$10,000 to equip such a hospital unit, and the brethren in Washington, D. C., intend to raise at least that amount. These units are being organized under instructions from the Surgeons General of the Army and of the Navy, and the general public is being earnestly requested to assist, not only in the contribution of money, but in the preparation of the necessary supplies, especially those that can be made by voluntary workers.

OTHER NEW MASONIC TEMPLES

URBANA, OHIO

In answer to our appeal for photographs of Masonic temples, anywhere in the United States, which have never as yet figured on the outside of the front cover of THE NEW AGE MAGAZINE, we have received a photo of a new temple at Urbana, Ohio, which was dedicated with great ceremony in July of last year. It will probably appear in our issue for June or July next. This new temple cost \$68,000, most of which has been assumed by individuals in subscriptions for stock.

DANVILLE, ILLINOIS

On Tuesday, April 10, 1917, the Masons of Danville, Ill., dedicated a new Masonic and Scottish Rite Temple, which, according to the *Illinois Masonic Review*, "represents the last word in beauty and up-to-the-minute convenience, every detail being worked out for the convenience and needs of the many Masonic bodies which will have homes therein. It represents an investment of over \$150,000, and is probably the finest Masonic Temple in Illinois."

We hope the brethren of Danville will send us a photograph of the new Masonic temple in order that we may figure it on our outside cover. We understand that many brethren, some of them in European countries, are making a collection of the Masonic buildings which appear on our outside.

A CURIOUS RELIC

Brother John P. Keys, 32°, of Rochester, Pa., who is a member of all the various Rites, Coordinate Bodies and Appendant Orders of Freemasonry, has a 32° Certificate that is a curio of considerable value as a relic, for it has visited every state and territory of the Union as well as all the provinces of the Dominion of Canada. It has been endorsed by all the living Past Grand Masters of the Grand Lodge F. & A. M. of Pennsylvania; several of the Past Grand High Priests of the Grand Holy Royal Arch Chapter of Pennsylvania; several of the Past Grand Masters of the Grand Council of Royal and Select Masters of Pennsylvania; some of the Past Grand Commanders of the Grand Commandery Knights Templar of Pennsylvania; a few of the Past Grand Sovereigns of the Grand Imperial Council Knights of the Red Cross of Constantine of Pennsylvania; the Officers of the Pennsylvania Council of Deliberation Ancient Accepted Scottish Rite; Past General Grand High Priests of the General Grand Chapter, Royal Arch Masons of the U. S. A.; Past General Grand Masters of the General Grand Council Royal and Select Masters of the U. S. A.; Past Grand Masters of the Grand Encampment Knights Templar of the U. S. A.; Past Supreme Grand Masters Sovereign Great Priory of Canada of the United Orders of the Temple and Malta; Past Imperial Potentates of the Imperial Council, A. A. O. N. M. S. for North America; Past Grand Sovereigns of the Supreme Grand Chapter, Grand Cross of Constantine of the U. S. A.; some of the Present and Past Officers of the provincial Grand Lodge of the U. S. A., Royal Order of Scotland, all of whom are of the 33°. It also bears the signature of every Active Member of the Supreme Council 33° A. A. S. R. for the Northern Masonic Jurisdiction of the U. S. A.; each Active Member and Deputy of the Supreme Council 33° A. A. S. R. of Freemasonry for the Southern Jurisdiction of the U. S. A.;

and all the Officers and Deputies of the Supreme Council 33° A. A. S. R. of Freemasonry for the Dominion of Canada.

UNIFICATION OF FREEMASONRY IN THE PHILIPPINES

Most Worshipful Brother William H. Taylor, Grand Master of the Grand Lodge of the Philippines, writes under date of March 5, 1917, that, at the meeting of said Grand Lodge held on February 13, thirty-two new lodges which had been working under charters issued by the Spanish Grand Orient were admitted to membership in the Grand Lodge of the Philippines and received new charters, so that the Grand Lodge now consists of thirty-eight lodges. This brings in all of the various lodges working in the Philippines except four, two of which, owing to their distance from Manila, were not able to be represented at the conference. Of these four it is believed that three will undoubtedly come in; the fourth, a lodge chartered by the Grand Lodge of Scotland, is undecided what it ought to do, since the recognition of the Grand Lodge of the Philippines by the Grand Lodge of Scotland was conditional upon the rights of their lodge being respected.

In addition to this all the Scottish Rite Bodies chartered by the Spanish Grand Orient and the Grand Oriente Lusitania were dissolved and their members healed and made members of the new Philippine bodies holding under the Supreme Council of the Southern Jurisdiction of the United States; so that by this time the Masonic situation in the Philippines is entirely cleared up.

The Grand Master writes that all this has made a great difference in the attitude of our Philippine brethren along all lines, not only fraternal, but also social and political.

The Far Eastern Freemason prints an account of the unification ceremonies held on February 12, 13 and 14, and prints a long list of affiliates of Rizal Consistory, Malcampo Preceptory, Burgos Chapter of Knights Rose

Croix and Lakandola Lodge of Perfection, nearly 500 in number. The Governor General, Brother Francis Burton Harrison, in an address, stated that he considered the unification of the Masonic lodges one of the greatest works for good ever performed in the history of the Philippine Islands.

In bringing about this most desirable and fortunate result great credit is due to Brother Manuel Quezon, 32°, President of the Philippine Senate, and Brother Austin Craig, 32°, Master of Lakandola Lodge of Perfection.

All the ceremonies were carried out in the presence of Brother Charles S. Lobingier, 33° Hon., Deputy of the Supreme Council in the Philippines.

CAN ANYONE EQUAL THIS RECORD?

We publish this month on the outside of the front cover a picture of the Temple of Corinthian Lodge, No. 78, A. F. & A. M., of Calvin, N. Dak.

This building was erected in 1912 at a cost of \$8,000. As will be seen, it is a two-story building; the lower floor, or basement, is 9 feet high, built of stone, and is used as a banquet hall and for kitchen and space for heating apparatus. The upper floor is exclusively used by the Masonic Lodge and Eastern Star Chapter.

Calvin is situated in the northern part of North Dakota, 100 miles west of the Red River of the North, and within 10½ miles of the Canadian border. It has a population of 250 people, and the Masonic Lodge has a membership of about 120—that is to say, practically all the males of voting age must be Freemasons. Chalk up Calvin, N. Dak., as a Masonic town!

AN INTERESTING EVENT

On April 4, at Watervliet, New York, in the bell foundry of Meneely & Co., was cast a silver bell for the Scottish Rite bodies of Los Angeles, Cal.

The event had been looked forward to for a long time, and there was quite a ceremony, simple but impressive, in connection with the casting of this solid silver bell. At 1 o'clock on the above

day there assembled at the foundry John Lloyd Thomas, 33° S. G. I. G. in New York, Northern Supreme Council; John H. Cowles, 33° S. G. I. G. in Kentucky, Southern Supreme Council; Charles S. Walton, 33° Hon., of Los Angeles, Cal.; Marshall F. Hemingway, 33° Hon., Commander-in-Chief Troy Consistory; Charles H. Armitage, 33° Hon., Commander-in-Chief Albany Consistory; Charles McKay, 33° Hon., Albany; Ensign S. Homer, 33° Hon., Albany; J. S. Smith, 33° Hon., Cohoes; Rev. Henry R. Freeman, 33° Hon., Grand Chaplain, Grand Lodge of New York; Rev. Paul Hickok, 32°, Grand Chaplain, Grand Commandery of District of Columbia; A. N. LaFevre, 32°, Master of Lodge of Perfection, Albany; Prof. B. R. Baumgardt, 32°, Los Angeles, Cal.; Henry W. Louis, 32°, Los Angeles, Cal., with fifty other brethren of Albany and Troy and nearby cities.

Brother Heminway took charge of the ceremonies, and after making a few remarks explanatory of the reasons for the assemblage, he called upon Brother Freeman, who invoked the blessing of God to rest upon the assemblage and the occasion of the work in hand. Dur-

ing the invocation the molders quietly and solemnly poured the melted silver into the mould, already made to receive it, finishing just as the supplication to Diety ended. Brother Heminway then called upon Brothers Thomas, Armitage, McKay, Homer, Walton, Cowles and Baumgardt, each of whom made a short address. Brother Baumgardt incorporated in his remarks a short sketch of the most famous bells in the world. After the benediction the brethren dispersed. Brother Walton was perhaps the happiest man alive that day, for it was he who had fathered and mothered the idea of the silver bell from its beginning, two years ago, up after it until it is completed and set in to the present, and will continue to look place. As chairman of the committee he took a personal interest in every one of the thousands of pieces of old silver, consisting of articles of all kind from silver watches to the small silver coins. He has written a large part of the historical story of the bell and will have it completed by the time the bell has been appropriately engraved, when the history will be printed and distributed to those who contributed the silver.

THE SECRETS OF THE BELL

[Reprinted from December Bulletin of Los Angeles Consistory No. 3]

There's a bell we are makin', and it sets me heart achin'
Whin I think of the secrets its voice could proclaim;
Iv'ry ounce is pure silver, and a Mason the giver—
Just a token, bedad, in swate mimory's name.

Little things each has treasured with affection unmeasured—
Sure, to minton thim all would be black, mortal sin;
And our eyes they are smartin' with the pain of the partin'—
O, bad cess to that lump that me throat has within!

There are kapesakes of childhood, fondly cherished in manhood—
Maybe grav'd with a mother's or father's fond name;
Pocket-pieces and trinkets, just a lot of love-linklets,
With a beautiful past lit by home's holy flame.

Whin that bell gets a ringin' 'twill be angels a singin'
With a message reverb'rant to each list'nin ear,
For the silver it's made of cannot help but to brathe of
The harp-strings soft music of the hands ever dear.

—J. H. Morrow, 32°.

A FINE CHANCE FOR SOME MASONIC BODY OR BODIES

The widow of one of our brethren who died about a year ago has an almost new Welte Philharmonic Pipe Organ of which she desires to dispose. It is a two-manual organ of 61 speaking pipes and 31 speaking pipes in the pedal. It can be played by hand or automatically, and is run by a one-horsepower motor. It has eight speaking stops in the swell organ, six stops in the great organ and one 16-foot and one 8-foot stop in the pedal organ. Its original cost, about two years ago, was about \$8,000, but it can now be purchased at about half that price. We feel sure this is an opportunity that some Masonic body or bodies would be glad to know about.

For any particulars address Brother Fred W. Sultan, 112 and 114 North Second Street, St. Louis, Mo.

AN APPEAL FROM THE LIBRARIAN

DEAR BRETHREN:

To build up this great Masonic Library at the Capital of the Nation, we want *everything* Masonic:

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The Duke of York
Removed the cork
And tilted up the flagon.
The label read:

Treuedeutscherrheinerweinimminchgemachte.
So now he's on the wagon.

—*New York Sun.*



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MAGAZINE



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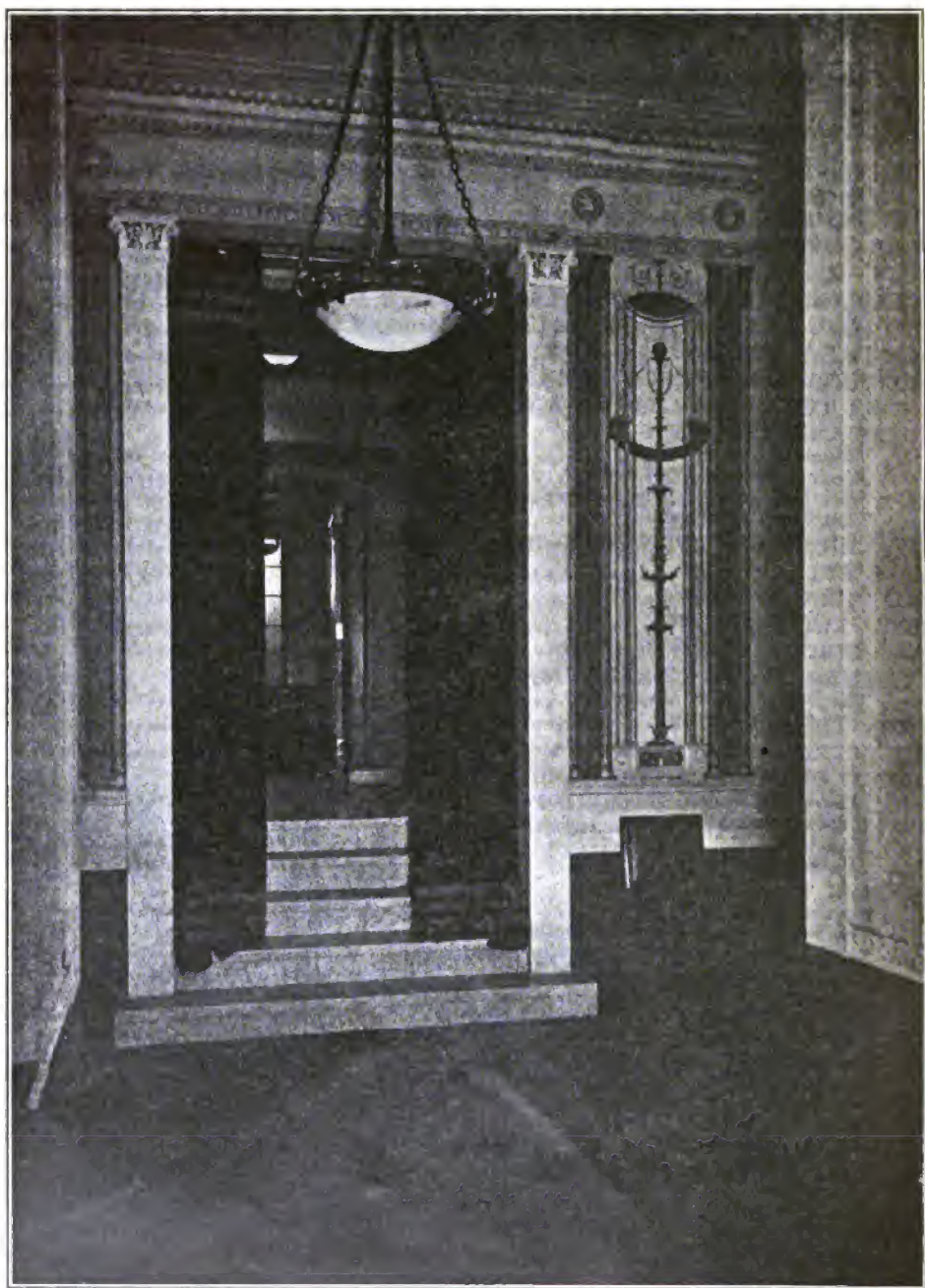
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LOOKING FROM THE BANQUET HALL INTO THE SIDE CORRIDOR, HOUSE OF THE TEMPLE

The New Age MAGAZINE

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THE SIGNIFICANCE OF EASTER¹

A MASONIC INTERPRETATION

BY JOSEPH H. FUSSELL, 32°

THERE is no higher theme than that which is our subject tonight. It is not only the very heart of the Rose Croix degree, but the heart of Masonry, the culmination of all existence, the supreme and last lesson of life.

Night is dispelled by day, and day again fades into night; spring follows winter, and year succeeds year; so, surely, had we but faith in universal law, which overrules and guides all, we might know of a certainty that death is not the end of all, but that there is resurrection, rebirth; that these also are in accordance with the law—a new life, and life after life. Is not this one of the lessons of the ever-recurring seasons?

We do not fear to sleep, nor could any evil dreams trouble us if the day had been well lived; and so, too, no fear of death can come to one who has lived his life honorably, nobly and well. Why, then, should it not be with death, twin brother of sleep, that from it, too, we awake into a new day?

There is a very close connection between the Third or Master's degree, the Eighteenth or Knight Rose Croix, and the Thirty-first; all have reference to resurrection, which is the great lesson of Easter. It has been said that the resurrection was the most stupendous event in all history, but when as Scottish Rite Masons, when as students of the ancient mysteries from which Masonry is descended we turn to the teachings and traditions of ancient India, Egypt, Greece, and indeed of all the great peoples of antiquity, we find it not *one solitary event*, but a recurring event, and thus not *less* but *more* stupendous, more inspiring, more significant—the supreme teaching given to all races in all ages.

For each of the great races of the past has had its savior who taught the people and showed them the true pathway of life. Of many of them the same legends and traditions are told, and many were the "Christs" of pre-Christian ages, said to have been, like Him, born of virgin mothers and revered as saviors of men. India had her Krishna and her Gautama Buddha; China her Fo-hi and her Yu; Egypt her Horus; Persia had her Zarathushtra; Greece her Dionysos; ancient America her Quetzalcohuatl, and many others might be named, all of whom were of divine birth, born of virgin mothers.

And many of the most sacred rites and ceremonies today practiced among Christians and by many held to be purely Christian had their origin ages ago among the so-called pagans. Can we doubt that the ancient Greeks worshipped

¹Part of an address delivered on Easter Sunday before Constans Chapter, No. 5, of Knights Rose Croix of San Diego, Cal.

the true God? Listen to the following lines from an Orphic hymn, quoted by Justin Martyr (Exhortation XV):

Take thou the Word Divine to guide thy steps,
And, walking well in the straight and certain path,
Look to the One and Universal King—
One, Self-begotten, and the Only One,
Of whom all things and we ourselves are sprung.

There is one Zeus, one Sun, one Underworld,
One Dionysos, one lone God in all.

Or listen to the invocation in the Hymn of Cleanthes, the Stoic:

Greatest of all the gods, God with many names,
God ever-ruling, and ruling all things;
Zeus, origin of Nature, governing the universe by law,
All hail!

So, too, behind the bewildering array of the divinities of the Egyptian Pantheon we find there also the One Absolute Deity, and that the "many gods" do but represent aspects, manifestations or attributes of that One. That they believed in One God, divine, eternal, infinite, is clearly shown in the following selections from their hymns:

God is One and Alone, and there is none other with Him;
God is the One, the One who has made all things;
God is a Spirit, a hidden Spirit, the Spirit of Spirits,
The Great Spirit of Egypt, the Divine Spirit.

And in the so-called *Book of the Dead*, the "Ritual of the Coming Forth by Day," we read the following:

I am Yesterday, 'Witness of Eternity' is my Name.
I am the Unknown One.
I am Yesterday and I know tomorrow; for I am born again and again. Mystery of the soul am I.
'I who know the Depths' is my Name. I make the cycles of the shining millions of years; and billions are my measurement.

Along with such conceptions of Deity, unsurpassed in any age, is it any wonder that we find the sublimest truths taught regarding Man and Nature, and the supreme truth of all, the divinity and immortality of the soul and its resurrection? But the ancient Egyptians, as well as the wise ones of other ancient peoples, had a conception regarding the resurrection which is not generally taught today. It is, however, taught in Freemasonry, and particularly in the third degree, though it is not always so interpreted. The conception of the Resurrection usually held among Christian peoples is the one given in the story of the Nazarene, the Great Teacher and Most Wise Master whose Name we honor and revere in the Rose Croix, namely, that He suffered for the sins of the whole world, was crucified and was laid in the tomb, and that after three days He rose again, conqueror over death, savior of the world; and that henceforth, through his passion and death, all men who believe in Him, who partake of the Mystic Sacrament of the Eucharist, become one with Him and share in the glories of His resurrection after death.

The poet Euripides (*Bacchae*, Murray's translation) thus describes the celebration of the Eucharist five hundred years B. C. He is speaking of Dionysos as the Mystic Savior:

In the Gods' high banquet, when
Gleams the grape-blood, flashed to heaven

To all that liveth His wine He giveth,
Griefless, immaculate.

Yea, being God, the blood of Him is set
Before the Gods in sacrifices, that we
For His sake may be blest.

And going further back to Egypt, as Marsham Adams declares in his book, *The House of the Hidden Places*: "We read in the Ritual of an incarnate, and not only of an incarnate, but of a suffering and a dying God. We are confronted with the tears of Isis, and with the agony of Osiris—an agony so overwhelming that gods and men and the very devils, says the Ritual, are aghast."

I know not how old is the story of Odin, as told in the Scandinavian "Edda," perhaps older than that of Osiris. He, too, "Father of the Gods," "Divine Wisdom," "Creator of Men," suffered and was crucified, and was the "Savior of the World." In Odin's *Rune Song* in the "Edda," Odin himself says: "I know I hung on a wind-rocked tree nine whole nights with a spear wound, and to Odin offered—myself to myself—on that tree of which no one knows from what root it springs."

In fact, the story that is told of the passion and death and resurrection of the Nazarene Teacher is the same in its essentials as was told ages earlier of Dionysos-Zagreus, of Osiris, of Krishna, and of other saviors. This story it was that formed the basis of the Mysteries of Antiquity. And the same teachings, the same rites and ceremonies and sacraments, the same hope of resurrection that are taught and celebrated today in the Christian Church were taught and celebrated among the Pagans ages before our era.

In the thirty-first degree is given a glimpse of the teachings of the Mysteries of Osiris, and it is left to the student to search out their meaning and import. Certain it is that these teachings are among the greatest of the heirlooms that have come down to us through the ages from the very dawn of time. And one of these teachings is that every race and every age has had its divine savior who has given his life for the race, for all humanity.

There is, however, as just said, another conception of resurrection which was taught in all the ancient mysteries and is taught, or at least hinted at, in Freemasonry, especially in the third degree. It is the supreme goal of initiation; it is the resurrection which each must achieve for himself, of the spiritual life, the resurrection of the soul while in this life, the attainment of self-knowledge and of the knowledge—not faith or belief—of immortality. To attain this resurrection there must be a mystical death, there must be the conquest of the passions, there must be a mystical descent into the underworld, one's soul must triumph over all the powers of darkness, and become one with the "Father in Heaven."

The greatest of all the known Temples of Initiation was the Great Pyramid. It was not built as a tomb for the dead, as were the other pyramids, but was verily for the dead in life. In the last and highest initiation, after passing successfully all the trials in the various halls and passages, the body of the candidate lay for three days in the sarcophagus in the King's Chamber while the soul descended into the underworld to meet the temptations of the hosts of darkness and to face death. If he conquered, then followed illumination and resurrection, and he returned to the outer world as a Master of the Royal Secret to be a teacher and helper of men.

"In Egypt," Ragon declares, "the third degree is named 'the Gate of Death,' and then, after reciting the main points of the ceremonies of this degree, he says: 'We recognize in the modern rite the reproduction of the Egyptian fable; only instead of taking the name of Osiris, inventor of the arts, or the Sun, the neophyte takes that of Hiram, which signifies *raised* (an epithet belonging to the Sun) and who was skillful in the arts.'"

Truly, what we call death is but a gateway, a transition, a crossing over, an initiation. But resurrection, as it is taught in Masonry, as it was taught in the ancient mysteries, is something more than a coming to life again; it is something more than what we witness in Nature, wonderful and inspiring as that is. Resurrection in Masonry, in the mysteries, is the resurrection of the Christos which dwells in the heart of every man; it is a triumph over death, a conquest over Nature; it is the entrance upon eternal life. Nature's method is a constant succession of day and night, summer and winter, life and death, reincarnation after reincarnation, until all the lessons of earth-life have been learned. The method and purpose of initiation, for those who have the strength to undertake the task, is to learn the lessons *now*; it is as Paul, the Initiate, said, a taking of the Kingdom of Heaven by violence; it is the conquest of one's self; it is the resurrection of the Divine Spirit of Man.

Initiation in the third degree symbolizes this resurrection from the tomb, the recognition and realization of the divinity that is hidden in the heart of every man. How is this accomplished? You know the reference to the Lion of the Tribe of Judah; but here again we have another proof that the foundation of Masonry is to be looked for in Egypt and India; for in those ancient mysteries the same ceremony was enacted by the Lion of Egypt in the one case and by the Lion of the Punjab in the other. And it should be borne in mind that the Lion, as also the Eagle, represents the Sun, which, again, is the emblem of spiritual life and of the Divine Spirit in the universe and in the heart of man. The Sun is the heart of the universe, the Lion is emblematic of the power that radiates from the Sun, and hence is emblematic of the Divine Power that resides in and radiates from the heart of man, and only through that power can man achieve his resurrection.

This, then, I take it, is the Masonic interpretation of the significance of Easter, the significance of the Resurrection, the At-One-ment with Divinity itself. It is the acquirement of the Royal Secret, the Mystery of the Balance, the Secret of Universal Equilibrium. It is the acquirement of that power by means of which man becomes co-worker with Deity, co-worker with all the great ones of the past and present and throughout all coming ages, until all humanity shall indeed become one Universal Brotherhood, and so achieve its divine destiny.

Is not this one of the most significant teachings of the Scottish Rite, in that we thus learn to reverence all who in past ages have been helpers and saviors of mankind, learn to see in each of them the manifestation of the incarnation of the One True God, appearing under different names in many lands? And of these Great Ones Walt Whitman says, in those wonderful lines which he inscribes "to Him that was crucified:"

Yet we walk unheld, free, the whole earth over, journeying up and down
till we make our ineffaceable mark upon time and the diverse eras,
Till we saturate time and eras, that the men and women of races, ages
to come, may prove brethren and lovers as we are.

Today we are witnessing events that are appalling in their significance—a World War! Is it the closing of one age and the beginning of another? The old civilization of Europe is in its death struggle. Can it emerge? Is there for it and for the nations of Europe a resurrection, an Eastertime, a return from the very depths of hell?

And what part are we playing in this world tragedy—we Masons? The Past is past; it is irrevocable; yet the Present is ours, and out of it shall grow the Future. What, therefore, can we do as Masons; what is the duty and opportunity of the present time? If Freemasonry is heir to the Wisdom of the Ages; if it holds in its keeping the great truths that have been handed down from the days of the ancient Mysteries—truths that are for the healing of the nations and the guidance of the people; if, indeed, we have a knowledge of these truths, are we not called

upon as Masons to herald a Resurrection, an Eastertime such as the world has never yet seen, a resurrection of the Spirit of Brotherhood which has suffered death and lain so long in the tomb?

That, I think, is the message of this Eastertime; that, I think, is the challenge of the Christos to us Masons of today—to see to it that the Masonry which we profess is not a dead letter but a living power. And if we make the Spirit of Masonry, which is the Spirit of Brotherhood, a living reality in our lives, we shall make it also a living reality in the life of humanity; so great, I verily believe, is the potential power in our Masonic Fraternity. For true brotherhood is not alone for the few, not alone for the initiated, but for all humanity.

Never before has Freemasonry had such a glorious opportunity as it has today. The Christos Spirit is waiting to be born anew in the life of humanity; it is pleading with us to do our part; and if we but do our part in the resurrection which must take place, first in the life of each of us, then, truly, truly, the Christos Spirit shall be born again in the life of humanity.

As Robert Browning makes Paracelsus say:

Tis time
New hopes should animate the world, new light
Should dawn from new revealing to a race
Weighed down so long, forgotten so long.

That new hope will animate the world; that new light will dawn, I, for one, feel assured. What part will Masonry play in the new Resurrection?

THE GOVERNMENT OF OUR COUNTRY¹

BY ORIE S. WARE, 32°

THE Government of Our Country, the toast to which I respond, at this critical moment in our national life is a subject that engages the thought and speech of our greatest orators and foremost statesmen, and only in an humble manner can I be expected to give expression to the patriotic principles of Scottish Rite Masons whose hearts are now filled and deeply stirred by a fidelity, devotion and patriotism that knows no bounds, and than which there is, and rightly ought to be, none greater in any nation of the world.

If I were permitted to select from the Rituals of Scottish Masonry a text to suit the occasion of our national situation today, I would select the lesson of the ninth degree, which is summed up in the simple mandate, "Protect the oppressed against the oppressor, and devote yourself to the honor and interests of your country."

Scottish Masonry wars against the passions that spring out of the bosom of a world of admirable sayings and foul practices, of good maxims and bad deeds, whose darker passions are not only restrained by custom and ceremony, but hidden even from itself by a veil of beautiful sentiments which soar to heaven in its dreams and wallow in the mire of earth in its deeds. There may be a world of Masonic sentiment, and yet a world of little or no Masonry. In many minds there is a vague and general sentiment of Masonic charity and generosity, but no practical, active virtue, habitual kindness and self-sacrifice; we gain no victories over ourselves; we make no progress; we are still in the Northeast Corner of the Lodge; we do not cultivate Masonry with a determination, resoluteness and

¹Address delivered at the Maundy Thursday Banquet at Covington, Ky., April 5, 1917.

regularity as in our business or profession. So Masonry takes its chance in general and inefficient sentiment, mournfully barren of results; in words and formulas and fine professions. Many men have sentiments, but are void of principles. The former are temporary sensations of general character that flash up spontaneously in every heart, and everybody feels them; but principles rise to the character of virtue and constitute rules of action and shape and control our conduct; and it is for this that Masonry stands.

Masonry approves the right, but pursues the wrong; no one abets or praises injustice, oppression, tyranny or slander, and yet how many who condemn these things are themselves guilty of them. It is amazing to see how men talk of virtue and honor, whose lives deny both; it is curious to see with what facility men quote Scripture and assume divine relations to comfort their evil consciences and cover their unholy deeds.

The duties of life are more than life itself, because patriotism and law impose it upon every citizen that he prefer the urgent service of his country before the safety of his own life. How unworthy was that man who never did aught, but only lived and died. That we have liberty should be accounted the gift of our ancestors, of those who bled and died for it; that we have the strength and intellect to use that liberty well, to retain it undefiled and preserve it to posterity is the great bounty of God.

Masonry is action, and requires of its initiates active and earnest work for the benefit of their brethren, their country and mankind; it is the patron of the oppressed; it is the advocate of the common people in those things which concern the best interests of mankind. The fidelity of our members to this mission will be accurately measured by the extent of their efforts to help the people at large and better their condition, chiefest of which is to aid in the amelioration of the suffering and the education of man, for the improvement of the masses of the people is the greatest security for popular liberty; over an ignorant people tyrants will inevitably domineer and cause their enslavement as the tools of plutocratic power and avarice. Masonry detests the tyrant, the lawless oppressor, the military usurper and all who abuse a lawful power; it frowns upon cruelty and the wanton disregard of the rights of humanity; it teaches that all power is delegated for good and not for the injury of the people, and that when it is perverted from the original purpose the compact is broken and resistance to power usurped is not merely a duty which man owes to himself and his neighbor, but a duty which he owes to his God in asserting the rank He gave him in creation; it makes it base for man to suffer when he ought to act, and spurns the arrogance of the tyrants and vindicates the independent quality of the race of which we are part.

The true Mason identifies the honor of his country with his own. Nothing more conduces to the beauty and glory of one's country than the preservation against all enemies of civil and religious liberty, and the world will never permit to die the names of those patriots who in different ages have resisted intolerance, oppression and injustice. He who wars against cruelty, oppression and injustice fights for his country's honor, and her honor is as important as her existence. He has already lived too long who has survived the ruin of his country; nor does he nor that country deserve to live who looks contentedly upon abuses that disgrace, cruelties that dishonor, and scenes of misery and destitution that disfigure the world, and does not endeavor to remedy or prevent them.

These are not sentiments; they are Masonic principles to which you gave your avowal as a Scottish Mason; and these are the principles which today the Government of our country proposes to uphold and vindicate, and to them we dedicate our lives with a patriotism boundless in breadth, unreserved in strength, and unchallenged in devotion—as Masons and as true American citizens.

Following that event on the 19th day of April, 1775, when Paul Revere left the plough to ride to Lexington (Massachusetts) to break the news of the approach

of the British, who were then preparing for that historic assault upon the American colonists, the history of this nation records the names of many patriots who blazed the path of liberty, and hundreds and thousands of noble men spent their lives and shed their blood in patriotic service for the cause of freedom from the yoke of oppression, tyranny and injustice; and thus was established a new nation conceived in liberty and freedom that has now become the heritage of every native as well as of every naturalized citizen of the United States of America. What manner of man is he who enjoys these sacred privileges, obtained at such cost, that suffers his patriotism to be chilled by a divided allegiance? God forbid that we find any among Masons!

Not long had this nation been founded before it took a prominent place among the greatest countries of the world and began to have its principles of right, justice and liberty strongly impressed upon mankind. European powers were soon to receive notice that they should be prevented from taking a controlling interest in the political affairs of the American continent, which grew gradually as the importance and influence of the United States increased. This American attitude towards the European powers became crystallized in what is known as the Monroe Doctrine. President Monroe's declaration was the result of American apprehension that a combination of European powers would oppressively interfere in South America to restore the Spanish colonies which had asserted their independence to the crown of Spain, and in December, 1823, in his message to Congress, President Monroe served notice of our purpose to oppose that oppression. This policy knew no aggression or conquest on the part of its authors, but was directed against any acts of conquest against our sister republics. On several occasions since its conception the Monroe Doctrine has been asserted, and many will recall in 1895 President Cleveland applied the doctrine with the threat of arms, and prevented Great Britain's threatened aggression in the boundary dispute between British Guiana and Venezuela; and the principle was again recognized. It has become deeply rooted in the American heart, and has become a permanent part of the foreign policy of this Government. Enlarging upon this great policy of the nation and in the enforcement of recognized principles of international law, the Government of our country has undertaken to protect mankind of the world, as well as its own people, from the brutality and despotism of an unbridled and oppressive power that now runs amuck on the high seas, that takes and destroys without warning not only the property but the lives of men, and crushes under its feet the last vestige of the laws of humanity.

We have no quarrel with the masses of the people of any country who may be drafted in this unholy warfare, and our sympathies go out to those of every nation of Europe engaged for the past thirty-two months in this bloody conflict that has reached into their homes and left grief and suffering and destitution in its wake as millions of men have given up their lives for a cause that concerns only emperors and kings, plutocrats and their power.

Scottish Masonry teaches an abiding hope and longing for the day when all the races of men, even the lowest, will be elevated and become fit for political freedom; and upon this principle America has offered to the races of all men of the world, whatever the station of their birth, a refuge in a land of liberty and freedom created of an Americanism that knows no rank or title, no injustice or oppression, but guarantees to its citizens that all men are created equal and that they are endowed by their Creator with certain inalienable rights, among which are life, liberty, and the pursuit of happiness. We are, therefore, called the "melting-pot" of the world, and we welcome all men who catch the spirit of our institutions and dedicate their lives to a new patriotism of a great and free people, conceived in liberty and sustained by the jealous devotion of a great people to the fundamental principles upon which our Government is founded.

In the War of the Rebellion patriotic men bled and died for the continued life

of this Union; men of the North and men of the South were conscious that they were animated by devotion to constitutional liberty, but the cause of the South was an hopeless effort to continue the oppression of slavery, an institution which was un-American and could not long live among a free and independent people; and with due regard for the deeds of devotion and heroism, of courage and fortitude of Americans in a war of ideas, we found that war itself could not prevail against the principle of human freedom, and all true and brave men now respect the martial spirit with which the men of the North vindicated the integrity of the Union under the leadership of Lincoln and Grant and stamped out that oppression.

So then, my brethren, let us unite with one heart and one mind; let us preserve that harmony and affection without which liberty, and even life itself, are but idle dreams. Let us reflect that, having banished from our land all oppression, intolerance and injustice that has so often caused mankind to bleed and suffer, we have yet gained but little if we countenance in others a military usurpation and lawless oppression that threatens the people of America. During the throes and convulsions of Europe today, during the agonizing spasms of an infuriated power seeking through blood and slaughter and intrigue to extend its usurpation and oppression, it is not wonderful that the agitation of the billows of war should reach even this distant and peaceful shore; that it should be more felt and feared by some and less by others, and should divide opinions as to measures of safety and action; but difference of opinion is not a difference of principle, and today may the principle of patriotism taught by Scottish Masonry pervade the innermost recesses of every American heart as we dedicate our lives to the perpetuation of the principles of Liberty and Freedom so beautifully typified by the words of Abraham Lincoln on November 18, 1863, at Gettysburg, when he said on that great battlefield:

"Fourscore and seven years ago our fathers brought forth on this continent a new nation, conceived in liberty and dedicated to the proposition that all men are created equal. Now we are engaged in a great civil war, testing whether that nation, or any nation, so conceived and so dedicated, can long endure. We are met on a great battlefield of that war. We have come to dedicate a portion of it as a final resting place for those who here gave their lives that that nation might live. It is altogether fitting and proper that we should do this.

"But in a larger sense we cannot dedicate, we cannot consecrate, we cannot hallow, this ground. The brave men, living and dead, who struggled here have consecrated it far above our poor power to add or to detract. The world will little note or long remember what we say here, but it can never forget what they did here. It is for us, the living, rather, to be dedicated here to the unfinished work which they who fought here have thus far so nobly advanced. It is rather for us to be here dedicated to the great task remaining before us—that from these honored dead we take increased devotion to that cause for which they here gave the last full measure of devotion—that we here highly resolve that these dead shall not have died in vain; that this nation, under God, shall have a new birth of freedom, and that government of the people, by the people, for the people shall not perish from the earth."

DUTY

Duty is a power which rises with us in the morning, and goes to rest with us at night. It is coextensive with the action of our intelligence. It is the shadow which cleaves to us, go where we will, and which only leaves us when we leave the light of life.—*Gladstone.*

FREEMASONRY AND WORLD PEACE

BY CHARLES S. LOBINGIER, 33° Hon.

Deputy of the Supreme Council

ONE of the most suggestive passages in the chief book of our Rite is the following:

Masonry is the great Peace Society of the world. Wherever it exists, it struggles to prevent international difficulties and disputes; and to bind Republics, Kingdoms, and Empires together in one great band of peace and amity. It would not so often struggle in vain, if Masons knew their power and valued their oaths.¹

It may seem often that this is voicing an aspiration rather than stating a reality—that the craft as a whole is rather indifferent to peace among nations or to international affairs of any sort. But there are some recent indications to the contrary.

True to the designation given by its greatest leader, Albert Pike, our Supreme Council, at its first session after the commencement of the present world war, adopted resolutions instructing the Grand Commander:

To offer his good services to the President of the United States, the Peace Commission, the Carnegie Peace Foundation, the Supreme Councils of other countries and every other agency liable to assist in bringing peace out of the present deplorable condition devastating the fair countries of Europe and elsewhere.²

We may be sure that our Grand Commander, with his gentle, peace-loving disposition, must have experienced great satisfaction when, on the eve of the Christmas season, just after our President had addressed his inquiry to the belligerents, he forwarded the above resolution to that dignitary, with a brief explanation of "the international and world-wide character of the Scottish Rite." The President's reply expresses high appreciation of this offer of assistance in a cause so near his heart, and our Supreme Council thus takes its proper place as a real factor in this great world movement.

But this conception of Masonry is not limited to America, though, unhappily, there is little enough of it in most belligerent countries at present. But, curiously enough, it is from German sources that these views appear.

Dr. Paul Carus is the editor of the *Open Court*, an American publication, which for more than thirty years has been "devoted to the science of religion, the religion of science, and the extension of the religious parliament idea." Dr. Carus himself is of German birth, but of eclectic tastes, and his magazine has not infrequently had something to say of our Craft.

In a recent number he speaks of it as follows:

Freemasonry is a society which does not plead for any patriotism but stands for the ideal of humanity. It originated through the medieval guild of master masons retaining their aspirations and using the terms of the Masonic trade as symbols for the building up of a temple of mankind.

Masons believe in the architect of the world as the main symbol of an ethical world-conception, and look upon one another as brothers. This ideal of brotherhood is adhered to even in the face of the difficulties of struggle, of competition and of war. Thus it happens that in times of war Freemasonry has always asserted its ideals with special emphasis, and it is natural in times of national struggle and hatred Masonic ideals have again and again, with more or less success, been appealed to. There have been voices among the Freemasons tending to disrupt the friendly connection of the lodges between different

¹Morals and Dogma, 124.

²Transactions (1914-15), p. 18.

countries, and on such occasions the differences between Masonic institutions in different countries often become apparent.

The Freemasons of England and France are almost at opposite extremes in their views, while their German brothers occupy a middle position; but at present the difficulty is not between the French and the English, but between the Germans and the two extremes of Masonic thought, viz.: the almost atheistic lodges of Latin Italy and France, and the well-nigh dogmatic Christian conception prevalent in Great Britain. At present the situation is not clear, for the connection between the lodges in different countries has been interrupted, and the present war has allowed very little, if anything, in the way of a friendly approach between the French and German branches of the order!

But another voice, from the heart of the German Craft itself, is more hopeful. It is that of Ernst Schultze, who speaks as follows:⁴

The world war confronts Freemasonry with greater tasks than it has ever before attempted. Far around in a bewildering panorama extends the vista, now even greater than before, of the duties and opportunities of our order. And first among these is that which has ever been dear to all Freemasons, viz., good-will and mutual service:

True to the fundamental principles of our society, and as members of our circle, we indeed scorn the idea of entering the limelight. So it is impossible to know with certainty what is being accomplished by Freemasons.

Unfortunately we have hitherto made the unaccountable mistake of thinking that our consciousness of our own worth and the conviction of our own blamelessness were sufficient to impose the same view on the whole world. In practical social psychology we have still well-nigh everything to learn. If in court we do not think of relying on our own guiltless instead of offering proofs for it, we must admit that in international matters the same principle holds. Indeed it is even more true when we are dealing with nations, for in this case the judges are often prejudiced if they do not belong to the people in question, or are unrelated to or unconnected with them. Thus we have underestimated the psychological influence which our occupation of Belgium has had on all other peoples. That our own conscience suffered under this merciless necessity was indeed clear from the words of our Imperial Chancellor at the memorable session of the Reichstag on the fourth of August. Nevertheless we must not forget at the same time that our enemies scornfully sneer at the honorableness of this explanation, and also that in neutral countries sentiment has for the most part been against us. If fair judgment were a requisite in international relations there would be less talk among neutrals about Louvain and more about Eastern Prussia. But since an ethical demand cannot be enforced, we must, in every future reckoning, take all the details of the given psychological situation into consideration, even when they rest on ignorance or ill-will.

If we wish to win our due place in the esteem of nations each German individual must do his part in the cultivation of the good-will of foreign peoples, while for the performance of this function for our people as a whole we have institutions to create, departments in the state machinery, which, in the history of nations, are evolved for this purpose. That our diplomacy has not accomplished this, indeed that it has not even taken the trouble to make us understood by others, the war was not the first occasion to bring home to us with terrible distinctness. But we are not going to dwell here on the need of reform in our department of foreign affairs; we wish to speak of the rôle of German Freemasonry in its endeavor to gain the good-will of foreign nations.

Are there reasons which render it desirable for us Freemasons to become active in these fields? Three such reasons present themselves. In the first place by its nature and plan our society in an international community which, though it has indeed suffered many a wound by the war, should, nevertheless, exert every effort to heal its wounded members. We cannot here go into the question of a lasting union in spiritual intercourse among the lodges of the present warring countries after the conclusion of peace. In the second place Freemasonry, from the fact that it has neither political nor economic interests of any kind, can exert a peculiarly strong spiritual influence abroad for good in every time of national trial. For this reason its utterances and pleading in many cases carry much more weight than is the case with bodies more or less dependent on the guidance of the German Empire or of certain interested groups. Last, but not least, Freemasonry can and must see to it that in cultivating the good-will of other nations, we do not lose sight of the all-important thing, viz., the magic power of moral worth.

In Freemasonry the problem of internationalism gains a new significance. Are we a society whose goal lies in the brotherhood of all humanity—or are we not? The question formerly so often propounded to meet this is now no longer heard, viz., can one reconcile

³Open Court, XXX, 705.

⁴In the *Mitteilungen aus dem Verein deutscher Freimaurer* (Intelligencer of the German Freemasons Union) translated by Percy F. Morley.

with a Freemason's duties toward his Fatherland? While this old question has been disposed of, a new one raises its head demanding an answer: Would it not be wiser for the Freemasons of each country to limit themselves to their national boundaries and to drop all relations with their brothers in other lands, or at most to carry them only so far as the community of scientific endeavor or vocation might perchance lead?

If we acquiesced in this answer to the question we should sacrifice one of the most treasured principles of our order. We should immediately have to strike from our rites some of the most beautiful words and symbols. No longer could we utter as our desire and our goal:

'That the human race become
One united brotherhood,
Sharing truth and light and right.'

(Dass das menschliche Geschlecht
Eine Bruderkette werde,
Teilend Wahrheit, Licht und Recht.)

We could then speak only of our own people, no longer of mankind. We should have to drop the cherished vessel in which our brothers of the eighteenth century have handed down to us through long generations the deepest and noblest possession of our order, crashing and scattering its contents or distorting them to a formless mass.

Are we justified, because Freemasonry was unable to prevent the war, in robbing it on this account of its ideal of the brotherhood of man? That would be the worst sort of fallacy. Neither in Germany nor in England does Freemasonry possess political power. In Russia it ceased to exist over a century ago. And if it seeks political power in Latin countries its ambitions are confined to home politics and have scarcely anything to do with foreign relations. Freemasonry in these countries directs its aim rather at the social question which, according to the striking presentation of Brother Bischoff, "is not conceived essentially as a problem in good-will but rather as one in justice." Brother Bischoff is also right when he says that French and Belgium Freemasonry developed a thoroughly earnest and well-meant activity for the creation of harmonious international relations. Now we must by all means take into consideration that with the peculiar temperament of the Latin peoples, the inclination to a continuance of these efforts will be very slight in the two above-named countries, in the event of a war ending unfavorably for them. Perhaps years even may elapse before an echo is heard of those friendly relations between German and French Masonry for which Brother Bernardin of Nancy and our own Brother Kraft of Dresden so successfully paved the way in 1911. But even this would as little relieve us of the duty of later undertaking our task anew, as the many miscarriages of foreign Masonry during the war justify us in desisting from it at present.

The very differences among the branches of Masonry of different countries makes it all the more clearly evident that the one affects the other. Most indispensable is such a fructification in the case of English Freemasonry, as we know not along from the public utterance of Amphyll. But if English lodge life has lapsed too much into mere ritual and sociability, that of the Latin countries, and not less that of Germany, need the influence of foreign brothers in order to advance.

If we Freemasons understand aright the tasks we shall have after the war, it will be to point mankind to higher guiding stars, striving, in spite of all obstacles, toward an inner union, and combating all barbarity and malevolence. Zschokke, a century ago (1817) expressed the duties of our order in the following magnificent terms: "Conceive for yourself an image of mankind in its coming perfection; all nations, without distinction of color, speech, mental make-up, religion or political relations, fused into one brotherhood; all freed from the prejudices of locality, position and vocation, without national or religious hatred; all united in brotherly equality and love, around the Father of all; all esteeming service and virtue above outward rank or the accident of birth or fortune; all emulating one another in humility, love and truth in the creation of their common happiness; all ministering to one another with unequal gifts; all, though endowed with unequal powers, wishing one another well; tolerant in the presence of differing views and judgments; all mutually honoring one another; nowhere despotism, nowhere servitude."

These aims have lost nothing in significance through the war. On the contrary, they have become dearer to us after all the ugly things we have had to experience and which, in this period of highly developed civilization, have pained us the more. Whoever takes the tasks of Freemasonry seriously will not allow himself to become disheartened though the work before us has now become more difficult. Without doubt the bulwarks of humanity are being ravaged by the flood, but we shall work all the more diligently for the restoration of what has been lost. As soon as peace makes an end to the clash of arms and allows us once more to look toward the future, we shall undertake with swelling breast new and greater work to prepare for all future generations a sure foundation for human society.

This, we may be sure, is the spirit which will place the Craft on that high plane which its most advanced members have conceived for it, and which will enable it to accomplish its most appropriate and effective work. For what, after all, is a greater evil, or rather accumulation of evils, than war? Or where have its horrors been more graphically depicted than in these words of our great leader, voicing, doubtless in part, his own then recent experience, and as fitting today as when written, nearly a half-century ago?

Masonry is not dazzled with all its pomp and circumstance, all its glitter and glory. War comes with its bloody hand into our very dwellings. It takes from ten thousand homes those who lived there in peace and comfort, held by the tender ties of family and kindred. It drags them away, to die untended, of fever or exposure, in infectious climes; or to be hacked, torn, and mangled in the fierce fight; to fall on the gory fields, to rise no more, or to be borne away, in awful agony, to noisome and horrid hospitals. The groans of the battlefield are echoed in sighs or bereavement from thousands of desolated hearths. There is a skeleton in every house, a vacant chair at every table. Returning, the soldier brings worse sorrow to his home, by the infection which he has caught, of camp vices. The country is demoralized. The national mind is brought down, from the noble interchange of kind offices with another people, to a path and revenge, and base pride, and the habit of measuring brute strength against brute strength, in battle. Treasures are expended, that would suffice to build ten thousand churches, hospitals, and universities, or rib and tie together a continent with rails of iron. If that treasure were sunk in the sea, it would be calamity enough, but it is put to worse use; for it is expended in cutting into the veins and arteries of human life, until the earth is deluged with a sea of blood.⁵

Is it too much to say that the promotion of peace among nations is Freemasonry's most important mission?

THE LOVE OF CHANGE

The love of change hath changed the world throughout,
 And what is counted good but that is strange?
 New things wax old, old new, all turns about,
 And all things change except the love of change.
 Yet I find not that love of change in me,
 But as I am so will I always be.

—Richard Carlton's *Madrigals*.

OUR DAILY NEEDS

Bread on the board and raiment to put on;
 Fire on the hearth and water in the well;
 Roof overhead, and strength to rise at morn;
 Hearing, and sight, and reason on the throne;
 Some work to do, some friend to call our own;
 God's love within, His smile upon our way;
 These are the things we thank the Father for,
 And these the gifts we beg Him still to grant.

—Amelia Hoyt, in the *Christian Advocate*.

⁵Morals and Dogma, 124, 125.

THE SHORTAGE OF FOOD PROBLEM

By CHAS. MILLHISER, 32°

TO ALL FRATERNAL ORGANIZATIONS AND OTHER SOCIETIES:

THE entire world is alarmed over the shortage of food and the high cost of the necessities of life.

The farmers have been warned and advised to increase their acreage of foodstuff, and all other persons to cultivate all idle lands, to plant seeds and grow vegetables in their gardens and yards. This is a patriotic call to every citizen to economize at the one end, by conserving our foodstuffs from unnecessary waste, and at the other end, to increase the production of the same.

The idea being to have sufficient food that we may live, and by the double process of saving and of increased production to bring the cost of living within the means of people whose earnings are small.

The banker tells us that "a penny saved is a penny made," and it is equally true that a pound of meat, a bushel of grain, or anything eatable saved, is just the same, as that much more, of food made or produced.

After this long introduction I sincerely and humbly appeal to all Orders, Societies and Associations of every kind throughout this great country from now, and until this cruel war is over, to forgo the giving of all Lodge or Society dinners, suppers, etc. Considering the thousands and thousands of Lodges of all kinds and other societies and organizations of all kinds, who are in the habit of entertaining their members with suppers, etc., it is easy to be seen the enormous wastage annually of millions and millions of pounds of food unnecessarily consumed, and amounting to millions and millions of dollars.

Think again of the great population needing it, this wastage would feed. Then think of this great wastage, added to the increased production, how much more plentiful—and how much greater, would be the reduction in the cost of all foodstuffs?

Then think of these many millions of dollars, saved by the lodges and societies, laid aside in their treasuries to meet the great calls of suffering humanity for assistance, which will come, from all points of the globe.

Having been a Mason for forty-six years, I naturally would like to see the Masons of this country initiate this movement, but I think the question so broad and serious that all should agree to co-operate in the best way possible to attain the end here sought.

I trust this article will appeal to all societies in this country so that a start may be made, and some action taken through their committees in a general appeal.

Will our Masonic Bodies be the first to act or will some others take the initiative? In either case I believe the country would be equally and as sincerely grateful.

If the "Four Cardinal Virtues" mean anything, *now* is the time to practice them.

Therefore let us do our duty towards making food so plentiful that none will suffer from the want of it.

This is a matter so momentous, that as one of humble station in life, I have hesitated in its publication, but everything must have a beginning—and being beyond the age to render physical service, I offer the next best thing in my power—my sincere and heartfelt advice which I most deeply and devoutly feel if accepted in the same spirit as offered—will be of very great benefit to our country and our fellowman.

Under the Double Eagle

What does it mean, what stand for?
Thirty-two vows you've made;
Did you do this with courage,
High souled and unafraid?
What are these obligations,
And many vows to you?
Will you make them false, unholy,
Or holy vows and true?

Do they give you new-born purpose
To do as the new day brings
Duties with steadfast spirit;
Forget life's hurts and stings?
Each day gaining something
To add to the soul's delight,
Whose life is builded only
Of truth and love and right.

Have they increased the stature
Of your manhood day by day?
Lifted you out of bondage;
Shown life a brighter way?
Have they as days died swiftly
Added to your account,
Made plainer Christ's deep message
In the Sermon on the Mount?

Have they the lessons taught you
That great, good, men devised?
Telling you seek the beauty
'Neath such austere disguise;
Have they proved that life is full of
Wonder and rare delight
For the man who lives these lessons
And reads their message right?

These are the things they teach me;
Honor and love and truth;
Rules that applied reward me
With most convincing proof;
Wider and broader thinking
For the good of other men,
And that the loving, giving,
Comes back to me again.

—A. B. Leigh, 32°.

THE NEW AGE MAGAZINE

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Relations to Present Day Problems

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NOTES AND COMMENTS

"MASONRY AND TRUTH"

Under the above caption we find in *The Pilot*, of March 31, 1917, published in Boston, the official organ of the Roman Catholic Church in that diocese, the following short article which we reproduce verbatim. We do so in order that all may see how faithfully the hierarchy supplies us with ammunition.

We often hear it said that there is nothing anti-Catholic in Free Masonry as it exists in this country. There is even indignation when Masonry is regarded as universally the same. Continental Masonry we are told may be opposed to the Church, but Masonry as it exists with us is so broadminded and so secular, so non-sectarian that even a devout Catholic could join the Society and never hear a word in opposition to his faith!

We have always been willing to believe that Masonry in this country is not the violent thing it has proved itself in some foreign countries. But we find it hard to believe that it is in our land the innocuous thing it is represented to be.

If it be as broadminded as it pretends to be how explain that just at this time the Mason headquarters in Washington are issuing a new monthly magazine called *THE NEW AGE* which is

bitterly anti-Catholic? It denounces the friars who conducted the old Franciscan missions as enriching themselves from the toil of the Indians whom they treated as slaves. Besides this it gives space to other attacks upon the Catholic Church.

Of recent years Washington has been the printing house for a great many of these scurrilous magazines. Perhaps the promoters of them fancy that their slanders will have greater weight coming from the center of government. Perhaps, too, they are down there in order that they may protect the nation from the machinations of the Catholics.

Whatever is the reason one thing has been exploded by this NEW AGE magazine; it is the old fable that Masonry has nothing in it opposed to the Catholic Church. If Masonry in this country is different from its namesake in foreign lands, there is one way that it can prove it, and that is by ceasing to ally itself with such calumniators as *The Menace*, for surely it is no rash judgment on our part to be suspicious of people who avow their friendship for us in one breath and in the next vilify us.

We ourselves have often said, and we now repeat with all the emphasis we can summon to our aid, that there is nothing in Freemasonry as it exists in this country—or for that matter in any other country—that is anti-Catholic. If, however, you will insert another word after the hyphen in the above compound word, so that it may read, anti-Roman-Catholic, we will immediately plead guilty to the charge, for we strenuously oppose the claims of the Roman Catholic hierarchy which, in the last analysis, amount simply to this, that the world must be ruled by a Pope who is always to be an Italian, and by a College of Cardinals of which the overwhelming majority must be Italian, and that whatever they say about anything at all is to be accepted as the law for the guidance and direction of all men. When the writer says: "We have always been willing to believe that Masonry in this country is not the violent thing it has proved itself in some foreign countries," we ourselves take the liberty of accepting that statement with a large seasoning of salt. It is quite true that, until recent years, Masonic papers and magazines have had little or nothing against Roman Catholicism in their makeup; it is also true that until recent years the Roman hierarchy has never felt itself strong enough in this country to assail our democratic principles of government. As long as they refrained from such assaults, we readily admit that, perhaps, the priests and the Jesuits may have had some small reason for adopting the conclusion that we were "innocuous," but since they have adopted the slogan, "Let us make America Catholic," we sincerely hope that we, at least, are not innocuous, and it would seem from the howls and outcries coming from the hierarchy and its supporters, that our hope is well founded.

We do not have to go out of our way to provide ourselves with ammunition for use against the hierarchy and its claims, we have only to comment upon the utterances of the Roman Catholic press and pulpit; and if our readers will take the trouble to notice our output in this direction, it will be found that we have never said anything against the Roman Catholics that has not been in reply to some charge brought by the hierarchy against Masons or in opposition to free government of the people, by the people, and for the people. It may as well be clearly understood that whenever a Roman priest or editor or any other supporter of the Roman hierarchy lifts up his head and begins to mouth its preposterous claims and condemn free Americanism, we are going to hit it as hard as we can.

The issue of *The Pilot* containing the article above quoted was evidently sent to us by an ardent supporter of the said hierarchy for there is written upon the margin, in a hand that betrays decided feminine characteristics, the following:

Don't think you are writing these lies unknown to Catholics, as millions of Catholics are wise to your dirty doings. Why don't you belong to an organization like unto the Catholics where truth is the foundation? Masons have lied for 2,000 years, and your paper, built on lies, will cease to thrive. For God's sake, speak truthfully of Catholicity instead of vilifying and lying against them! No true American does that!

It will be noted that the feminine characteristics appear not only in the chirography but also in matter of the above output. We are rejoiced to learn that "millions of Catholics" have been reading THE NEW AGE; we had some fear—

or rather, idea—that THE NEW AGE would be found set down in the *Index Ex-purgatorius*, and that no Catholic would be *allowed* to read it. If all American Catholics will read THE NEW AGE they will learn many things of which they have heretofore been kept in ignorance, among other things this: that THE NEW AGE does not print lies—we leave that sort of thing to the minions of the hierarchy. We are able to substantiate all that we say.

It is probably true that, in the "Catholic Organization," "Truth is the *foundation*:" but in any event it will be found that few of the priests and none of the Jesuits build upon that foundation if they think it may benefit the hierarchy not to do so. Another thing: Masons who have been in doubt as to the antiquity of Freemasonry, may, perhaps, learn from an enemy that it is at least two thousand years old.

FREEMASONRY AND THE DRAMA

In the first and second degrees of the Symbolic Lodge, there is little or no chance for the display of histrionic ability on the part of the officers. These degrees are monitorial and do not admit of dramatic display, but we must not conclude from this that they are not effective. In fact, they are most effective and deeply impress the neophyte with the lessons conveyed. But the third degree of the Blue Lodge is dramatic to the *n*th degree, and demands considerable dramatic power on the part of those participating in the work. We have seen it presented in St. Cecelia's Lodge (the daylight lodge, of New York City, whose membership is mostly confined to members of the dramatic profession), by an all-actor cast, and have been thrilled with it. In Guthrie, Okla., it is staged with tremendous effect by the Scottish Rite Masons, with a wealth of scenery and paraphernalia. It is worked both on the floor and the stage of the Scottish Rite Cathedral, and attracts large crowds of Master Masons. The exemplification of the degree takes place during the reunions of the Scottish Rite bodies of Oklahoma.

Speaking of the alliance between the drama and Freemasonry we must necessarily turn to the Scottish Rite, for there we see it exemplified perfectly. There is scarcely a degree in the Rite that is not dramatic. In the northern jurisdiction this is particularly true. In some of our degrees a high order of histrionic power is demanded of the actors, notably in the fifteenth, sixteenth, twenty-first, thirtieth, and thirty-first degrees. A man with dramatic experience and ability is welcomed with open arms in the Scottish Rite, and is immediately put in harness. With its numerous degrees, the Rite can put many men to work.

The dramatic instinct is deeply embedded in human nature. In the olden days it took a religious form. Among the Egyptians, Grecians and Romans, the drama was essentially religious. The mysteries (the earliest expressions of Masonry) were dramas based upon the lives of the gods—Osiris, Isis, Mithra, etc. All Freemasons should be interested in the stage and encourage good plays, for nothing is more improving and interesting. But there is an evil side to the drama which should be frowned upon. A banal stage which caters and panders to all that is vile and sensual in human nature should be banished from the lives of men; it is not fit to exist. On the ground of *public morality* the indecent play should be driven off the boards; if not by a public censor, then by the combined efforts of the best people of the community. The pathological play should be shunned. Why introduce the morbidities of the medical clinic, and the putridities of the underworld into the modern drama.

With the passing of genuine comic opera, as exemplified particularly in the charming pieces of Gilbert and Sullivan, we have come upon an era of "musical comedy" which marks a decided decadence of the American stage. Add to this so-called musical comedy the "Revue" and you have banality rampant, with its show girls and poney ballets, to use the language of the old-time fighting man-of-war's man, "stripped for action." On great platforms or "run downs," built far over

the heads of the audience, the scantily attired chorus girls meander up and down to the delight of the gilded youths and Johnnies of the theater. This is *elevating* the stage with a vengeance. But apart from all this vulgarity there is a movement for clean drama. Drama leagues are forming in all the large cities for the encouragement of good plays, as well as good "movies."

The history of the American stage is replete with interest. The works of Lawrance Hutton and Brander Matthews, and the charming autobiographies of Joseph Jefferson and young Sothorn should be read by all who take an interest in dramatic affairs. Jefferson's reminiscences of American actors are delightfully quaint.

The origin of the American theater goes back to Colonial times.

In Puritan New England a playhouse was anathema, and play-actors looked upon as the very spawn of Satan. Many of the settlers of New England knew about the English stage, in the reign of the Merry Monarch, Charles II, and would have none of it in Boston Town. But in the South it was different. The jolly planters of Maryland and Virginia, for the most part descendants of the Cavaliers of old England, had none of this austere outlook on secular amusements. They regarded play-acting as entirely legitimate, something to be encouraged. "The first recorded notice of a play," says Dr. Tyler, in his *Williamsburg—the old Colonial Capital*, "performed in any part of the present United States occurs in the Accomack County, Va., records for 1665. In that year several persons were reported to the court for acting a play called 'Ye Bare and Ye Cubb.' That the court might judge of the propriety of their conduct, the actors were required to appear in their play costumes and repeat the verses and speeches of the play. They did so, and the court finding nothing objectionable, dismissed the actors and ordered the busy informant to pay all costs."

The first theater established in Colonial America was at Williamsburg, Va., in 1716. In the record office, at Yorktown, may be seen a contract, dated July 11, 1716, by which William Levingston, merchant, agrees with Charles and Mary Stagg, his wife, "actors," to erect a theater in Williamsburg, and to provide actors, scenery, and music out of England "for the enacting of comedies and tragedies in said city." The above-mentioned William Levingston had previously managed a dancing school in New Kent County, with Mr. and Mrs. Stagg as his "star" dancers, and doubtless thought himself perfectly competent to manage a playhouse. On November 21, 1716, according to the York County records, he bought ground in the old city of Williamsburg, and erected upon it a dwelling house and a theater, and also laid out a bowling alley. In 1718 we find him presenting a play on his majesty's birthday, acted by Charles Stagg and his company, with Governor Spotswood as the guest of honor. The theater was situated not far from Bruton Church and James City County courthouse; a very fine location, by the way, for a playhouse. The powers ecclesiastical and legal could exercise careful watch over the actors and call them to account when necessary. "Mr. Stagg," says Dr. Tyler, "died in Williamsburg in 1735, and his wife survived him. From the *Virginia Gazette*, in 1736, we learn that after the death of her husband, she earned her living by holding dancing 'assemblies.'" After many vicissitudes of fortune the theater languished for want of patronage. In 1745 the building was surrendered by the share-holders for a town hall. Interest in the drama was revived in 1751, when "a company of comedians, who had been playing for the previous two years in New York and Philadelphia, gave notice in the *Gazette* for August 29, 1751, of their intention to visit Williamsburg and build a playhouse there. Two lots on the 'eastern side of Eastern street' (Waller Street), just back of the capitol, were selected for this purpose, and on them the new playhouse was erected.

"The managers of this company were Charles Somerset Woodham, Walter Murray and Thomas Kean. They opened the season in the colony on October 21, 1751, with the tragedy of *King Richard the Third*. They remained in Virginia till

the following June, playing at various places, Williamsburg, Norfolk, Petersburg, Hobbes' Hole (Tappahannock) and Fredericksburg. The prices of admission in Williamsburg were: Boxes, 7 shillings, six pence; pit, 5 shillings, 9 pence; and gallery, 3 shillings, 9 pence. During their stay in the colony much festivity prevailed.

"Within two weeks after the departure of this company from Virginia, arrived from London 'the London Company of Comedians.' It is said to have been the first regular company of play-wrights who ever came from England. The visit to America was prospected by William Hallam, the son of Adam Hallam, an actor once familiar to the London public. His mother-in-law was the famous Mrs. Hallam, who had played at Covent Garden. William Hallam himself was manager of the New Theatre in Goodmanfields, London. He did not come to Virginia, but his brother, Lewis Hallam, Sr., represented him as manager.

"On the first Friday in September, 1752 they opened the season with the *Merchant of Venice*. The prologue, spoken by Mr. Rigby, is said to have been the first ever spoken in America, and was composed on shipboard by Mr. Singleton, another of the company.

"At a performance, given November 9, 1752, the 'emperor' and 'empress' of the Cherokee nation and their son were present. On the occasion *Othello* and a pantomime comprised the bill. During the performance the Indian empress was so alarmed at the fighting with naked swords on the stage, that she ordered one of her attendants to go and prevent the actors from killing each other."¹

The Hallam Company played to Virginia audiences for eleven months, and then went to New York. In the year 1771 the Hallam players reappeared in Williamsburg, under the name of "The American Company of Comedians," the leading lady was Miss Sarah Hallam, whose beauty and talent were everywhere toasted and acclaimed. Charles Wilson Peale painted her portrait in her rôle of *Imogene*. General Washington was a frequent attendant at this theater when in Williamsburg. The American revolution put a quietus on theatrical entertainments everywhere.

WITH PICK AND SPADE IN MESOPOTAMIA

Babylon, the glory of kingdoms, the beauty of the Chaldee's excellence, shall be as when God overthrew Sodom and Gomorrah. It shall never be inhabited, neither shall it be dwelt in from generation to generation, neither shall the Arabian pitch tent there. . . . But the wild beasts of the desert shall lie there, and their houses shall be full of doleful creatures; and owls shall dwell there, and satyrs shall dance there."—*Isaiah* xiii: 19-22.

Civilizations come and go, empires are founded and pass away like smoke, colossal cities are built and crumble into dust when Time, the conjurer, waves his magic wand. And so it was with Babylonia and Assyria, those great molding forces of antiquity. Of the city of Babylon nothing remains but a vast heap of rubbish. Attention is being called today to the historic lands along the Euphrates and Tigris Rivers where Briton and Russian are contending for mastery with the Turks. The ancient cities of the plains have been described for us by the writers of the Old Testament, who beheld their glories with wondering eyes. The Hebrew seer, in a vision, saw these luxurious abodes of paganism fall into dust, and so prophesied. The curtains of night fell and Babylon and Nineveh passed out of human ken. Says the archaeologist, James Baikie: "So utterly had the local habitation and the name of these great cities vanished from the memory of man that 400 years before Christ, when Xenophon and the Ten Thousand marched through the land after the battle of Cunaxa, they passed the ruins of Nineveh and never knew of them, and encamped beside the ruins of Kalab, another of the mighty cities of Assyria, and spoke of them as 'an ancient city named Larissa.'

¹Tyler: Williamsburg, the old colonial capital.

"Wonderful stories and legends, of course, still found their place in the minds of men about these ancient cities and monarchies—legends of Nimrod, of Ninus and Semiramis, and of the wonderful palaces and hanging gardens of Babylon. But where these cities stood and what had become of their glories, these were things utterly forgotten for close on 2,000 years."

The explorer Layard was one of the first to institute a search for the forgotten cities of Mesopotamia. He speaks of "the stern shapeless mound rising like a hill from the scorched plain, the fragments of pottery, and the stupendous mass of brickwork occasionally laid bare by the winter rains." He further remarks: "These huge mounds of Assyria made a deeper impression upon me, gave rise to more serious thoughts and more earnest reflection than the temples of Baalbec, and the theatres of Ionia." Says Baikie, speaking of the rubbish heap that represents Ur of the Chaldees: "Ur of the Chaldees is best known as the place out of which came the patriarch Abraham." Then he continues:

When we first meet the Babylonians, some four thousand years before Christ, they were already a civilized, metal-using people, living in great cities, possessed of a complicated system of writing, and governed under firmly established civil and religious dynasties and hierarchies.

They had a system of government whose unit was not the kingdom, but the city-state—the city, that is, with as much territory around it as it could conveniently lay hands on and protect from its nearest neighbor, the adjoining city.

At the head of each community was an official who called himself, in his inscriptions, the "patesi," of his own particular state, and who seems to have been, like Melchizedek, a combination of priest and king.

The inhabitants of the city were skilled in various trades and professions; their social fabric was already sharply divided into a considerable variety of classes; and their pottery and the fragments of their sculpture which have survived show us that they were by no means unskilled in the fine arts.

Most important of all, they had already evolved a very complete and highly developed system of writing, which in itself must have taken centuries to reach the stage at which it is first found. It began, no doubt, with pure picture-writing, as the Egyptian hieroglyphic system began; but while the Egyptians maintained the pictorial element of their system to the end, developing alongside of it the hieratic and demotic systems of writing for ordinary purposes, the race in question had already, when we first meet with their writing, got away from any trace of the picture stage. Their writing is already the arrow-head or cuneiform script which persisted right down to the fall of the great empires of the ancient East.

The wonderful people who had accomplished all this we call now by the name of Sumerians, from their own name for one of the divisions of their land. Whence they came is unknown.

It has been suggested that they drifted across the mountains from India, and, after settling for awhile in Persia, finally found their resting-place in the Babylonian plain; and that the form which they gave their temples, towering up like mountains into the sky, may have been due to a remembrance of early days among the hills of India and Persia; but that is scarcely more than guesswork.

In fact, we only see this people through the mists for a short time at the very beginning of things, and then they disappear, driven out of their land, or brought into subjection by a stronger and more warlike race—that Semitic people from whom Abraham and the Hebrews sprang.

You are to imagine the land, then, as dotted all over at pretty frequent intervals with fairly important towns. Round each town rises a high wall of brick, very thick and strong, faced on the outside with the harder kiln-burnt bricks. In the center of the town rises the Ziggurat, or temple-tower. It may have any number of stages, from three to seven, according to the wealth of the town or the devoutness of its priest-king. Beside it is the palace of the latter, and under the shadow of these two great buildings crouch the smaller houses.

Even in the palace the rooms are long and narrow, for the want of stone and timber limits their breadth to the length of such roof-beams as can conveniently be procured; and although the Babylonians had already learned the principle of the arch, they did not vault their buildings save on a small scale.

In the town you would find business thoroughly well organized. Business documents were written in cuneiform script on clay tablets, and when they had been read over, the parties to the contract each signed by pressing his thumb-nail into the wet clay, which was then dried and preserved. Later engraved seals came into use for the purpose of authenticating documents.

Outside the walls lay a ring of fields, some of them private property, some of them common land, but all alike paying tithes to the city-god. Beyond the cultivated fields lay the pasture land, which was all held in common. The fields were covered with a network of canals, which

¹ *National Geographic Magazine*, Vol. xxix, No. 2.

distributed the precious river-water, and the whole system of irrigation was carefully regulated and supervised.

Spade and pick are doing wonders in unearthing the ruins of these buried cities of Mesopotamia. Scientific parties are at work digging in the rubbish mounds, with none other purpose in view than to add to our store of historical knowledge. Mr. Baikie has given us a splendid and graphic résumé of the work that is being accomplished, in a recent number of the *National Geographic Magazine*, together with a sketch of the ancient empires of the East. The subject certainly ought to interest Freemasons, for a number of our higher degrees are based on Babylonian and Assyrian legends. So much labor has been finished that the curious traveler can now walk along the processional road to Nebuchadnezzar's Babylonian throne hall and gaze at the wonderful bas-reliefs of the sacred bull and dragon on the wall of the Ishtar Gate. He can also view the well-like foundation of the chief temple of Babylon, sacred to the national god, Marduk. Pick and shovel are revealing civilizations that were hoary with age when Israel was young. The archaeologist is fast pushing back history's horizon for us. The hitherto impenetrable curtain of the past is gradually being lifted, and we shall eventually know as much about the Babylonians and Assyrians as we know about the Egyptians—whose ruins are better preserved for us. We know much concerning the mighty monarchs Nebuchadnezzar and Belsharutsur—the Belshazzar of the Book of Daniel. Says Baikie:

We are all familiar with the old story of how Cyrus diverted the Euphrates, marched his troops up the dry river-bed into the town and took it by surprise on a night of feasting. That is all pure romance.

We have the actual account of Cyrus's triumph, written by the hands of the men who in all probability were responsible for it—the treacherous priests of Marduk, the great god of Babylon. The relative part of the Cylinder of Cyrus runs thus: "Cyrus, King of Anshan, he (Marduk), called by name; to sovereignty over the whole world he appointed him. . . . Marduk, the great lord, guardian of his people, looked with joy on his pious works and his upright heart; he commanded him to go to his city Babylon, and he caused him to take the road to Babylon, going by his side as a friend and companion. . . . Without skirmish or battle he permitted him to enter Babylon."

In other words, the priests of Marduk intrigued with Cyrus, inviting him to advance against Babylon at first, and on his arrival delivering the city into his hands.

Gubaru (Gobryas), general of Cyrus, marched in unopposed. Nabuna'id was taken prisoner and kindly treated. But Belshazzar was of different metal. He, with the remainder of his forces, made a last desperate stand, and was slain.

Cyrus was evidently "a man with a mission."

THAT DEVIL OF A DERBY

Some years ago we saw a conjurer named Hartz borrow from a spectator an ordinary derby hat, and proceed to extract from it a great variety of articles, bowls of water, cannon balls, lighted lanterns, bouquets, a hoopskirt, and last but not least, a live baby. He filled the stage with the stuff magically taken from the gentleman's *lid* (to use the vulgar expression of the present day). M. Hartz called his wonderful feat with the chapeau—"That Devil of a Derby!" We have never forgotten the title; it has stuck in our memory. Now, joking aside, there is something decidedly devilish about a derby hat, innocent looking though it be. You go to a store and pay your \$5 for your favorite brand of derby, and come away delighted with your bargain. But that devilish hat has, in reality, cost more than \$5. It has been a very expensive proposition to the people who made it. Mercurial poisoning and tuberculosis are the dread terrors of the felt-hatting industry. The cost of a derby hat to the workers cannot be estimated in dollars. The Department of Labor of New Jersey has recently issued an interesting brochure on "Sanitary standards for the felt-hatting industry," in which are described the dangers incurred to workmen and the efforts of the State of New Jersey to bring

about sanitary conditions in hat factories. The pamphlet is splendidly illustrated, and is well worth reading by all social workers. Speaking of the hat making trade, Mr. Jungman, in *Popular Science Monthly*, says:

In the preparation of the hatters' fur used for the manufacture of felt hats, rabbit, coney, nutria, muskrat and hare skins are put through a number of processes. The skins are received in the factories just as they have been stripped from the animals by the trappers. They are stiff and full of natural animal grease and dirt. The skins are first cut open by unskilled laborers. They are then combed and brushed by hand. The brushes used for this purpose have fine wire bristles. With this brush the workman frees the fur from particles of dirt. Anything which is not readily removed by the combing and brushing process is removed with the aid of a very sharp knife. In some cases the skins are brushed by machines supplied with suction devices. Where the work is done by hand the air is full of fine dust and particles of fur. It is the usual practice to have a man employed all day in sweeping up the accumulated dust and dirt from the floor with results that can be imagined.

After the skins are combed, they are dampened and the long hairs are clipped or plucked. In the case of hare skins the plucking is done by machinery; with coney skins it is done by hand. The hand plucking creates an immense amount of dust, hair and fluff in the air.

Frequently the workers stand in a mass of hair, which covers the floor to a depth of several inches. The skin is fastened over a leg stump by means of a loop of clothline which is held taut by another loop through which the plucker places his foot, as in a stirrup. This causes the worker to assume what would seem to be an almost impossible posture. The toes of the left foot, which is in the stirrup, barely touch the floor and the worker is forced to lean forward and press his abdomen against the upper pole of the stump that he may retain his balance.

In the case of plucking machines much of the danger to health is eliminated because the plucking machines are supplied with suction devices which carry off the loose particles of fur and dust.

The next treatment to which the skins are subjected is the most dangerous one. It is known as carroting. The pelts, with what fur remains on them after the long hair has been removed, are placed on a table and scrubbed with nitrate of mercury solution. This gives a brilliant yellow color to the light parts of the fur. Hence the name. In some instances this work is done by hand and in others by machinery. When carroting is done by hand the workman holds the pelt on a table and scrubs it with a brush which he dips in the mercury solution. When it is done by machinery he holds the pelt on a revolving brush which passes through a bath of mercury. In either case it is necessary for the workman to wear strong gum gloves to protect his hands from the mercury solution.

The carroted fur is now taken to drying rooms where it is placed on racks and dried in ovens. When the mercurial solution has been volatilized the skins are put through the shaving process. Machines cut the hair from the skins and deposit it on metal trays. Girls sort out the hair of the various parts of the animal's body and place it in groups. The skins, when they are denuded of hair, are used to make glue.

It is impossible to describe the noise of the cutting machines. Unless a person has leathern lungs he cannot make himself heard in the cutting rooms, even if he shouts close to your ear. The girls who sort the fur are for the most part young. The workers suffer from defects of hearing brought on by the unearthly clatter.

The vast bulk of hats manufactured today are made from rabbit skins. The fur of the hare makes a better hat than that of the rabbit, but it is difficult to obtain in sufficient quantity. The rabbit is "the only fur-bearer whose reproductive activities keep pace with the caprices of changing fashion in the head-gear of man." It is estimated that 70,000,000 skins are imported by American manufacturers. Brer' Rabbit is a very important personage in the general economy of things mundane. The felt hat has come to stay. The question regarding its manufacture, then, is the safeguarding of the workers by means of mechanical devices and sanitary precautions. Society is responsible for its workers. Says Mr. L. T. Bryant, Commissioner of Labor of New Jersey:

Should modern industry accept the old doctrine that there are certain "inherent risks of occupation?"

Should employers of labor be satisfied with a diminished or inferior output, due to the lowered vitality of their workers?

Should the worker himself be content to give a physical toll in addition to his daily labor?

Should society be called upon to assume the burden of supporting thousands (and their dependents) whose earning capacity has been wrecked by mechanical hazard, or by hourly subjection to health-destroying processes involving exposure to dangerous dusts, fumes, or excessive heat?

The answer of the twentieth century to all these questions is an emphatic negative. Humanity and business common-sense alike endorse the industrial policy of human conservation. But the reactionary influence of trade custom is still a dominating factor in many of our older factories, and inherited tolerance and lack of incentive sometimes tend to perpetuate methods which are not only a menace to the workers, but often a distinct disadvantage both to employers and to the community at large.

Speaking of the dangers of mercury poisoning he writes:

Since the adoption of the use of nitrate of mercury in the preparation of hatters' fur, not only have those employed in carotting and subsequent fur-cutting processes been liable to mercurialism, but also a large percentage of felt hat workers in almost every department of the trade. This is due to the fact that mercury volatilizes at the ordinary temperature of the work-room; and that it is absorbed by the system either in the form of direct fume; or by the inhalation of impregnated fur-dust; or by skin absorption in the various wet operations of the plank shop.

While the number of mercury-using trades is limited, none has escaped paying physical toll to the subtle poison. Mercurialism became so common among the workers engaged in silvering mirrors in Furth and Nuremberg, that the stringent sanitary regulations drawn up by the authorities eventually drove the process from Germany. Since 1893 France has prohibited the employment of women and children in hatters' furriers' shops where pelts are treated with a carotting solution: and England and Germany have adopted scientific protective measures to safeguard the health of those workers who are in any way exposed to industrial mercury hazards. That those employed in mining the metal commonly fall victims to their employment has long been recognized. There is scarcely a break from the tragic records of 1665 dealing with the "shakes" afflicting the convicts in the quicksilver mines of Almaden, Spain, down to our own Eleventh Census Report, which calls attention to the fact that in one year (1890) no less than 10 per cent of the miners of New Almaden, Cal., were suffering from mercurialism.

Various methods for remedying the evil effects of mercury are pointed out in the brochure issued by the New Jersey Department of Labor, as well as the riddance of the dust nuisance. Let the wearers of hats (and there are millions) ponder upon this subject, and see what they can do to help the cause of sanitation. Many noble-hearted manufacturers have already installed in their plants all mechanical devices that make for the health of their workmen.

THE THREE HARDEST WORDS

A SMART MAN has said that the three hardest words in the English language are "I was mistaken." Frederick the Great wrote to the Senate, "I have just lost a great battle, and it was entirely my own fault." In commenting upon this, Goldsmith says: "This confession displayed more greatness than all his victories. It takes a real hero to acknowledge an error." A good many men are so stubborn that when they make a statement or announce a conclusion they will stick to it, even though convinced that they are wrong. We have in Masonry a good many men who have individual opinions concerning the institution, and which they stick to even in the face of overwhelming evidence which proves conclusively that they are wrong. The man with fixed opinions, who believes that everything that he says and does is just exactly right, and who refuses to acknowledge evidence proving the error of his position, is a menace to society and a thorn in the flesh. The real progress which the world has made is due to the fact that men have been willing to change their opinions when they were wrong and to acknowledge an error when they found that they had made one. No man can rise to the dignity of a Mason who refuses to acknowledge his faults.—*Illinois Freemason.*

LOOK WELL ON THIS—

JURISDICTION OF THE
GRAND LODGE A. F. & A. M.
OF ALABAMA
WALTER SMITH
GRAND MASTER
TUSCALOOSA, ALABAMA

April 6th, 1917.

To the Worshipful Master, Wardens and Brethren of all Subordinate Lodges.

BRETHREN:—

There has been recently established in the city of Birmingham, Alabama, a so-called Masonic Lodge under the Jurisdiction of "The Supreme Lodge A. F. & A. M. in the Scottish Rite for North America in the American Masonic Federation."

It is not practicable for me to give full information regarding this Lodge in a circular, but it is sufficient to state that no Grand Lodge with which we are in Fraternal relations recognizes this body as regular. Even if such recognition was granted by others, their invasion of our Jurisdiction would prevent us recognizing them.

Owing to the fact that a number of persons have been induced to join this Lodge by leading them or allowing them to understand that they were joining a regular lodge, and thus to believe that they were entitled to the right of visitation with regular Lodges, a note of warning, and some movement for your protection is deemed wise.

Therefore, until the Grand Lodge shall have an opportunity to pass appropriate legislation, you will not admit any visitor into your Lodge unless they shall display documentary evidence as to their membership and good standing in a regular Lodge. In this state this can best be shown by the official receipt provided by the Grand Secretary, which all Lodges who are not already using are urged to secure and use.

In case of examination being necessary this documentary evidence shall be produced before examination is commenced. The Worshipful Master (or Warden presiding as Master) shall alone have the right to waive this provision in cases where he has knowledge of the regularity and good standing of the visitor.

The so-called "identification card" of the above mentioned clandestine Lodge is produced on the reverse side of this sheet for your information, and the presentation of a similar card will of course be sufficient warrant to refuse to examine or admit the holder.

Witness my hand at Tuscaloosa this 6th day of April A. D. 1917, A. L. 5917.

WALTER SMITH,
Grand Master.

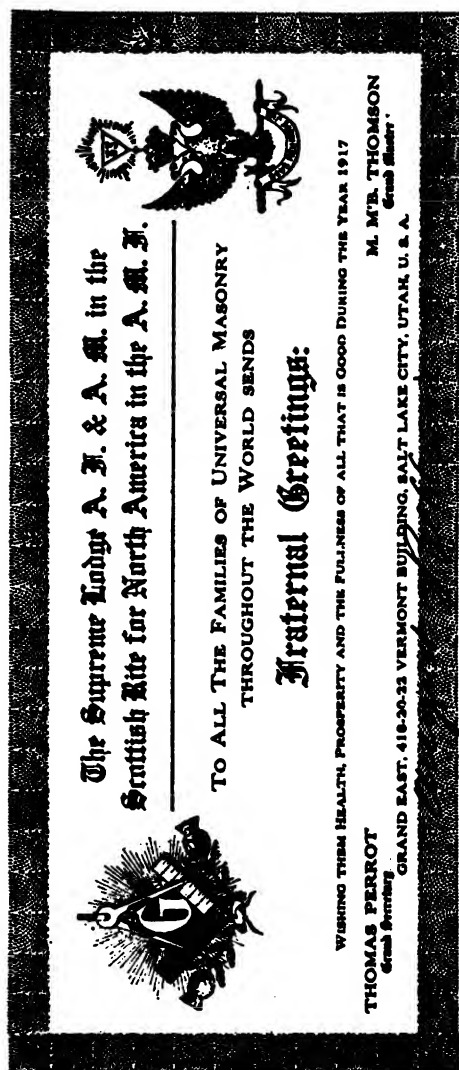
ATTEST:



John A. Deueland
Grand Secretary

OBVERSE

AND THEN ON THIS



REVERSE

NOTE.—The above is a facsimile of the so-called "identification card" supplied to its members by the American Masonic Federation. It will be noted that great claims are made for this so-called Federation by its promoters, and it will also be recalled that the Grand Master of the same was, within the last year or two, expelled by the Grand Lodge of Scotland on account of his doings in connection with this same Federation. Also, the Master of one of its Lodges in Portland, Oregon, was recently held for the grand jury of that city on a charge of obtaining money under false pretenses in connection with the Federation propaganda.—*Editor.*

. . . The Supreme Lodge . . . (Incorporated Under the Laws of the State of Idaho 1907)

The Supreme Lodge is the only Masonic power in the United States and Canada which works the Symbolic Degrees of the Scottish Rite, it has ten Grand Lodges and two District Grand Lodges in the U. S. A. and two Regional Grand Lodges abroad.

It is in fraternal relations with Grand Lodges and Councils in Scotland, England, France, Spain, Portugal, Italy, Germany, Turkey, Roumania, Egypt, Haiti, Cuba, Mexico, Luxemburg, Russia, Rio Gran Do Sul of Brazil, Costa Rico, San Salvador, Argentina, Nicaragua and other Countries.

BUY A LIBERTY BOND!

Treasury Department,
Washington, May 17, 1917.

MR. GEO. F. MOORE, *Sovereign Grand Commander*,
Ancient Accepted Scottish Rite Masons.

DEAR SIR:

I feel that you will agree with me that no better opportunity exists for a practical demonstration of patriotism on the part of all American Citizens than the purchase of Liberty Loan Bonds. Therefore, I am soliciting your co-operation in presenting to the members of your organization concrete reasons why each individual member who is able, should purchase at least one of these bonds. A dollar invested in a Liberty Loan Bond today may save a human life tomorrow.

I am enclosing copy of a letter, which, I believe, will be effective if printed in the official publication of your organization, and if copies are sent direct to the heads of your subordinate organizations to be read at their specified meetings. By doing this patriotic service, you will do much to make the Liberty Loan the tremendous success which we expect it will be.

Very truly yours,

R. W. WOOLLEY,
Director of Publicity, Liberty Loan of 1917.

THE LIBERTY LOAN

The Liberty Loan of 1917 should put every member of our organization on his mettle, so that we may set a splendid example in practical patriotism to every other organization in the United States. Buy a Liberty Loan Bond today. Don't put it off, because every dollar provided quickly and expended wisely will shorten the war and save human life. Each one of us should individually buy a Liberty Loan Bond if able to do so.

The purpose of this loan is to give funds to the United States Government so that it can conduct this war for liberty and freedom in an efficient manner and thus carry out the best traditions of America. Without money, the war cannot succeed, and the quicker this money is supplied the quicker will come the end of the war, with its consequent saving of human life.

Any bank or banking institution can tell you how to subscribe to the Liberty Loan. You can pay for the bonds in cash or you can purchase them on easy payments. They represent the safest investment in the world. They are solemn pledges by the United States Government and there is no better security for investment in existence. Uncle Sam will pay you yearly interest on these bonds, semi-annually.

Liberty Loan Bonds are free from all taxation except inheritance. Bearer bonds with interest coupons attached will be issued in denominations of \$50, \$100, \$500 and \$1,000. Bonds registered as to principal and interest will be issued in denominations of \$100, \$500, \$1,000, \$5,000, \$10,000, \$50,000 and \$100,000. Single \$50 and \$100 bonds will be allotted immediately.

Do not fail to make an immediate and patriotic response to this historic opportunity to strike for democracy and freedom. Do not fail to provide the Government with the funds indispensably needed for the conduct of the war, and give notice to the enemies of the United States that we have billions to sacrifice in the cause of liberty. Get behind your Government. Buy a Liberty Loan Bond today. You can find out how from any bank or postoffice.

FLAG CIRCULAR

WAR DEPARTMENT
THE ADJUTANT GENERAL'S OFFICE
WASHINGTON

MANY inquiries concerning the proper method of displaying, hanging and saluting the United States flag are being received in the War Department, with the evident object of securing some authoritative statement relating to the subject.

In this connection it should be remarked that while it is within the province of the War Department to prescribe rules and regulations governing the matter in question for observance within the army, yet it is beyond its province to prescribe any such rules or regulations for the guidance of civilians or to undertake to decide questions concerning the subject that are presented by civilians.

There is no federal law now in force pertaining to the manner of displaying, hanging or saluting the United States flag or prescribing any ceremonies that should be observed in connection herewith. In fact, there are but two federal laws on the statute books that have any bearing upon this subject—one the act of Congress approved February 20, 1905 (33 Stat. L., p. 725), providing that a trademark cannot be registered which consists of or comprises, *inter alia*, "the flag, coat-of-arms or other insignia of the United States, or any simulation thereof," and the other the act of Congress approved February 8, 1917 (Public—No. 305—64th Congress), providing certain penalties for the desecration, mutilation or improper use of the flag *within the District of Columbia*. Several States of the Union have enacted laws which have more or less bearing upon the general subject, and it seems probable that many counties and municipalities have also passed ordinances concerning the matter, to govern action within their own jurisdiction.

Warning against desecration of the American flag by aliens has been issued by the Department of Justice, which has sent the following notice to federal attorneys and marshals:

"Any alien enemy tearing down, mutilating, abusing or desecrating the United States flag in any way will be regarded as a danger to the public peace or safety within the meaning of regulation 12 of the proclamation of the President issued April 6, 1917, and will be subject to summary arrest and punishment."

It is the practice in the Army, each day in the year, to hoist the flag briskly at sunrise, irrespective of the condition of the weather, and to lower it slowly and ceremoniously at sunset, indicating the commencement and cessation of the activities of the day, and to display it at half staff on Memorial Day (May 30) from sunrise until noon and at full staff from noon until sunset, and also on other days specially designated for that purpose by the proper authority, the flag always being first hoisted to the top of the staff before being lowered to the half staff position.

There has been some question among civilians concerning the exact location of a flag hung at "half staff." Theoretically, the flag is always hung on a separate staff, much shorter than the staffs usually erected on buildings, and as a consequence a flag hung at half staff would be located much higher on the ordinary flag staff than under the present practice, but still the custom of placing the half-staffed flag in about the center of the flag pole, whatever its length may be, is rather generally observed throughout the country, and this department sees no real objection to this custom.

Considerable discussion has arisen throughout the country concerning the proper manner of hanging and displaying the flag for decorative purposes. As

already stated, there is no federal law governing the subject, and individual opinion differs as to the procedure that should or should not be followed. It has been suggested that, as far as possible, the hanging of the flag should be restricted to suspending it from a flag pole, in the regular way, and not to display it otherwise; that for purposes of decoration only the national colors should be arranged in the form of bunting and not used in the form of a flag; that if it is nevertheless the desire to use the flag for decorative purposes it should always be hung flat whether on the inside or the outside of buildings, with the union to the north or east, so that there will be a general uniformity in the position of the union of each flag displayed; that the flag should rarely be displayed in a horizontal position or laid flat; that under no circumstances should it be hung where it can easily be contaminated or soiled, or be draped over chairs or benches to be used for seating purposes, and that no object or emblem of any kind should be placed above or upon it. This department sees no objection to flying the flag at night on civilian property, provided it is not so flown for advertising purposes.

It is becoming the practice throughout the country among civilians to display the national flag on all patriotic occasions, especially on the following days: Lincoln's Birthday, February 12; Washington's Birthday, February 22; Mothers' Day, second Sunday in May; Memorial Day, May 30; Flag Day, June 14, and Independence Day, July 4. In certain localities other special days are observed in the same manner.

It seems to be appropriate that where several flags or emblems are displayed on a pole, or otherwise, the United States flag should always be hoisted first and hung or displayed at the top; that in any parade the United States flag should always have the place of honor, and that the flag should never be hung or displayed with the union down except as a signal of distress at sea.

Existing regulations governing the Army provide that when officers and enlisted men pass the national flag, not encased, they will render honors as follows: If in civilian dress and covered, they will uncover, holding the headdress opposite the left shoulder with the right hand; if uncovered, they will salute with the right-hand salute. A flag unfurled and hung in a room in which officers or enlisted men of the Army are present will be saluted by them the first time they may have occasion to pass it, but not thereafter. The hand salute is as follows:

"Raise the right hand smartly till the tip of the forefinger touches the lower part of the headdress above the right eye, thumb and fingers extended and joined, palm to left, forearm inclined to about 45 degrees, hand and wrist straight; at the same time look toward the person saluted.

"Drop the arm smartly to the side."

No anthem, hymn or musical air has been recognized by any federal law as the national anthem, hymn or air, but army and navy regulations provide that the musical composition familiarly known as "The Star-Spangled Banner" shall be designated as the national air of the United States of America. It should be stated, however, that these regulations are binding only upon the personnel of the military and naval service.

Whenever the national air is played at any place where persons belonging to the military or naval service are present, all officers and enlisted men not in formation are required to stand at attention, facing toward the music, excepting when the flag is being lowered at sunset, on which occasion they are required to face toward the flag. If in civilian dress and uncovered, they are required to stand and salute at the first note of the air, retaining the position of salute until the last note of the air is played. If in civilian dress and covered, they are required to stand and uncover at the first note of the air, holding the headdress opposite the left shoulder until the last note is played, excepting in inclement weather, when the headdress may be held slightly raised. The custom of rising and remaining

standing and uncovered while "The Star-Spangled Banner" is being played is growing in favor among civilians.

Old or worn-out flags should not be used either for banners or for any secondary purpose. When a flag is in such a condition that it is no longer a fitting emblem for display, it should not be cast aside nor used in any way that might be viewed as disrespectful to the national colors, but should be destroyed as a whole, privately, preferably by burning or by some other method lacking in any suggestion of irreverence or disrespect due the emblem representing our country.

It should be borne in mind that the views set forth in this circular are merely suggestive, and that it is not the intention of the department to give them out as authoritative.

April 1, 1917.

H. P. McCain,
The Adjutant General.

A CORNER OF THE LIBRARY

By MYSTICUS

THE BEGINNING OF MASONRY

IT HAS been truly said that despite the designedly universal character of Freemasonry the externals of the Craft possess "an altogether human tendency to become reflexes of the communities in which they flourish." The real meaning of Masonry is beclouded and obscured to such a degree that it is almost unrecognizable. In France the Order, to a greater or less extent, has lost its occult significance and degenerated into an anti-clerical society, with the Great Landmark obliterated; in England it has laid stress on benevolent and charitable undertakings; in the United States the emphasis has been put upon sociability and fraternity, the getting together of a lot of good fellows in Mystic Shrine and Grotto, the *real* degrees of the Craft, sad to relate, in many instances being used as mere stepping stones or ladders by which to attain to the grand goal—*pleasure!* I do not decry having a good, sociable time around the festive board. Life without enjoyment would indeed be a dull routine of duties. The human comedy is made up of laughter and tears, joy and sorrow. But assuredly Masonry is something more than the promotion of pleasure. We must give due credit to English Freemasonry for its seriousness. The great Masonic research lodges had their origin in England. Who has not heard of the Quatuor Coronati Lodge, of London, whose transactions are the admiration of Masonic scholars throughout the world? The Swiss and German lodges have also taken Masonry seriously. But during the past few years there has been a renascent Masonic intellectual activity in the United States that bids fair to amount to something. We see the foundation and upbuilding of the National Masonic Research Society. Scottish Rite Masons, since the establishment of THE NEW AGE, have awakened to the fact that there is really a *philosophy* of Freemasonry that is worthy of study. Their literary efforts have been poured into the pages of THE NEW AGE. A considerable interest is being manifested in the ancient symbolism and history of the Craft. The good work must go on. Among the scholars who have reflected credit on Freemasonry in this country must be mentioned Frank C. Higgins, 32°, of the Northern Jurisdiction, whose studies in symbolism are attracting wide attention. One may not agree with all of his conclusions, but his cleverness and ability are undisputed, and his illuminating and highly interesting monographs should find a place in every Masonic library. The library of the Supreme Council has recently been enriched with a copy of Brother Higgins' *The Beginning of Masonry*,¹ a collection of forty papers, presenting the

¹Pyramid Publishing Co., Box 113, Masonic Hall, 46 West 24th street, New York. \$1.50

author's views concerning the mysteries of Masonry, "quite at variance with that class of modern writers who have busied themselves poking fun at the claims of antiquity, the reference to spiritual teachings, and the 'esoteric' side of Masonry generally."

In brief, Brother Higgins endeavors to prove that what we today call Freemasonry had its inception in the Cosmic Science of the ancients, at a period about 3995 B. C., when the summer solstice had reference to the astronomical sign of the Lion. He shows by the symbols how the science grew before that date from the period when gigantic sun dials were built, such as the one at Stonehenge, to preserve record of time and events. "These early temples," he says, "enabled the early wise men in all countries to make their calendars and record their history and discoveries for the benefit of future generations."

"The two pillars of Masonry today are the same as those which stood before the Temple of Solomon, erected by the same building fraternity, under supervision of the priest-architects who built the Sun Temple at Tyre, before which similar pillars stood. They also built temples of similar pattern and import throughout the world."

"They are the same pillars that fixed the solstitial points in the first rude circles of stone, with a central stone representing the sun, and the same pillars which became the 'Temple of Janus' among the Romans, the totem poles of modern savages, and the Jakin and Boaz of European cathedrals."

Brother Higgins discusses such symbols as "The Forty-seventh Problem of Euclid," "The Point Within a Circle," "The Signs and Working Tools," etc., in a thoroughly original manner. The illustrations accompanying his text are extremely interesting and suggestive. The two patron saints of the Order he identifies with Janus, Oannes (Ea-Han) and other "gods" of ancient times. The Master Architect, Hiram (Hebrew, Ch'uram) he shows to be cognate with the ancient names for *Light* in all countries. In fact, he declares, the entire nomenclature of Freemasonry clusters around the olden names of Deity in his various aspects. "Freemasonry," says Brother Higgins, "is a real science, with an actual historical basis, including the legends of Solomon's Temple and of Solomon or Jedediah Shalom, the peaceful king."

To the lasting credit of English and American Masonry, the landmarks have been preserved intact. Masonry being a philosophy of religion, the cornerstone of the whole structure is belief in a Grand Architect of the Universe. No atheist can be accepted in an English or American lodge. Having proclaimed the existence of God, Masonry sets about to prove that an intelligent Power, transcending all human conceptions, it is true, but nevertheless partially comprehensible through its workings, is the animating principle of the cosmos. As Brother Higgins says, "Freemasonry . . . is fundamentally and structurally a system of natural theology, *proving* the existence and attributes of the One True God to the satisfaction of the intellect, and so supplying a bulwark to faith unattainable by any other means. The nature of this proof, although formulated before the pyramids were built, is not so abstruse as might at first be imagined, and is founded on precisely the same assumption as the natural theology of a Paley or a Brougham of our own era—that *evidence of design or intention proves the presence of Mind*, the wisdom, power, and beauty of which may be inferred from the result."

The discoveries of modern science, correctly interpreted, certainly predicate design, law and order in the universe. Such wonders could not be evolved were the substratum of all things a blind, unconscious force, working blindly in the dark. Albert Pike, in all his philosophical writings, lays stress on the spiritual nature of the cosmos. Our ancient brethren knew these things, and as a consequence built up their systems of symbols to prove and perpetuate the divine truths.

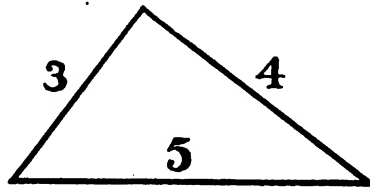
A study of these ancient symbols constitutes the work of the Freemason. Says Brother Higgins:

If the ultimate and all-sustaining secret of Freemasonry may be openly expressed in a few words, it will be these:

The entire course of nature is manifested in cycles. Some of these are scientifically real, others are but appearances based upon the presence and position of the observer upon the earth, away from which they have no true existence. For instance, there is no night except as we are temporarily on the shadow side of our globe during its diurnal rotation. There is this movement of the earth upon its axis; there is the annual revolution that we term the year; and there is the stupendous cycle called the precessional of the equinoxes, which requires nearly 26,000 years for its accomplishment. There are the relative velocities and courses of the planets, the axial revolution of the sun, their angles of inclination, the atomic weights of metals, the phenomena of light, color, crystallization, and gravitation. These can be technically expressed in no other way than in terms of mathematics and geometry. When the results are expressed in their simplest forms, the latter prove to be the same rudimentary geometrical figures that supply the structure of crystals, and all blend together into the marvelous triangle that caused Pythagoras to cry "Eureka" when its beauties burst upon him.

By careful computation we are able to reconstruct this really divine system, and we find that the exact proportions relating to the celestial correlations in question were lavishly, and exclusively employed in the architecture of all the temples of old, in all the culture lands of the world, both east and west. Still greater does our wonder grow when we recognize in lodge and chapter the whole mechanism of this wonderful natural science, and what was before hidden and dark bursts upon us as a beautiful, perfect, and complete whole.

Pythagoras was one of the great philosophers of the ancient world. Fragments of his teachings have come down to us through the medium of his disciples. Personally, he wrote nothing. He is said to have been initiated into the mysteries of Egypt, Greece and India. One of his transmitted sayings was: "The Monad is God and the good, which is the origin of the One, and is itself Intelligence. The Monad is the beginning of everything. Unity is the principle of all things." We honor him in Freemasonry as the discoverer of the Pythagorean Triangle, from which is derived the celebrated geometrical figure called the Forty-seventh Problem of Euclid. In the Blue Lodge we call the neophyte's attention to the figure, but give him no explanation whatsoever of its meaning. I quote as follows from Brother Higgins' brochure:



THE PYTHAGOREAN TRIANGLE

We have archeological remains of the highest antiquity to prove that this problem of the right-angled triangle of 3-4-5, of which the Euclidian figure is *but one of several possible extensions*, was the central symbol of the religion of widely dispersed millions during many centuries.

The theorems of the sacred geometry of the ancient philosophers are *not included in the works of Euclid*, even though subject to the same mechanical laws he expounds. This "sacred geometry," which is the branch underlying all Masonic symbolism, was not intended for the purpose of teaching Operative Masons how to make truly square corners, but for the far more noble and glorious purpose of demonstrating the unity of God, the likeness of the human mind to the divine mind, the omnipotence and omnipresence of God, and the immortality of the soul.

Waving aside the fact that 3 is a *male* number because odd, and 4 *female* because even (3 representing Osiris, 4 Isis, and 5 Horus), the importance of "the triangle of Hiram" (*Horus-Ammon-Hiram*), ages older than Pythagoras, as a human contemplation and coequal with creation as a divine principle, resides in the fact that it was the center,



"THE EYE OF HORUS."

core, or nucleus of the ancient sacred philosophy, to which we owe so much. Its symbol for at least 5,000 years has been an eye, now the "all-seeing eye" of Freemasonry. From it emanated, as a plant from a seed, the various canons of symmetry and order (time, space, number, and proportion), which still reign over the heart and intelligence of man. For man does not regard as beautiful that which his eyes show him by consensus of agreement to be ugly. His recognition of the fitness of certain forms and the laws of their combinations is as much a part of nature as gravity and electricity.

Quite as true as the fact that the perception of the wonderful truths we have enumerated was just cause for Brother Pythagoras to have indulged in the somewhat extravagant barbecue attributed to him, is the circumstance that the prehistoric Mound Builders of America employed this same Pythagorean triangle to demonstrate the fourth dimension.

THE "FORTY-SEVENTH PROBLEM"

The so-called "forty-seventh problem of Euclid" was undoubtedly regarded by the ancient mystics as a divinely appointed Canon of Universal harmony, to the fundamental mathematical truth of which might be traced most of the laws of symmetry and order, which reign throughout the vast expanse of Cosmos. The precise nature of the various connections must be established by analogies, rather than by concrete examples, because the peculiar geometrical figure, in question, was probably deemed one of the sacred mysteries by the ancients and peculiarly one which might not be hewn, cut, carved or marked in any manner by which it might become legible or intelligible to the profane.



CLAY TESSERA FOUND IN AN EGYPTIAN TOMB.

Its delineation, graphically, we probably first owe to the Arab geometers of the early days of our present era, among whom no scruple could have prevailed. The only truly ancient example the writer has ever seen is on a little clay *Tessera* from an Egyptian tomb forty centuries old, upon which it is rudely, but unmistakably, present.

The psychology of geometrical science to the sympathetic student is as thrilling as that of music or color to specialists therein.

There are marvels in Mathematics, indeed, but in Geometry, mathematics are applied and every point, line, superficies and solid, in its relations and potentialities bespeak a subtle something which Finite Mind instinctively recognizes as the production of Infinite Mind.

We would be utterly unable to realize, much less formulate the notion of "Law," pervading Cosmos, if all facts and forces did not present unswerving, uncompromising obedience to the geometrical verities which are at the root of all of that which we term "Manifestation"—visualized existence.

Of the limited volume of these fundamental geometrical laws—and there are surprisingly few to account for the splendors of the Universe they present to our vision, the fact that the hypotenuse of a right-angle of three to four, invariably and to the ultra-microscopic fraction, measures five, as we have seen, is one of the most perfect proofs of pre-determined plan. The resulting triangle of 3-4-5 is not the only example of such a correlation between exact quantities, for Geometry is full of them, but it is the simplest and most basic and calls attention to countless other remarkable factors to the cosmic whole, to which its intimate relationship may be demonstrated.

It would naturally be a physical impossibility to cover the enormous ground available for discussion, within present limits, but some slight notion of the tremendous influence of Geometry in general and this notable Pythagorean proposition, in particular, upon the philosophies and theologies of the World, may be obtained by deciphering a few ancient occultisms concerning it.

In order to get our bearing, we are compelled to formulate an ascertained law of development in all of the latter.

Their unique basis is the recognizable and ascertainable phenomena of the Universe, the definition of which constitutes what modern man terms "Science," but which the ancient mind referred more directly to Deity, as an arbitrary power.

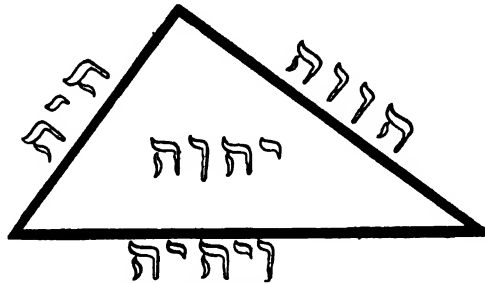
All such definition was necessarily confined to terms of time, space, number and proportion, which can only be expressed in those of Mathematics or Geometry, the most stupendous of all contemplations being the observation of the vast cosmic machine from an astronomical standpoint.

That which struck the ancient mind with the greatest wonder was, self evidently, the fact that if all of the wonders of the Universe resolved themselves into mathematical expressions and the latter into geometrical figures, often simple ones at that, which in turn melted into the simple fundamentals of the latter science, then in the latter must be found the dynamic concentrations which most closely approach a conception of Divinity.

A further step along the line of developing rational occultism was gained by the employment of identical characters to express both letters and numbers. That which we now call the decimal system was worked by "the power of Nine" or "three times three."

The letters of the Hebrew alphabet and the Greek letters derived from an analogous source, counted from *Aleph* or *Alpha*, 1 to *Teth* or *Theta*, 9, and from *Jod* or *Iota*, 19, to *Peh* or *Pi*, 80. Beginning with R, 200 (in Greek, 100) the Hebrew letters are one digital value higher than the corresponding Greek letters. It must also be remarked that the Hebrew letter *Vau*, or 6, corresponded to the now missing *Digamma* in Greek, once placed between *Eta* and *Zeta*.

With this equipment we can now understand the significance of the ancient Hebrew Deity names, such as *Al Shdi*, Biblically translated "God Almighty," (*El Shaddai*) or $1+30+300+4+10=345$, or 3, 4 and 5, in decimal places. Also the corresponding name *Ahih Ashr' Ahih*, "I am that I am," amounting to 543, the same figures reversed, and their addition $345+543=888$, the basis of the Greek word *Jesous* or $10+8+200+70+400+200$, the true meaning of which, along a special line of demonstration, is the Solar *Logos* or World creating, sustaining and preserving manifestations of Deity, a symbolism still dimly preserved in Masonry under the veil of a twenty-four-inch gauge.



THE PYTHAGOREAN TRIANGLE AS EMPLOYED BY THE ANCIENT HEBREWS.

The Egyptian name of *Mes*, a Son, which was that of Moses, is equal to 345, while the word "Messiah" is really *Mes Jah*, or "Son of God," a cabalism on the Pythagorean triangle, for the word *Jah* is equivalent to 16 or the sum of $3+4=7$ and $4+5=9$, the two chief cosmic numbers derived from this triangle. $3+4+5$ equalling 12, the Hebrews took the ineffable name JHVH, three times repeated and permuted the letters into HJH (3), HVVH (4), VJHJH (5), reading "He that was, He that is and He that will be" or "is to come," thus paraphrasing the declaration of Horus in the "Book of the Dead:" "I am yesterday, today and tomorrow," and the inscription over the Shrine of Isis, "I, Isis, am all that ever has been, now is or ever will be and no mortal has ever lifted my veil."

We also know that the secret supreme being of the Egyptians was HU-HI, the Mongolian dual principle, HO and HI, which assimilated to the Sanscrit FOHAT or "Cosmic Energy" and ICHCHA, "Human Will."

It is relatively easy, now to follow the Egyptian philosophy of the 47th problem, which attributed the square of 3 to *Asar* (Osiris), the square of 4 to *Ishah* (Isis) and the square

of 5 to *Chr* (Horus). Let us remark, in passing, that *Chr* is the Sanscrit word for "Light," RCH, reversed and is the origin of the tradition that upon "discovering" the 47th problem, Pythagoras joyfully uttered the word *Eureka*. Greek mythology is full of stolen Oriental sacred words thus metamorphosed.

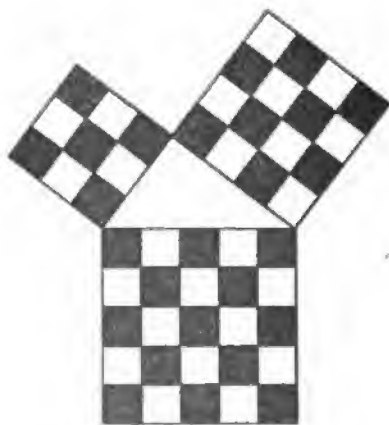
Asar, which is 3×54 , 162, is *Ash Ra*, the Solar Fire, *Ishah* (a name still preserved in the Arabic *Ayesha*), "The Female," meaning terrestrial "Nature," 4×54 , or 216, which is the sum of the cubes of 3, 4 and 5, and *Chr* the Male principle or fructifying spirit of Nature, is 2×54 , or 108. All of these numbers are multiples of 9, or 3×3 , and this last number,



THE "FORTY-SEVENTH PROBLEM" WAS AMONG THE ANCIENT EGYPTIANS THE SYMBOL OF OSIRIS, ISIS AND HORUS.

especially, is the one defined by Hindu Astrology as the full term of human life, and thus represents humanity in the abstract. Egyptian philosophy regarded the great Cosmic process of generation and regeneration as resultant upon the infinitely reiterated passages of the Male principle through the Female principle, Father and Son being, spiritually, a Unit ("I and my Father are One").

The number 270 (9×30) represents the number, in days, of human gestation and is the sum of 162 (Father) and 108 (Son). Thus, merely supplying the natural philosophical postulate that the Father passing his vital principle through the Mother, continues to live in the Son, we secure a Pythagorean triangle of 162—216—270.



THE "FORTY-SEVENTH PROBLEM" A SYMBOL OF THE CREATIVE LOGOS.

If the 47th problem be exhibited, as it frequently is, divided into alternating black and white squares, symbolic, among other things, of the "Dual principle," the division will be 26 ($10+5+6+5$; JHVVH) of one color and 24 ($8+8+8$) of the other, while the measure round

about the whole figure will be 36 spaces, giving the Pythagorean sacred number of the Sun, upon which the Sage of Samos swore his pupils to secrecy. The $9+16+25=50$ squares thus gave rise to the old Greek cabalistic name of the Sun "*Damnamos* of the fifty faces." The Hebrews celebrated each fiftieth year as a Jubilee, calling it the "Power of the Number Twelve" ($3+4+5$). In present conclusion, it is regrettable that we have only just begun to enter upon the mere fringe of this wonderful subject, concerning which, if anything, may most truly be said that "the World itself could not contain all the books which might be written concerning it."

Brother Higgins was born in Philadelphia, Pa., January 7, 1867. At an early age he removed with his parents to Minnesota, where he attended the Shattuck Military Academy, Faribault, Minn. He adopted journalism as a profession, and was at one time New York correspondent of the Minneapolis *Tribune*. In 1889 he went to Paris as the correspondent of the Boston *Globe* and New York *Daily Press*. Speaking of this period of his career, the *Masonic Standard* (January 10, 1914), says:

In Paris he was long the inseparable companion of his maternal great uncle, the late Dr. Thomas W. Evans, dentist to most of the crowned heads of Europe, and through his connection with him became associated with several business enterprises in which the late King Edward VII was a large shareholder. He was sent in 1897 to H. R. H. the Duke of Saxe-Coburg and Gotha (Prince Alfred, Duke of Edinburgh), and there assisted in the launching of important enterprises. He was with Dr. Evans at St. John's Gate, Clerkenwell, London, when Dr. Evans was invested by H. R. H. the Prince of Wales as a Knight of St. John of Jerusalem.

When the old London Numismatic Society received its charter from King Edward VII, Brother Higgins was one of the few American charter fellows. He later founded and was for three years president of the New York Numismatic Club. In 1904 he returned to the United States, and has been connected with the press in one way or another ever since.

A few years ago Brother Higgins founded the Magian Society, devoted to research work into Masonic origins and symbols. He first became interested in the study of the ancient religious and philosophical mysteries as the result of efforts to trace the meanings of hitherto unexplained symbols on coins. He found identical emblems on contemporary coins of China and the Celtic Druids as far back as the time of Julius Caesar, and was impressed with the universality of such signs as the six-pointed star, which the Hebrews call the *Mogun Dovid*, the Swastika and the signs of the Zodiac in every part of the world, including America.

WHEN THE KNOCKERS KNOCK

When the scoffers scoff, and the mockers mock,
 And the knockers stand at the side and knock,
 Just roll up your sleeves and buckle in,
 And stick to your task, and you're bound to win.
 If the thing's worth while you are sure to hear
 The doubters doubt and the jeerers jeer;
 For never a victor has risen yet
 But somewhere the jibes of the wise has met.
 So, deaf to the scoffers, just work along,
 And stick to your dream till you know it's wrong,
 And toss them a smile when you hear folks mock;
 It's a healthy sign when the knockers knock.

—*Detroit Free Press.*

THE ASTROLOGER'S TYPIST

FROM THE PERSIAN OF ALTAIR

By F. B. L.

QUITE recently there dwelt in one of the larger cities of North America a successful merchant, who was also a philosopher, and who, by way of recreation, had become an adept at casting horoscopes, which hobby he kept carefully concealed from his business associates.

To afford an outlet for this talent and to comply with a certain occult obligation which he felt to be upon him, he effected an arrangement with an Arabian trader from the south of Ireland, who kept a curiosity shop, called the Calcutta Bazaar, on a well-traveled, main street. By the discreet use of an institution of the country known as "P. O. Lock Boxes," he received letters from the Arabian, seeking for samples of his art, and by the same method returned the completed schemes and explanations concerning same. By this means he gained for several years much pleasure in his hobby, and the Arab gathered to his purse much increase of gold and silver.

At length a broken arm, resulting from an evil mischance, compelled him to seek a scribe, and, not wishing to confide in any of his office help, he hired a sprightly typist by the name of Amine.

Amine was a golden-haired calamity, who claimed great dexterity with the written characters used by scribes in that country and surpassing facility in the manipulation of the typing machine. The merchant doubted if she was as good as she claimed to be, but concluded that if she was as good as she looked he would give her a trial, for her smile was dazzling, she wore her hair and her heels very high, and through the filmy mazes of her shoulder wrappings he could plainly discern the narrow blue ribbons appertaining to the customary habit of a high-class lady typist of that country. But I digress.

At his first session with Amine he instructed her to transcribe his letters in duplicate, and to mail the original in an addressed envelope with which he provided her. The copies were to be inspected by him the following evening.

During his evening meditations he reflected that the blonde scribe had seemed somewhat distraught while taking his instructions, and wondered whether he had been altogether wise in leaving an entirely new line of correspondence to her without supervision, but finally settled the matter in his mind with the favorite observation, "These things be with Allah."

Of several letters which he dictated, the first one will serve to illustrate the general nature of his correspondence, which included also several new horoscopes:

"In regard to scheme No. 164, horoscope fully delineated. Better avoid high temper. Get more poise and check restless fretting. Tell her she is wise beyond her years—good quality of brain—should swing right ahead."

The following evening, about the hour of prayer, he met the fair Amine and sat down to peruse the copies whilst she devoted herself to her chicle.

The first product of her toil saluted him as follows:

"No regrets to dames over sixty-four. Her escape fully indicated. Better aviate high timber. Get purse and check for rest of sitting. Tell her to wash behind her ears with good quality of bran and singe her red head."

The unfortunate merchant, on reading this atrocious hash, fell into a coma, from which he never emerged until he awoke to the sparkling water of Zem-Zem.

Amine, the blithesome, who was really getting interested in this new and strange field of work, is still seeking in the law courts her pay from his estate, but the issue is in doubt.

It is said that there are many like her in that wonderful city, which Allah forbid!

REVIEW OF THE MASONIC "COUNTRY" PRESS

By T. W. H.

MASONRY IN MEXICO

WHILE Masonry is essentially and consistently a peace society, it at the same times gives a common-sense interpretation of the limits of endurance beyond which peace becomes pusillanimity and criminal, as well as tending towards the encouragement of the continuance of the evils which, as peace-loving individuals or institutions, we are trying to mitigate by being kind, considerate, forgiving, nine times nine times. Where there are definite legal remedies for the impositions and abuses complained of, after all reasonable efforts have failed to estop them, we believe we are in duty bound to call in the assistance of the courts, not entirely because we are suffering, but because, like a mad dog, such abuses become a nuisance, and should, in the public interest, be done away with.

But when it is a matter of which the courts take no notice and the abuse and nuisance continues, even if only as an annoyance, to continue to submit to it is either an evidence of the truth of the assertions or an acknowledgment of the justice of the reprehensible acts complained of or our cowardice, whether this proceeds from an idea that it would hurt us in a business way or might cause us to exercise ourselves a little in the contest. What would be thought of the man who would continue to submit to having his neighbor make his backyard the receptacle of his garbage? But we know, we say, he is ignorant, his ideals are low, his greatest interest is not in the cleanliness or sanitary condition of the block in which he lives, but in an institution governed by rules made in a far-off location, so we make up our mind to be kind and considerate, and when the spring cleaning up comes we will have his refuse

hauled away with our own. Next day there is a fresh supply thrown in our yard, and, thinking he does not understand, we call on him to ask him to do the right thing, and he calls us names using words of the foulest abuse. We then go to some of our neighbors and tell them the circumstances, and suggest that perhaps if they would remonstrate quietly our neighbor would see that he was doing wrong, but they are afraid of his violent temper. One says he couldn't, because if he was to take any part with us he would lose his neighbor's trade in his grocery store; others think we should be regardful of his feelings; an editor thinks that he would not advertise in his paper, and he has said he would not do so; others that he would vote for the opposite party. The public servants who should take notice of the abuse are his friends, and there is no relief from them, so I have to take a chance in court or a club. I believe in the club. I am tired of the temporizing pacifist plan.

MASONIC TOLERATION

If there is one principle or rule of living which Masonry inculcates more strongly and persistently than another, it is toleration, and it practices it to the limit of manly forbearance. It has never been the cause of the shedding of one drop of human blood because of its interference with the religious belief of a single soul. It accepts into its membership good men of every creed who honestly apply for admission and who are found worthy. It is the friend of every religion, creed, doctrine, and will and does go out of its way to help through its beneficent activities, those of every color, creed or nation, Mason or non-Mason; it is willing to grasp the hand of every intelligent, well-be-

haved man, and call him and treat him as a brother; its principles are simple and its beliefs such as any honest man can assume and live by and for.

But the thunderbolts of Rome have been discharged against us persistently from of old; the venom of its serpent tongue has been directed against our vital parts, insidiously and secretly; its malice has been shown by its lying fulminations; our members have been threatened and injured; where it had the strength it has not stopped at persecution, and even death did not end the savagery; misrepresentation has been its archangel and the devil its prosecuting attorney.

The more we tried the pacifist system of action, the more active it has become, and there is nothing too holy or sacred in the family or society which has not come in for the foulest abuse and insult, and still we have those who look on the subject as my neighbors did in my case of the garbage disposal, and for about the same craven reasons.

Since 1524 practically all the religion of Mexico has been under the control of the Roman Catholic Church, and it seems to have made a mess of it, a horrible failure, by its own admission, judging by results; for in No. 11, Vol XI, of the *Extension Magazine* (not one of our "Masonic Country Press" however) appears an article by the Rt. Rev. Francis C. Kelly, D. D., introduced by a foreword by "+ John Ireland, Archbishop of St. Paul," called the "Tragic Story of Martyred Mexico," a very interesting and well-written story, worth the reading; but the abusive terms, the illogical deductions, unnecessary reflections, and false statements spoil its efficiency as a polemic. But it is the reference to the Masonic Order to which I wish to call your attention. In speaking of the classes into which Mexicans can be divided, it says one is the "low," composed of about two-thirds of the whole population, chiefly Indians—good, devoted, tractable, and not quite so lazy as reputed. "The middle class is mixed Indian and white blood." As a general proposition, the

"middle class" constitute the great conservative element in all nations—the independent class, the liberty-loving and getting class, the bulwark of every nation, through whom all reforms come and progress is made. The article states "it is made up very much like other middle classes;" that is to say, of clerks, shopkeepers, "alleged" professional men, labor leaders, school teachers, etc. We can't see anything wrong with such people, but further down it says it is "divided" about half and half with "what are known as 'liberals,'" and there is the milk in the cocoanut—the Church never did like that word "Liberal." "In reality these are either members of the Latinized Masonic lodges or people who follow the lead of such lodges," God bless them! "Some of them are socialists, always of the bitterest kind; some are out-and-out anarchists." So now, pacifist Masons of anarchistic tendencies and socialists of the bitterest kind, if that is not garbage enough for you to clean up, listen to this: "No one seemed able to bring order out of the chaos. Atheistic Masonry was established. An American ambassador, Poinsett, introduced one Masonic Rite to overcome another. The York Rite, whose followers were called 'Yorkinos,' fought against the Scottish Rite, whose followers were called 'Escoces.' " Atheists, Anarchists, Socialists of the bitterest kind, doesn't the garbage smell sweet? Are you for ever and ever, amen, going to permit it to be thrown on your premises without asserting your manhood and rights, but continue calmly to clean up the filth and dirt, which will get more vile and unsavory as you allow it to come unchecked?

Medieval Prussianism is on its last legs, and the German people will have to suffer the consequences of an outgrown autocracy, and medieval Catholicism, rejected and repudiated in Europe, is on its last legs. Its only hope is a firm foothold in America, and to save its face will descend to any level of vituperation, lying, deceit and imposition, and the great "middle class," of

which the Masonic Fraternity is a prominent portion, will have to suffer the consequences of the desperate spiritual sinkings of the Liberal Lusitanias, the Carvels, the Belgians and other works of destruction which seem to be necessary in the burning of religious liberty. But as out of Prussianism will come a free, efficient, liberty-loving German nation, so out of the old Catholicism may come a great, splendid, sympathetic new religion as soon as it realizes that it is a religion and not a church and its province is to teach and persuade alone, but never under its present system and ideas.

PLAGIARISM

I am all mixed up on this plagiarism question, for short, stealing of ideas and writing them down and either claiming them as my own by a definite signing of an article in which such ideas are used, or by saying nothing, permitting the opinion to be formed that they are original.

I have in a previous article made the assertion that there is no such a thing as an original idea. There may be ideas advanced which are new to us, but if we knew all that had been written or said we would not, nor could we claim originality, and a couple of the instances were quite striking, therefore I have been very careful in crediting to the last source of my information any concrete sentences or paragraphs which I used, although I know my source was not the original by any means. Then to avoid any possibility of an accusation of an attempt or desire to keep for my own use anything which I might have consciously or unconsciously hypothecated I have on several occasions announced that anybody was welcome to use any portions of anything I have written, and I have occasionally criticized the New Age for the "Copyright" restriction on its contents. It is a periodical published for the sole purpose of disseminating knowledge, the financial end of the business is no concern of the committee; that is all provided for, there are no advertisements to be se-

cured, just get the "stuff," give it to the printer and let Uncle Sam do the rest, and if one of our many Masonic periodicals see anything in it which seems to them interesting I believe they should be permitted to copy it in their publication, and thus add to the circulation of the knowledge and the subscription list of the copyist—and I still believe so.

But I am afraid my notion was a Utopian one, and like all others of that ilk does not always work out in practice. I don't like the "Copyright" idea anyhow, nor do I entirely like the practice when it is not in force. A short time ago in looking over one of the publications of the sisterhood of the Masonic Country Press I glanced at an article which seemed strangely familiar, and, I thought, now there is a writer who has some good ideas. Then I ran across another article, and the style and expression did not seem strange, then another old acquaintance, and I found that unbeknown to me I had been the coadjutor editor of that periodical, contributing half of the editorial pages; there was no credit given whatever to the publication from whence it was taken bodily, although as far as I was concerned it was original writing.

Of course I felt proud that I had been elected an unconscious editor, but supposing the proprietors of the original publication caught on to the fact they might fire me because I was writing the same articles for other than their paper; then the loss of my salary might make it necessary for me to turn anarchist and denounce the high cost of living, be arrested for treason and kept in the penitentiary at the public cost, so you see it is a far reaching thing, this plagiarism, or cribbing, or swiping, or stealing, whichever it happens to be.

But, my dear Sisters of the Masonic Country Press, don't you think you, we, ought to give a good example of such virtues as are compatible with editorial work; there are not many which can be used in our business, but we can be honest, we can be considerate, we can be gentlemen, or ladies, as the occasion

demands and still be the gallant freebooters, the lawless bedouins of literature, or the roving pirates of the sea of journalism which the business demands and in which we glory long after the long hair on which we got our first assignment has given place to a wig, or in the absence of such, the snuffles.

While we are having a heart to heart talk, dear Sisters, might I make a suggestion, which you are at liberty to throw out of the window in company with the suggestor if you don't like it, or him: the idea of this section of the *NEW AGE* was to steer into one literary waste-paper basket the brain storms of those who are making Masonic history, on paper, today; the editorial notions on local suggestions, and the comments and notes on local happenings which might have a general interest. These would be collected by the Janitor who would put to one side those articles, etc., as above, and in his spare time through the pages of the *NEW AGE* pass on to all of us the gleanings, make such sacred or profane comments as the state of his health suggests and thus give us all the best that is in us all. Looks fine, don't it?; but the large majority of us seem to have little to add to the Janitor's collection;" somebody's baby has a new tooth;" "some brother is going to run for poundmaster, and he belongs to all the Bodies"; "somebody's coffins are extra comfortable and we should patronize him for his interest in our long rest"; "Brother Jones' realism was so realistic last *Third*, that it took an hour to get real life back into the victim"; "Sister Brown's pousse willow gown was a dream and gave Brother Robinson the nightmare, also a decided shock"; then there are essays on occultism consisting of two thousand words, but no ideas that the Janitor can find; the returned Congressman fires off one of his delayed speeches which even the *Congressional Record* could not stand for, and the Janitor has to go out and get a drink to cool off; practically nothing of the human happenings of the locality, nothing we in the East can be interested in when it transpires in the West.

As the aforesaid Janitor I have tried to pick out some things which would fit the above specifications, but the pickings are confined to few pastures, although the grazing is fine. Now wont you kindly consider the suggestion of the Janitor so that he can find something in the waste-paper basket which will give him an opportunity to throw himself, and the publishers of the *AGE* will give us space for all the nice things you may print. I have an idea that we can make of our Masonic Country Press a section which will warrant the publishers in getting somebody else besides the Janitor to edit it, thus letting him fire the boilers, where he belongs, but in the meantime let us see if we can't swamp him with the real information concerning the larger things which go to make up on our Masonic local life and action.

THE EASTERN STAR

I have never given a woman any credit for being a female of the species, any more than for being handsome, because we expect both to go together as offsets; I have never been convinced that a woman can keep her bank book straight, any better than I can myself; I have never acknowledged that I could not make a more delicious Cornish pasty than any but a Tre, Pol, or Pen woman; I have never been able to agree that a woman can "shoo" any more hens into a hen house with her apron than I can with my language, but I am about willing to negotiate a "separate peace" and admit that the Order of the Eastern Star, on the average, is more of a credit to us than we are to them; while we went in prepared they went in all made up, and as far as it is possible for them to know and understand those things we think are our exclusive information and rights, which we claim makes us Masons, they live closer to these lines than we do; their Chapters are more orderly and the ceremonials more dignified, the sociability is more pronounced and general, and their practices more like those of a lady or gentleman.

The only thing I object to as being out of place, spoils the setting, adds nothing to the dignity or value of the body, interferes with the hilarity of the occasion and prevents the outbreak of real feminine usefulness, is the system of having Master Masons holding office in subordinate or Grand Bodies of the Eastern Star. In the early, way back days, when printed constitutions, by-laws, digests of laws, were the exception and not the universal rule, it might have been a good idea to have handy, like a coffin in a house, some male creature who could look wise and be able to bluff the dear Sisters into thinking he "Knew the Law and the Landmarks," but now everything is open to everybody, in matters Masonic; some of the most graceful presiding officers I have ever seen, some of the profoundest parliamentarians in Masonic law have been met in the Chapters of the Eastern Star, and the men officers are today playing the part of the fifth wheel on a wagon, or the button of the dress just between the shoulderblades, when there is any dress there to be buttoned; he is neither useful, convenient nor ornamental.

We are not attempting to criticize the taste of my old friend Sister Ransford, the publisher of the *Eastern Star*, who used to come up to Minnesota in her youthful days, until she nearly froze to death one warm summer day in August, but the picture on the front page of the April number of her paper would look a lot better if the male of the species had been left out; every one of them looks as if he had a pain, his corn was biting, or he wished he was home, not but that each was proud of his position and selection, but he couldn't pose to show that he was; and the contrast.

I like the *Eastern Star* because it is an Eastern Star paper; it doesn't fritter away its time in writing literary equations, three or four decked ones, to tell all about the unknowable; it does not bother about the symbolic meaning of

the arch over some old cave entrance placed there because some observant cave man, or his wife, found out that was the strongest, simple plan to adopt to hold up the superincumbent dirt, it is not intensely interested in the technique of the law and the prophets, nor does it take up a page in saying merely that patriotism is a virtue because the speaker has just a page full of words which he, or she, has to get rid of somehow; it is an Eastern Star publication for Eastern Star gazers, and it doesn't care who knows it; it treats the Order as if it was a distributed family, and there was just enough things transpiring to call for a number of letters from the children to Mother, and Mothers answer every month. You read about flowers, six course menus, about rushing out to watch a fire and then going back and finishing the chapter business, more carnations and daffodils, Easter at the Home, the concert of fifteen numbers after the regular business; but they don't state what time they got home, and who cares; and this little picture which can be read in a lodge as well as in a Eastern Star Chapter with profit:

SCANDAL MONGER

After God had finished making the rattlesnake, the toad and the vampire, He had some awful substance left, with which He made a scandal monger. A scandal monger is a two-legged animal with a cork-screw soul, a water-sogged brain and a combination backbone made of jelly and glue. Where other men have their hearts he carries a tumor of decayed principles. When the scandal monger comes down the street honest men turn their backs, the angels weep tears in heaven, and the devil shuts the gates of hell to keep him out.—Anon.

If I was as young as Sister Ransford, or even Sister Pitkin, and could get out such a publication for our lodges, that fits in so well, and which ought to be read by every member of them, I would have a gold mine free from bricks; and as it is I congratulate the *Star* and thank the publisher.

GENERAL MASONIC NEWS

COMING REUNION DATES

The Bodies of the Rite in the Valley of Washington, D. C., hold their meetings every Tuesday evening.

The San Francisco and the California Bodies of the Rite in San Francisco, Cal., hold their meetings, the former every Friday evening, and the latter every Wednesday evening.

The Bodies of the Rite in Seattle, Wash., hold their meetings every Tuesday evening.

The Scottish Rite Bodies in St. Paul, Minn., hold their meetings every Wednesday evening.

The Bodies of the Rite in Santa Fe, New Mexico, have set June 18th as the date on which to hold their next reunion.

The Coordinate Bodies of the Rite in Wilmington, N. C., will hold their first mid-Summer Reunion June 21 and 22, 1917.

The Bodies of the Rite in Seattle, Wash., will confer the sixth to ninth degrees, both inclusive, on June 19; and the tenth to fourteenth degrees, both inclusive, on September 18, 1917.

The Bodies of the Rite in the Valley of Chicago, Ill. (Northern Jurisdiction), hold their meetings every Thursday evening.

The Bodies of the Rite in the Valley of Williamsport, Penn. (Northern Jurisdiction), will hold a reunion for the conferring of degrees on June 27, 28 and 29, 1917.

THE SPRING REUNION IN WASHINGTON, D. C.

The Spring Reunion of the Bodies of the Rite in Washington, D. C., was held during the week of May 14th to 19th, and was a most pronounced success. Fifty-six candidates took the degrees in the Lodge of Perfection, 59 in the Chapter of Rose Croix, 61 in the Council of Kadosh and 62 in the Consistory. There were also five affiliates; one each from Honolulu, Hawaii; Minneapolis, Minn.; New Orleans, La.; Dayton, Ohio; and Denver, Colo.

SEMI-ANNUAL REUNION IN GALVESTON, TEXAS

One of the most successful reunions ever staged by Texas Consistory, No. 1, was closed on the evening of April 27. The Class numbered 96 in the Lodge of Perfection, 84 in the Chapter of Rose Croix, 87 in the Council of Kadosh and 83 in the Consistory; giving a class average of 88, which is said to be the largest in the History of Texas Consistory.

SEMI-ANNUAL REUNION IN DALLAS, TEXAS

The Thirtieth Semi-Annual Reunion of the Dallas Bodies was held April 9 to 12, and has been pronounced a "glorious success." There were 243 candidates in the Lodge of Perfection, 234 in the Chapter of Rose Croix, 233 in the Council of Kadosh and 226 in the Consistory. The Sovereign Grand Commander, Brother George F. Moore, 33°, was in attendance at the Reunion.

REUNION IN THE CANAL ZONE

The April Reunion of the Panama Canal Consistory was closed on April 22, 1917. On the evening of the 21st, the 31st degree was conferred in elaborate form by the Pacific Degree Team under the direction of Bro. Ashley H. Perry, 32°. On the 22d, the 32d degree was conferred in full form by a team composed of the Brethren of Cristobal and Gatun under the direction of Bro. Ernest Behlen, 32° and Bro. Louis F. Hauss, 32°. Fifty-one candidates took the 32d degree, which is the same number that started with the class on January 21, when the 4th to 14th degrees were conferred.

REUNION IN SAN ANTONIO, TEXAS

Another reunion of the Bodies of San Antonio has passed into history and the size of the class far exceeded the hopes and expectations of the most sanguine. The Class, which took the

name of "The George Washington Class," numbered 172 in the Lodge of Perfection, 141 in the Chapter of Rose Croix, 138 in the Council of Kadosh and 137 in the Consistory.

REUNION IN BOISE, IDAHO

The Sixteenth Reunion of the Bodies of Boise, Idaho, was a most enjoyable and successful one. Forty-four brethren received the degrees of the Lodge of Perfection, 28 those of the Chapter, 26 those of the Council and 28 those of the Consistory. The brethren of Boise are exceedingly proud of this class as regards both quantity and quality. They are beginning now to bring in a class of at least one hundred for the Seventeenth Reunion, which takes place in November next. It is proposed to name the new lass the "Century Class."

SPRING REUNION AT CHARLESTON, W. VA.

The Spring Reunion of the Bodies of the Rite in the Valley of Charlestown, W. Va., was held on April 4 and 5. The brethren of Charlestown pronounce it the most successful reunion that has ever been held in that Valley. Every degree on both days was conferred in full form, none being merely communicated, and this fact is evidence of the interest taken in the work by the members. Twenty-seven candidates received the degree of the Lodge of Perfection on April 4, and 29 the degrees of the Chapter on April 5.

FUNERAL OF BRO. GEORGE W. GUTHRIE, 33°, IN TOKYO, JAPAN

The Freemason (Toronto) for April has to say: "Courtesies and respect probably never before paid to the memory of a foreigner by the Japanese Government and people marked the funeral of American Ambassador to Japan George W. Guthrie, in Tokyo, March 13, according to the *Japan Advertiser*, a newspaper published in English in that city. At the funeral services in Trinity Cathedral, Bro. Geo. Whymark, Grand Master, was given a seat with the Dip-

lomatic Corps, and near the seats reserved for the Imperial Family and Princes of the Blood. Editorially the *Advertiser* says: 'The permission by the Government to the members of the Masonic Order, in which the late Ambassador held an exalted post, to attend the ceremonies as a body, in regalia, was the first official recognition by the Government of Japan of Freemasonry.'"

THE UNITED STATES FLAG IN MASONIC LODGE ROOMS

In a circular letter from the Grand Master of the Grand Lodge of Wyoming to the Constituent Lodges of his jurisdiction we find the following:

TO THE WORSHIPFUL MASTERS, WAR-
DENS AND BRETHREN OF CONSTI-
TUENT LODGES:

Brethren—I have received numerous inquiries from lodges of this jurisdiction as to the propriety of displaying the United States flag in their lodge rooms.

Not only do I consider such action proper, but in view of the existing crisis in our National affairs, the unfurled flag in our lodge rooms will continually call to mind that love of country is one of the fundamental principles of our institution.

The first duty of every Mason is loyalty to the country of his birth or adoption.

From the time of our Illustrious Brother George Washington, to the present, patriotism has distinguished our Fraternity, and I have no doubt that the Masons of Wyoming by personal sacrifice and effort will emulate the deeds of our brothers of days gone by.

Let us obey the laws under whose protection we live, never losing sight of the allegiance we owe to our country.

To insure uniformity in the use of the Flag:

I hereby order: Every lodge in this jurisdiction to procure and display in their lodge room, the *flag of our country*. As to its proper place in the lodge room, I recommend *the east*, the place of authority.

The letter G, representing Deity, and the Flag, Our Country, will symbolize that veneration and devotion to God and Country which should characterize every true Mason.

I would like at this time to call the attention of our subordinate lodges to the splendid example of patriotism displayed by Acacia Lodge, No. 11, in adopting a resolution exempting from dues any member of their lodge who volunteers into the service of the United States during the present war.

This action not only has my approval, but I hope it will be adopted by all of our Masonic lodges in the State.

I will recommend to the next Grand Lodge that the lodges of our jurisdiction be exempted from paying Grand Lodge dues on such members as they have excused from payment of dues for such United States war service.

It is ordered that this letter be read in full at the first communication of each lodge after its receipt.

Fraternally,

H. J. KING,
Grand Master.

Attest:

J. M. LOWNDES,
Grand Secretary.

FROM CHARLESTON, S. C.

The spring convocation of the Ancient and Accepted Scottish Rite of Free Masonry, in the Valley of Charleston, State of South Carolina, has just closed and it is regarded as having far exceeded all previous reunions not only for the large class initiated but also for the excellence of the work done in the several degrees.

This occasion was also made memorable by the presence both of the Sovereign Grand Commander of our Supreme Council, the Honorable George F. Moore, and of the Honorable Hyman Wallace Witcover, Sovereign Grand Inspector General for the States of South Carolina and Georgia.

The official reception of the Sovereign Grand Commander was held immediately preceding the conferring of the 21st degree. In reply to the address of welcome, the Honorable George F.

Moore, referred in most eloquent terms to the part of the city of Charleston had played in establishing and coordinating the Rite in the United States. Special reference was made to John Mitchell, a resident of the City of Charleston, one of the founders of our Rite, also to the fact that the grave of our illustrious Brother John Mitchell remains unmarked and unknown to this day. The visit and address of our Sovereign Grand Commander will linger long in the memory of those fortunate enough to be present. Inspector General Witcover followed in his usual capable style speaking feelingly of the affection in which our Sovereign Grand Commander was held by those who knew him.

Twenty-nine candidates received the 32d degree and it is stated that this is one of the largest classes upon whom the degrees have been conferred at the original See of our Rite.

Upon the conclusion of the 32d degree, Inspector General Witcover, who had remained in the city after the Sovereign Grand Comander had departed, complimented the local bodies for the work he had seen done by them and expressed regret that our Sovereign Grand Commander was unable to remain to see the beautiful work, which could not have been surpassed anywhere.

Brother F. T. Parker, Columbia, S. C., a member of the class then introduced the class. Brother Isidor A. Monash replied to the words of welcome of the Venerable Master James Campbell Bissell and expressed the gratitude of the class for the honors which had been conferred upon them.

Inspired by the words of the Sovereign Grand Commander with reference to the work of our Illustrious Brother John Mitchell, the class dedicated their name to his memory and shall henceforth be known as the John Mitchell Class of the Ancient and Accepted Scottish Rite of Free Masons. A telegram to this effect was sent to the Sovereign Grand Commander also expressing the high honor which the class had felt by his presence and wishing for him health and happiness.

THE SPRING REUNION AT McALESTER, OKLA.

The Spring Reunion, Scottish Rite Masons, Valley of South McAlester, Orient of Indian Territory, convened at McAlester, Oklahoma, April 23-26, with large attendance of members and visitors present.

The Lodge of Perfection degrees were conferred upon a class of 249 and the largest class in the history of Indian Consistory.

The work was done under the direction of Daniel M. Hailey, 33° Sovereign Grand Inspector General for Oklahoma, Frank Craig 33° Hon. Venerable Master, W. P. Freeman, 33° Hon. Wise Master, W. Hayes Fuller, 33° Hon. Preceptor, W. Mark Sexson, 33° Hon. Secretary and John G. Redpath, 33° Hon. Stage Director.

The ladies were present in large numbers and were entertained daily with receptions, automobile rides and theater parties. Each lady present was given emblematic hat pins and the gentlemen visitors emblematic cuff buttons. The free dinners and suppers given daily also made a great hit with the visitors.

The work was finished with 209 candidates taking the 32d degree. The class adopted the name of "Old Glory," passed resolutions endorsing the President and asked Congress to give him any legislation that he wanted passed.

The following class officers were elected: Seth. D. Z. Hawley, 32°, Tulsa, President; Solomon H. Dobson, 32°, Miami, Vice-President; Robert C. Newton, 32°, Idabel, Secretary; Edgar H. Royer, 32°, Madill, Treasurer; Henry H. Fuston, 32°, Bokchito, Historian; William B. Johnson, 32°, Ardmore, Orator.

WILLIAM NOBLE 33° Hon.
Press Correspondent.

A MASONIC HALL IN THE CANAL ZONE

On the outside of the front cover we show this month a view of the Masonic Hall at Ancon, Canal Zone. This building is used by the following Masonic bodies: Canal Zone Lodge, A. F. & A. M., holding under the jurisdiction of the Grand Lodge of Massachusetts; Canal Zone Chapter No. 1, R. A. M.; Canal Zone Council No. 1, R. & S. M., and Canal Zone Commandery No. 1, K. T. Up to the beginning of the year 1917 the hall had not been used by the bodies of the Scottish Rite owing to a rule limiting its use to the York Rite bodies; but we are informed that there is every reason to believe that this rule will be revoked, if it has not already been.

"TRUE PRINCIPLES OF FREEMASONRY"

Illustrious Brother Melville R. Grant, 33°, Sovereign Grand Inspector General in Mississippi, has published a book under the above title, which is for sale by the Secretary General, Brother John H. Cowles, at the price of \$2.00, including postage. Brother Cowles is perfectly willing to send the book on approval to any brother desiring it, and the price can be paid if satisfactory; otherwise the book can be returned.

THE LIVES OF TWO FAMOUS MEN

Brother Benj. J. Gunn, 32°, of Pittsburg, Kansas, has written and published the lives of George Washington and Abraham Lincoln in verse; two poems of one thousand lines each, which he has for sale at 25 cents per copy. Those desiring copies can procure them by writing to him at his home address.



MASONIC TEMPLE, CALEXICO, CAL.

The building indicated in the picture by the cross just above it is the home of Calexico Lodge No. 412, F. and A. M. It is located on Third Street, two blocks from the Mexican boundary line. The neighboring Mexican town just over the border is called Mexicali. It also has a Chinese Masonic Lodge, so-called, a picture of which we print below. A Masonic Brother who has been in a position to know whereof he speaks, says that there is nothing in or about the Chinese Lodge that in any way corresponds to our ideas, signs or rituals, and that it has no right to the use of the Square and Compass.



CHINESE MASONIC LODGE (SO-CALLED), MEXICALI, MEXICO

JULY, 1917

LITERATURE, SCIENCE, EDUCATION, FREEMASONRY

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"A BEACON LIGHT AFAR TO SHINE"

The New Age

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AMERICANISM¹

BY JOHN RUSTGARD, 32°

THERE is no day equal in opportunity with the fourth of July for taking stock of our own ideals and purposes, as individuals and as a nation, and for ascertaining whether we are in fact, and not only in words, in sympathy with the work of the fathers who laid the foundation of this Republic.

In order to do so at this time, let us consider what the causes were which brought this nation into being, what were the paramount objects to be served, and what are the moral and intellectual qualities essential for the successful promotion of these objects.

This nation was surely not intended to perpetuate the evils which had cursed the rest of the world for centuries. We believe, yes, we know, that the object, the purpose, the mission, and the destiny, of America, was and is to afford an escape from conditions which had become intolerable, and formed an insurmountable obstruction to progress on the other side of the Atlantic; to rejuvenate the Old World, not only by precept and example, but by the generation of moral and intellectual elements which hereafter must control the destiny of humanity.

At the time the curtain which hid America from view was gradually rolled up by the hand of Providence, we find humanity divided into races, each claiming to be the chosen people, each ambitious to crush its neighbor. Race hatred, race jealousy, and race pride were the sentiments which dictated all international relations. Mixed with these we find the still more virulent religious hatred which manifested itself in the most cruel and stupid persecutions. Each claimed to know the whole truth about things which were an equal mystery to all, and each claimed it as his duty and his privilege to rush to the rescue of Almighty God by exterminating the heretic; each claiming the right to determine what his neighbor should believe and disbelieve about things past, present and to come, relative to both terrestrial and celestial existence. And, as a concomitant of this religious bias, we find one class of people claiming as a divine right the authority to rule over another class—a class of masters and a class of servants.

When America first swung into view, it was seized upon by the rulers of the old world as a land of loot to be exploited for the maintenance of old world institutions. A new England, a new Sweden, a new Holland, a new France, a new Spain and a new Portugal were established; and with these settlements were transplanted to the American soil the race hatred, religious hatred, and class hatred of the mother countries.

But it was not the decree of Providence that America was to be either English, French, Dutch, or Swedish. It was written in the book of fate that on American

¹ Extracts from an address delivered at Petersburg, Alaska, July 4, 1916.

soil, under institutions representing the equal rights of all to the opportunity to unfold the best there was in them, all of the people were to meet on equal terms, to be melted into one race and one nation—a race which recognized all humanity as its kindred, a nation that recognized the globe as its mother country, here to form a government which is the pattern for and the nucleus of the long hoped for federation of the world.

It is no reflection on England to say that America could not remain British and fulfil this mission. The severance of the ties which bound us to the Anglo-Saxon mother country was inevitable. If it had not come about in one manner it would have come about in another. It was bound to come. It came through a long and devastating war, which determined for all times that America could not and would not be British.

It is useless for us to argue whether war is right or wrong. Manifestly, there have been times when, according to human judgment, to take up arms has been a paramount duty of every good citizen. Today, as in 1775, many cry peace, peace, but whether there should be peace must depend upon whether it has to be purchased at the price of mutilated principle. When Washington was placed at the head of the Continental Army, it was not a question of whether war would be a paying enterprise, measured in dollars and cents. There was a deep-rooted, far-reaching, vital principle involved, which included the rejuvenation of the world—a principle without which this country would have been a new country only in name.

The fathers of this republic had promulgated the doctrine that the rulers receive their just powers from the consent of those ruled; that governments exist for the benefit of the people, and not the people for the benefit of the government, and that to that end the voice of the people is entitled to be heard in the councils of the government. This was a startling doctrine at the time, and one which in the course of the years is bound to dismantle all the thrones of all Christendom. England was willing to accede to all but that doctrine. Peace and prosperity were offered the Colonies if they would recant this heresy. They chose to sacrifice their treasures and their lives, rather than to consent to the abnegation of a principle which they considered vital.

Let every man, woman, and child know that this nation was born out of the theory that the defense of a vital principle invariably brings its own reward in ways impossible for us to trace in advance. Let it be burnt into the conscience of every man, woman, and child, that the violation of principle entails its own punishment for aye and ever, until the eternal verities of the Divine Will are recognized and upheld.

Is war worth while? Every sacrifice is worth while if it presents the only choice aside from abandonment of principle. This is the doctrine avowed by the fathers of this republic, and to which we give our assent when we celebrate the Fourth of July. It is the paramount, the obvious, meaning of the day. Only while we assent to that doctrine and are willing to make the same choice between war and peace, are we entitled to participate in exercises of this character.

I have said that this is the anniversary of the birth of a new race: Here we gather, and for centuries have gathered, from every land and every clime, from the fjords of Norway, from the fields of Prussia, from the meadows of Ireland, the vineyards of Italy—from the Arctics as well as from the Tropics. The peace of one is dependent upon the peace of the other. The welfare of each is dependent upon the welfare of all. And yet, each is chiefly the architect of his own fortune and responsible for his own success and his own failure. Circumstances are forcing each to accept the other at his own intrinsic value, irrespective of creed, color or previous conditions of existence—necessity is forcing us to lay aside old prejudice of race and creed and to recognize personal worth, irrespective of the place of its origin, or the cut of its clothes.

Obviously, any man who comes here and insists upon making a new England, a new Ireland, a new Norway, or a new Germany out of his surroundings, is a rock in the running waters of American progress. He cannot stop the flow, but he can retard it until he himself has been submerged. American citizenship demands personal consecration to national aims. One of those aims is the molding of these diverse races into one homogeneous new race, where old prejudices and jealousies have disappeared and the universal brotherhood of man is recognized as a fact.

When any person assumes the obligation of American citizenship, he abjures race prejudice and agrees to recognize the broad rights of humanity. When he becomes a citizen of this republic, America becomes for him the country through which his citizenship of the world must be exercised. His first and foremost problem is to determine what is best for America. His American allegiance affirms that what is best for America is best for the world. Any citizen of this republic who allows his participation in the governmental functions of this nation to be in the slightest degree influenced by his likes or dislikes for other countries is a traitor in spirit, though he may be within the pale of the law. He knows not the spirit of 1776, and cannot rejoice when the anniversary of this nation's birth is celebrated.

If any one thinks these demands too severe, if he feels that undivided allegiance to this country involves disloyalty to any other country, America is obviously not the proper place of residence either for him or his children. He has no right, either moral or legal, to expect America to tolerate the presence of anybody who demands all the benefits of a citizen without giving as much in return as is given by the native born population. If he considers himself still a stranger in a strange land, his duties are not thereby different. The universal instincts of humanity still enjoin upon him the primary duty to give to the host whose hospitality he enjoys, the fullest measure of that sincerity, fidelity, and loyalty, which contribute the largest amount of peace and prosperity to the household which has been thrown open to him. If he fails to do so he violates one of the elementary demands of good breeding, and he has no just cause for complaint if he is invited to depart.

Let it be remembered by all of us, irrespective of our origin, that the foundation of this Government was laid both by native and foreign born, laboring, fighting, and dying side by side. You foreign-born citizens who find it hard to cast off the ties which bind you to your native land, remember that this country gained its liberty from England, and was made fit for you to live in, by men born on English soil and reared under the English flag, who did not hesitate to take up arms against their own mother country when principle called them. And you who trace your lineage to the heroes of Bunker Hill, Saratoga and Yorktown, and who at times are led to doubt the sincerity of the devotion of your fellow-citizens who have come here from foreign shores, you should remember that none fought more valiantly for American independence than the Britisher, Paul Jones, and none contributed more valuable services to the framing of our Constitution than the Englishman, Alexander Hamilton. In no crisis which this country ever faced has there been any greater percentage of shirking among the foreign born than among the native born, nor will there be in the future. That many a hyphenated American has permitted his love of native country to overcome his duty to the land of his adoption, and permit race pride to pollute his Americanism, is true; but those cases are far from numerous, and the large, industrious, sincere and faithful class of adopted citizens should not be condemned to suspicion by reason of the infidelity of the few.

The ties of affection which bind us to the place where our childhood days were spent are strong and should not be ruthlessly broken. The memories which hover around the spot where lie buried those who nourished us in our infancy and carried us in their arms till we were able to stand alone, are sacred and cannot be desecrated with impunity. But these sentiments do not detract from the value of American citizenship. Rather are they an assurance that this nation will treat

with justice and respect the rights of other countries. Rather are they a guarantee that peace and good will must prevail between this and our sister nations, until peace shall become intolerable by the impositions of others.

Do not be too anxious to have a foreign-born citizen forget his mother-tongue and the land of his birth. An Irishman who has no affection for the Green Isle, a German who claims to have forgotten the Fatherland, or a Norwegian who apologizes for having been born in Norway, have none of the qualities which are necessary to make a good, stalwart American. None is required to stifle in his own bosom those emotions which have been there implanted by the hand of Providence for beneficent purposes.

I have said that one of the missions of the country was to do away with religious prejudices. No argument, no law, no logic, can reconcile theological differences. Debate on that subject can result only in rancor. It was when the devotees of the various cults were brought together under conditions where they had to struggle side by side against common enemies, and work in harmony or perish, that religious tolerance took firm root. It was then discovered that morality was not dependent upon religious beliefs, that the heretic was as good a neighbor and as valuable a citizen as the orthodox, and that religious views were a personal affair with which the public at large had nothing to do. The religious toleration which the old world enjoys today is the product of American experience. It has been demonstrated as absolutely essential to the mission of this country that church and state be kept apart, and any interference of one in the functions of the other must be unhesitatingly and promptly rebuked. If anybody wants to proselyte let him proselyte—the field is free. If he can do it by dogmatizing let him dogmatize, and if he wishes to demonstrate the superiority of his beliefs by precept and example, we welcome him, whether he be a Mohammedan, a Buddhist, a Jew or a Gentile.

And so, in conclusion, I ask you, my friends, in the name of the fathers whose acts of intelligence, courage and devotion we celebrate, that we at all times, not only hold ourselves in readiness to sacrifice all on the altar of principle, but that we see to it that we hold ourselves at all times under such preparedness that no sacrifice be greater than necessary and none be in vain.

I ask that race prejudice be banished as the pest, that our unalloyed and undivided allegiance be given to this country, that the fullest measure of our efforts be devoted to the mission and destiny of this nation which we proudly call ours, to the end that by it and through it humanity may be lifted out of its ancient prejudices, antiquated jealousies, and inherited ignorance, that it may behold the proper sphere of governments, of race pride, and of religious sentiment. If every citizen in this land breathes the spirit of our American institutions, and keeps his eye unflinchingly on the obvious mission of this country, the American nation, which is engendered from this melting pot of races, will yet rule the world—rule it because it wants to be ruled, rule it through the power of intelligence and by the laws of justice.

“THE OLDEST FRIENDS ARE THE BEST”

But if the oldest friends are best indeed,
 I'd have the proverb otherwise expressed;
 Friends are not best because they're merely old,
 But only old because they've proved the best.

—Selected.

THE RELIGION OF FREEMASONRY RELIGION DEFINED

By NEMO

THERE is nothing more illogical than to reason upon undefined terms. It is important to have an exact and definite understanding of the meaning of certain words that are to be used throughout any discourse. Therefore, that I may be truly understood, it will first be well to agree upon the definitions of the words Religion, Freemasonry, Morality, and I will add, Allegory and Symbols, to all of which I shall have occasion to refer.

Words are but symbols, and mean to us only what we understand them to mean. This is true regardless of what they may mean to others who use them. The only way in which they can be made to convey exact and definite information from one intelligent person to another is, first to so define them that the persons between whom they are employed may understand the exact sense in which they are used, and the definite meanings they are intended to convey. Many words in common use have a number of different meanings. This is confusing, unless it be fully understood which of the meanings will be assigned to them, and to which they are to be limited.

The words Religion, Freemasonry, Morality, Allegory and Symbols, belong to the class of words above referred to. Each has been variously defined and variously employed. To prevent any uncertainty, the following definitions are here presented:

Religion is defined by one Biblical writer as a Latin word, derived, according to Cicero, from *relegere*, to reconsider; but according to Servius and most modern grammarians, from *religare*, to bind fast. If the Ciceronian etymology be the true one, the word religion will denote the diligent study of whatever pertains to the worship of God; but according to the other derivation, it denotes that obligation which we feel upon our minds on account of the relation in which we stand to some superior power.

In Cassell's Latin dictionary, *Religio* is given as the root, and here a number of quotations are given. Religion, in a good sense, means respect for what is sacred, conscientious scruples, respect for conscience, religious feeling, religious awe; in a bad sense it means superstition.

A noted English divine, a P. A. Grand Chaplain of the United Grand Lodge of Masons, England, says the word religion is Latin, and means a rule of life; that is to say, the possession of a religion of any kind means that our principles of action all point in one direction; it may be in a wrong direction, but if it be at all a *fixed* direction, the definition of religion is satisfied.

Without a religion a man's course of conduct is guided by nothing but the necessities of the moment. He is the slave of passing inclination; and his own convenience, the needs of which may vary from hour to hour, is his only spring of action. He has no definite standard of right and wrong. Of course it may be claimed that a determination to love according to the whim of the moment is an intelligible, if not an intelligent, spring of action; but we claim that the motive of action, good or bad, must be supernaturally inspired—which means that a belief in God is made requisite.

We are not prepared to define what God is. No one in the volume of the Sacred Law has even attempted more than to define some or other of His attributes; in fact, the first few words of the Bible take it for granted that the reader knows of, and believes in, a God. It does not say, in the beginning was God, but, in the beginning God did certain things. And in the New Testament, the Patron Saint of

the Order, the Apostle of Light, thus commences his Gospel: "In the beginning was the Word;" and the next statement postulates the eternal existence of God. It has been well said that God begins where human faculties fail.

One of the most noted of American Masons, a Masonic student and writer, quotes on this subject, four definitions from Webster:

Religion, in a comprehensive sense, includes a belief in the being and perfections of a God; in the revelation of His will to man; in man's obligation to obey His commands; in a state of reward and punishment, and also true godliness or piety of life, with the practice of all moral duties.

Religion, as distinct from theology, is godliness or real piety in practice, consisting in the performance of all known duties to God and our fellow-men, in obedience to divine command out of love for God and His Law.

Religion, as distinct from Virtue or Morality, consists in the performance of the duties we owe directly to God, from a principle of obedience to his will.

Religion is any system of faith or worship: in this sense religion comprehends the belief and worship of Pagans and Mohammedans as well as of Christians. Any religion consisting of the belief in a superior power or powers governing the world, and the worship of such power or powers. In this sense we speak of the Turkish religion, the Jewish religion, as well as the Christian. In commenting on the above he says:

It is plain that in either of the first three senses in which we may take the word religion (and they do not materially differ), Masonry may rightfully claim to be a religious institution. Closely and accurately examined it will be found to answer to any of the requirements of either of these three definitions, so much does it include a belief in the being and perfections of a God.

The profession of such a faith is essentially necessary to gain admission into the Order. True godliness or piety of life is inculcated as the invariable duty of every Mason, from the inception of the first, to the end of the very last degree that he takes. So again, in reference to the second and third definitions. All this practical piety and performance of the duties we owe to God and to our fellow-men, arise from, and are founded on, a principle of obedience to the divine will.

It is the voice of the G. A. O. T. U., symbolized to us in every ceremony of our ritual, and from every portion of the furniture of our lodge, that speaks to the *true Mason*, commanding him to fear God and to love his brethren.

But it must be confessed that the fourth definition does not appear to be applicable to Masonry. Masonry makes no pretension to assume a place among the religions of the world as a sectarian system of faith and worship, in the sense in which we distinguish Christianity from Judaism, or Judaism from Mohammedanism. Here it is that the opponents of Masonry have assumed mistaken ground in confounding the idea of a religious institution with that of the Christian religion as a peculiar form of worship, and supposing, because Masonry teaches religious truths, that it is offered as a substitute for Christian truth and Christian obligation.

Freemasonry is not Christianity nor a substitute for it. It is an aid to every agency that has for its end the amelioration of the human family. While it is not a church, it draws its inspiration from the same source, and walks hand in hand with the church in the broad field of humanity's need. It cannot from its very inception antagonize religion because it stands today as the proud champion of religion and religious liberty; the foe of irreligion and irreligious liberty; for freedom, but not for license; for tolerance, but not for anarchy; for civil liberty, but not for tyranny; for purity, but not for shame; for patriotism, but not for treason; for sobriety, but not for intemperance; for hope, but not despair; for love, but not for hate. Its kingdom is in the hearts of men, in the silent yet potent force of the individuality of its members.

It has a foundation, tolerant, solid, eternal. Upon it we erect our moral temple and adorn it with the foliage and flowers of a life whose feet are swift to

run on missions of love, whose knees are humble in the recognition of divine favors, whose heart is expanding in charity, whose hand will raise the fallen, and whose lips will bring joy and gladness.

It is true Masonry is not a religion, but it is religion, a worship in which all good men may unite that each may share the faith of all.

It does not meddle with sectarian creeds or doctrines, but teaches fundamental truth. It is not sectarian, it admits men of every creed within its hospitable bosom, rejecting none and approving none for his peculiar faith. It is not Judaism, though there is nothing in it to offend a Jew. It is not Christianity, but there is nothing in it repugnant to the faith of a Christian.

Let us, then, define the religion of Freemasonry as follows:

Its religion is that general one of nature and primitive revelation handed down to us from some ancient and patriarchal priesthood, in which all men may agree. It inculcates the practice of virtue, but it supplies no scheme of redemption from sin. It points its disciples to the path of righteousness, but it does not claim to be itself the way, the truth and the life. As the handmaid of religion, it may (possibly does) act as the porch that introduces its votaries into the temple of divine truth.

The next article in this series, entitled "Freemasonry, Morality and Allegory Defined," will be published in the August issue of *THE NEW AGE*.—*Editor*.

OUR WAR

BY DENMAN S. WAGSTAFF

NOT long ago we stood aloof as it were, and looked with astonishment if not wonder, at the rapidly changing picture of war across the water. I remember with what confidence the oft repeated expression, "we will never go to war" was used. Yet a change has come! Even our good President, who got the majorities in many of the States, on his evident predilection for peace, is now about the most active member of the national campaign committee.

It seems that a great deal depends on "whose bull is gored." However, with all the latent "spirit of fight" evident in our makeup, the American people show a wonderful grasp of all sides of the questions now at issue and apparently coming before them for consideration.

There is no venom in the American heart. We do not hate Germany! We have, however, certainly come to detest, as we do the proverbial rattlesnake, the effects of "German Kultur." To us it seems the blindfolding of human sensibilities, which, however, would likely be just as apparent in a German, as in other humans, were he not so completely "Kaiserized." The practice of the "Goosestep" has been a march to the rear. It is an exemplification of a unity or socialism not intended to be a German standard. "Kultur" is an enemy of Socialism, yet it is the standard by which they measure individualism. So when individualism crops out in Socialism, they shave it down to conform to the real standard, measured by "Goose-step" Kultur.

Unity, with us, means a preponderance of individuality. Unity, with us, means an intelligent application of individuality, which shall result in a most perfect assimilation of all units, marching toward a common goal or accomplishment. This is not an anti-German argument, but an exposé of the narrowness of nations who live to themselves and are consequently inbred to a marked degree. We partake of so cosmopolitan an individuality that we are totally unlike most European nations as a nation, although partaking of all their earmarks as separate and individual examples. We have borrowed their blood, yet out of it created a native child called "Freedom."

The nature of this progeny of ours is not well understood in some countries. We will say for example, that we Americans, deprecate harsh school methods.

We do not thrash children in our schools to bring about any sort of result. We learn that a teacher in most any continental school may about massacre the total attendance upon almost any provocation, and the parents not only do not complain, but bid them continue the "good work." This is "Kultur" in its early stage. Perhaps, we opine, lacking the proper pace in the evolution of the species, as we in America measure pace, European children must needs be "quickened," in a sense, before they can awaken to the necessities of the occasion.

As the child, so the man. If you bring up children on the jump as it were, keeping ever behind them with the "ox-whip," why when they mature, the "goose-step" has to them become a natural gait. We can be thankful for the "open order," independant individualism of our military formations in the field, which are but children of the individualism which characterizes a government "for and by the people." This condition is the parent of unhampered thought and the foundation of a national structure, which does not require a greater concert to support it than will result from an intelligence gained by the exercise of individual inbred characteristics and consequent capabilities.

THE CULT OF DEATH IN ANCIENT EGYPT

BY HENRY R. EVANS, LITT.D., 3rd HON.

"Believing . . . that all might share the goodly destiny of Osiris, or even become Osiris himself, they contemplated death without dismay, for they said of the dead, 'They depart not as those who are dead, but they depart as those who are living.'"—J. H. BREASTED: *A History of Egypt*.

THE ancient Egyptians made a cult of death! Of that there can be no doubt. The mortuary remains of Mizraim—mummies, tombs, pyramids, and papyri (Book of the Dead), are all mute witnesses of the fact that the cult of death was raised to the nth point in the Nile Valley. Schopenhauer, the great German philosopher, compared the geography of Egypt to that of a colossal coffin. But this worship of death did not make pessimists of the Egyptians; they did not go about their daily affairs shrouded in funeral gloom. On the contrary they were a light-hearted folk, fond of games and pageants; the splendid sunlight of the land had its effect upon the dwellers in the Nile Valley. They appreciated the gifts of the gods to the full—the joy of living, the glory of youth and love. And yet they made a cult of death! Perhaps it was because of this fact that the Egyptians were light-hearted and joyous. Their belief in the immortality of the soul was profound. It was no mere philosophical doctrine, to be accepted or rejected at the whim of the student. It was the very core, the bed-rock of their faith, and colored their entire existence. This grand dogma admitted of no doubt, any more than a man could doubt his own existence while still in the flesh. The thought of "passing away," of providing for one's burial, occupied the attention of every inhabitant of Mizraim. Says Dr. Breasted: "In no land, ancient or modern, has there ever been such attention to the equipment of the dead for their eternal sojourn in the hereafter. The beliefs which finally led the Egyptian to the devotion of so much of his wealth and time, his skill and energy to the erection and equipment of the 'eternal house' are the oldest conceptions of a real life hereafter of which we know. He believed that the body was animated by a vital force, which he pictured as a counterpart of the body, which came into the world with it, passed through life in its company, and accompanied it into the next world. This he called a *Ka*, and it is often spoken of in modern treatises as a *double*. . . Besides the *Ka*, every person possessed also a soul, which he conceived in the form of a bird flitting about among the trees;

though it might assume the outward semblance of a flower, the lotus, a serpent, a crocodile sojourning in the river, or of many other things. . . . There was a world of the dead in the West, where the sun-god descended into his grave every night, so that 'westerners' was for the Egyptian a term for the departed; and whenever possible the cemetery was located on the margin of the western desert. There was also the nether world where the departed lived awaiting the return of the solar barque every evening, that they might bathe in the radiance of the sun-god, and seizing the bow rope of his craft draw him with rejoicing through the long caverns of their dark abode. In the splendor of the mighty heavens the Nile-dweller also saw a host of those who had preceded him; thither they had flown as birds, rising above all foes of the air, and received by Re as the companions of his celestial barque, they now swept across the sky as eternal stars. Still more commonly the Egyptian told of a field in the northeast of the heavens, which he called the 'field of food,' or the 'field of yaru,' the lentil field, where the grain grew taller than ever seen on the banks of the Nile, and the departed dwelt in security and plenty." Inscriptions upon mummy cases, etc., evidence the fact that the fate of the departed depended upon the kind of life lived on earth. Such was the belief of the Egyptians of the Old Kingdom, before the Osiris myth was invented. This laying stress on the ethical element is the glory of the Egyptian religion. When Osiris was elevated to the lordship of the underworld, the ethical element became even more pronounced. During the latter Middle Kingdom a decided change in the cult of the dead made its appearance; the same ethical qualifications were demanded, but it became comparatively easy for the soul through magical incantations and amulets to cheat or deceive the gods when brought before Osiris and his forty-two assessors in the judgment hall of Amenti: An amulet—a scarabæus—laid upon the breast of the mummy would prove efficacious in preventing the heart from rising up to accuse a recalcitrant soul on the last dread day. The Book of the Dead was full of necromantic charms to enable the departed soul to overcome its enemies in the underworld during its journey to the Hall of the Two Truths. At the period of Egyptian decadence, magic rites superseded true religion.

As the making of amulets and preparing copies of the Book of the Dead, which were placed in the mummy cases of important people, comprised the stock-in-trade of the priests of the Temples, one can readily see how profitable the trade must have been. Once you deprive a man of the conception of personal responsibility and accountability for his actions and shunt his sins of omission or commission off upon other people, then you destroy or enfeeble his moral nature. The Hindoo faith with its doctrine of *karma* was superior to the doctrines of the latter day Egyptians. There is no escaping karma, or the law of cause or effect. Start certain actions of an evil nature and the results are evil. According to the Vedantists a man cannot possibly escape from the effects of his bad deeds, here or hereafter. No priestly interventions or prayers can give immunity to the soul. Repeated incarnations on earth are for the purpose of working out bad karma, and giving the soul the opportunity for acquiring good karma. The absolutely justified soul is released forever from reincarnation, and lives in the world of spirit, in a state of bliss. This is a far superior doctrine to that of the latter day Egyptians.

However fantastic or grotesque may have been the faith of ancient Mizram in the height of its splendor, before the sun began to set forever upon it, it has made men think. Its consoling doctrine of the immortality of the soul was its grand feature. It influenced the Greek and Roman religions, as well as the Christian faith. When the state religion of Rome was mocked at by the materialistic Romans, the priests of Nilus built their temples everywhere in Italy and gathered great congregations together. The Mysteries of Eleusis and Mithra were but mild replicas of the Egyptian Mysteries of Isis and Osiris. The Greeks conquered Egypt and gave to it a long succession of kings, but they could not conquer the faith of Mizram. In fact, they speedily succumbed to its awful fascination. The

grand temples, with their elaborate ceremonials and awe-inspiring mysteries treating of life, death and eternity, enveloped everything in their shadowy embrace. It must indeed have been a grand sight to witness the rites of Osiris as performed by the priests of Abydos. This dwelling, as it were, on the Borderland—the No Man's Land—between life and death, is sufficient to inspire the soul with awe. In Egypt the doctrine of another life beyond the grave admitted of no controversy; men did not debate about it as they do today. Doubt has stricken the modern world. Under the influence of scientific materialism, which would base life upon the action and reaction of chemical and physical forces, scholars as well as laymen of the twentieth century have, to a great extent, lost the capacity of belief in the Unseen Universe.

A FEW HINTS

BY GEORGE H. OGDEN

THE acquirement of a knowledge of Masonry requires much time and research; and only those who sacrifice themselves, their pleasures and desires, can ever hope to reach the goal of perfect understanding.

The Master Mason, after receiving his allotted share of the work, strives, either by guess-work or through the medium of someone's guide to the ritual, to know the doings and labors of those who have risen higher in the degrees, and, in some instances, have, by means of a word or two, discovered something which, he imagines, has set the lucky brother on the road that leads to the discovery of the rest of the desired knowledge. He little suspects that Masonry is not built up on a knowledge of words, but upon right thoughts, deeds, action, growth and unfoldment. These are the essentials that go to the making of a true Mason; and no one can ever become a "Child of the Light" until he has this conviction firmly rooted in his being.

To say that Masonry is made up of mysteries is very true in every respect, for it is something that can only be apprehended by the inner perceptions and by soul growth.

In the passing away of Bro. J. D. Buck, Masonry has lost a most valuable worker along Masonic lines. He was one of the few who devote their lives to research. For years he had studied the religions of the old world and their interpretations; and all in order to be a benefit and a help to humanity. He has brought out in a thousand different ways real Masonry. The modern brother must get beyond the world of form before he can "know." His mind and whole being are so saturated with the illusions of this life that the vibratory action in him is stilled; consequently he lies buried in the rubbish of the temple.

The Masonic Fraternity is not merely a benevolent institution, but is also one vast university of learning; and if the brother of the higher degrees would but return and look into the symbolism of the first degree, he would find there sufficient to occupy his mind for years to come.

"Son of Man, mark well the entering in of the house, with every going forth of the sanctuary."

PROSCRIPTION

Proscription has no part or lot in the modern government of the world. The stake, the gibbet, and the rack, thumbscrews, swords, and pillory, have no place among the machinery of civilization. Nature is diversified. So are the human faculties, beliefs and practices. Essential freedom is the right to differ, and that right must be sacredly respected.—*John Clark Ridpath.*

CITIZENSHIP—WHAT DOES IT MEAN TO YOU?

By C. H. COAR, 32°

SOME ONE has aptly said that the only calling requiring no brains is that of a critic. Yet even critics have their niche in the world to fill and we owe much of our progress and development to constructive criticism. With these thoughts before me, it is with considerable apprehension that I delve briefly into a subject so broad in meaning, so worthy of great thought in a somewhat pessimistic frame of mind.

Fundamentally, there is no lack of appreciation of the duties of citizenship on the part of most people in this country, yet there is rampant throughout our land a self-righteous, self-satisfied notion of contentment that in these perilous times is apt to add tremendously to the things that threaten our Government.

Our plan of government rests on the supposition of a close interlocking interest of equality amongst our citizenship, and the insidious indifference or lack of interest on the part of any great number of those who make up the nation is quite apt to be fraught with serious consequences.

We Americans like to look ourselves over in the mirror of our past or present achievements, and turn away self-satisfied that the future will take care of itself. Our admiring gaze finds many things to be justly proud of, history has been kind to us, and we cannot countenance any thought that harm could possibly come to us.

Lo, see how high the eagle flies, how steady he soars! Where in all the wide world is there any one that can clip his wings or spoil his flight?

How, almost boastingly, do our younger folks point with pardonable pride to the past and accept that as a fact that somehow or other the future will take care of itself. How lax and indifferent we have grown as to what the future holds in store for us as a nation. Why need we bestir ourselves about civic duties. Let us hasten on within our own little sphere and with our own individual success.

Money making, promotion of great enterprises and similar accomplishments are taken at face value as indications of prosperity and influence, but unless these achievements are properly interwoven with the affairs of our country a malign and cancerous growth will set up which will require cruel treatment.

If the civic affairs of this country are used as agencies to promote individual success and welfare only, then the suffering, trials and tribulations of our forefathers will have been spent for naught.

If we permit our public life to become saturated with indecent demands of selfishness, of looking on the law and order of the land as a means of advancing our own particular interests, may we not reasonably expect these conditions to reach such frightful proportions as to undermine the very foundations of this Government?

How calmly we overlook and condone conditions which really border on treason, resting assured that our country is so prosperous that it will weather any storm that may beset our path.

Will it take a course of citizenship in Russia, China, or Japan to make us realize what a priceless heritage ours was to guard and how careless we were of it? Duty and obedience to the law of the land is confessedly one of the principles upon which this Government rests. If strange laws find their way into the statute books, repeal them, but to ignore them is dangerous. This Government will always be what the people make it: if its citizens are "happy go lucky" we may well suppose the Government will be the same.

Yet nowhere on earth is there more patriotism or love of country than in our own, but unfortunately it is of the dormant kind which requires the kindling of a fire under our very bulwarks before we show or exercise it.

Certainly we are all good citizens, for don't we go to the polls every election and vote the ticket of our party? We are nice, quiet, respectable citizens and don't want to mix up in politics; let the politicians do that.

Then when conditions grow so bad politically, or we think they are, we put on an old-fashioned revival, stir everything and everybody up and proceed to slumber politically again. This withdrawal of public sentiment and patriotic activity on the part of those indifferent to their civic duties opens the way for the enemies of our free institutions; not only that but within our own confines it means the tearing down, periodically, of institutions and businesses which should have been safeguarded and built along permanent lines. Even temporary abandonment of civic duties on the part of the people as a whole brings on a drowsiness on the guards of this country who should never sleep.

Citizenship to us all should mean that participation in the affairs of the country not only on election day, but every other day, as will best bring about its preservation, peace and prosperity.

Our citizenship is a heritage that has been fought and bled for, let us appreciate it more in the daily affairs of our lives, bearing in mind always that good citizenship does not easily emerge from those homes where the barest necessities exist or squalor, filth or immorality hold sway.

ADDRESS

OF

CHARLES H. H. GERMAN, OF RIDGEFIELD PARK, N. J.¹

AMONG the important and necessary duties enjoined upon the people by our national constitution, for which it was ordained and established, is to "Provide for the Common Defense."

Providing for the common defense can be accomplished in many different ways, but the one we here are most directly concerned in by the creation of this commission refers to the public schools.

To help some in the practical solution of this problem and its accomplishment, that will in the future both strengthen and support the traditional ideals of our independent self-governing nation, is the reason for my complying with the request of one of the members of your commission and being here today.

History teaches that large standing armies, because of their required perfect discipline, which has been blind obedience rather than intelligent obedience and highly efficient, have mutined and overturned governments, and have been the incubator of kings and of the privileged classes; and hence, when you mention military training to the labor element or workingmen, *militarism* is what they infer. Militarism, according to Webster, is defined as "the giving of undue prominence to military training and military glory; the maintenance of government by military force; warlike or military spirit. Used now mostly in reference to the European policy of maintaining great standing armies."

Militarism, in its extreme type, is overbearing, aggressive and brutal, and the labor elements of our country have been always hostile to armed forces in industrial disputes.

Practical politicians—practical but honest—have always to bear in mind and give consideration to the labor element, who have very many votes. This satisfying of the labor element has been accomplished in the Wyoming system, in opera-

¹Before the New Jersey State Commission on Military Training in Public Schools in the Council Chamber of the City Hall at Newark, N. J., June 12, 1916.

tion for the past five years, a description of which has been sent to each one of the commissioners.

In Wyoming State the labor unions withdrew their hostility when there was guaranteed a complete separation of the military cadet corps from the State militia and the placing of the entire emphasis of the military training upon national defense without reference to police duty for the State. The Wyoming system, under the direction of the War College, can be seen in operation by communicating with the superintendent of schools at Washington, D. C.

In military training in the schools, colleges and higher universities, when the sons of the rich and the sons of the poor touch shoulder to shoulder, our democracy will be strengthened rather than weakened, and there will grow up in our country, not a large standing army, but a citizen soldiery for purpose only of national defense. To give further light in the solving of this problem, I have been requested to give you pamphlets on "Universal Obligatory Training and Service," and I call special attention to the assertion of Gen. Henry Lee ("Light Horse Harry"), of Revolutionary fame, who said: "*A government is the murderer of its citizens which sends them to the field ununiformed and untaught, where they are to meet men of the same age and strength mechanized by education and discipline for battle.*"

For what has happened then, has happened in every other subsequent war that has been forced upon our country—thousands and tens of thousands of those enlisted were needlessly sacrificed and butchered because of the lack of previous physical and military training. And through our public school system is the way now to correct this stupendous blunder of the past neglect to provide for our national peace and safety and prevent the needless destruction of human lives.

In the Civil War of 1861-65 the statistics of the War Department prove that less than 25 per cent of those enlisted were men of 21 years of age and over, that boys won that war that made us a united people. Of the total enlistment of 5,175,320, 681,044 were men of from 22 to 45 years of age and over, 2,334,478 were boys from 10 to 18 years of age, and 2,139,798 were young men from 18 to 22 years of age.

SUGGESTIONS

Legislation, when drawn up, to be submitted to the Attorney General, to prevent attacks upon its constitutionality and its legal phraseology and to harmonize with the present school laws.

A standard text-book for the preliminary athletic physical training, patterned after the "Swiss system," covering the ages from 8 years up. The "Swiss system," having been in use for 640 years, through their observation and experience has proved the most efficient.

Expenses of military equipments to be paid by increase of tax on collateral inheritances.

We insure our lives against death and accident and our houses against fire, and why not insure our country against war?

THE FRACTION OF LIFE

The fraction of life can be increased in value not so much by increasing your numerator as by lessening your denominator. Nay, unless my algebra deceive me, Unity itself divided by Zero will give Infinity. Make thy claim of wages a zero, then; thou hast the world under thy feet.—*Thomas Carlyle.*



Friend Time

"Oh, Time shall teach thee to forget,
And surely stanch thy sorrowing."
This spake they when my grief was young,
And thought they spake for comforting;
Dear Time! they knew not thee—
Nor her—nor me.

O Time, thou art her lover, too,
And keep each fast and festival
With me, throughout thy patient years;
Deathday and birthday dear, and all
Middays of memory
Thou bringest me.

Tutor of dull forgetfulness
They called thee, great Remembrancer!
An enemy made thee to seem
In league to turn my heart from her!
Friend Time, they knew not thee—
Nor her—nor me.

—Margaret Root Garvin,
In "Book News Monthly."

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NOTES AND COMMENTS

AN ANONYMOUS SQUEAL

As a rule we pay no attention whatever to anonymous communications for the reason that, in our opinion, anyone who is afraid or ashamed to stand boldly for his or her convictions, in nine cases out of ten either has no convictions or is not altogether given to speaking the truth. But we have just received one anonymous effort—apparently from a priest or a Jesuit—which we think is too good for our purposes to conceal, inasmuch as it gives us an opportunity to say several things that we think ought to be said. It will be noted that we have already said upon more than one occasion that we do not have to go out of our way to find ammunition for use against the members of the Hierarchy—they themselves supply us freely with all that we can find room for. We print below our anonymous correspondent's effusion in full, since we are sure that it will further corroborate our above statement.

At the head of his "squeal" our ROMAN Catholic correspondent pastes the last paragraph of our editorial on "Masonry and Truth," clipped from our issue for June of this year. You see, Brethren, we do insist upon the word ROMAN, but the members of the ROMAN hierarchy don't seem to like it. Much of the paragraph alluded to has been underscored by our correspondent. Here it is—just as he has fixed it, except that the italics in the word "Foundation" are our own. Following this is his own contribution to the general hilarity.

It is *probably true* that, in the "Catholic Organization," "Truth is the *Foundation*," but in any event it will be found that few of the priests and none of the Jesuits build upon that foundation if they think it may benefit the Hierarchy not to do so. Another thing: Masons who have been in doubt as to the antiquity of Freemasonry, may, perhaps, learn from an enemy that it is at least 2,000 years old.

Note the words in *italics*. Deep down in the bottom of your heart do you really believe this to be the truth? If so please prove it. Can you show where the Jesuits in general subscribed to anything but the truth? Are you going to condemn a class because there happens to be one black sheep in the class? Can you show conclusively that this is in the rules of their order? Fair play is all to be asked for anyone. Are you playing fair? Did you ever try informing yourself regarding the ROMAN Catholic Church since you want the word Roman always specified? If you did, did you consult books written by Catholics, of all ages and times if you wish, who alone can speak of that religion better than anyone else, or was it books and hearsay of her enemies. To find out something about the history of England do you think you would read a history of that country written by a German under present existing circumstances? This applies well today regarding the Catholic Church.

There you are, brethren, and here is our answer: Deep down in the bottom of our heart we *do* believe that what we have said is true. Prove it? Why, we don't have to prove it—the priests and the Jesuits themselves prove it. Read the editorial comments in THE NEW AGE for the last three years, particularly those wherein we quote from the utterances of the ROMAN Catholic pulpit and press. Nay, rather read all these things in the ROMAN Catholic press, and see if the output is not such as every intelligent, ordinarily well-informed man in our country today would immediately know to be false. When Masons read the strictures of the Hierarchy upon Freemasonry there is not one of them but knows that the truth is not in them. Aye, and we believe that many of the members of the ROMAN hierarchy and practically all of the Jesuits also know that the truth is not in them. Yes, we are playing fair; are *you* playing fair, Mr. Jesuit? We have made it the business of our life to inform ourselves regarding the ROMAN Catholic Church, and in so doing we have consulted all the books upon the subject we could get hold of, including books written by "Catholics of all ages and times;" indeed, it is upon such Catholic books that we chiefly base our beliefs concerning the ROMAN Catholic Church. Moreover we say, for positively futile piffle and inane drivel, commend us to the works of some of the modern or comparatively modern ROMAN Catholic writers. They should all bear in mind that the people of this country are not like the people of Europe who form the bulk of the ROMAN Catholic support in that part of the world—people over here are not apt to believe everything they see and hear, even if it does come from the priests and the Jesuits. Or perhaps they do bear this in mind, and that is the reason they so earnestly desire to import into this country the ignorant masses of Europe who have been taught to have implicit confidence in them.

It is an old and well-known saying in the ROMAN Catholic Church that "Ignorance is the mother of devotion," and therefore its aim is to keep the people ignorant. But, brethren, ignorance is not the mother of devotion, but of superstitious fear; and the ROMAN Catholic priests and the Jesuit teachers in this country have at last learned that the people of this country desire to *know* and *insist upon knowing*; and they have, therefore, felt obliged to take some interest in education; but their scheme is still to control the education of our people, and, therefore, they attack and seek to control our public schools. Why? In order that we in America may know only what they desire us to know.

Certainly, if we desired to find out something about the history of England we should not consult a history of that country written by a German under present existing circumstances; neither would we, under any circumstances whatever, go, for *information*, to any volume of history written by a Jesuit. Why? Because, even if he is honest, he has not been taught the truth concerning history, and is forbidden to seek it elsewhere than in the text-books supplied by the ROMAN hierarchy; and these are the kind of books they wish to force upon our schools.

Finally, as to the rules of the Jesuit Order, we, of course, do not know them in all their fulness, but we have gathered enough about them, from ROMAN Catholic writers, to enable us to form our own opinion of that Society. Indeed, we gather from many sources, some of them ROMAN Catholic, that every initiate or novice admitted to the Society must take an oath to the effect that the General of the Society, or in his absence the immediate superior, shall be to him in the place of God, and that in his hands he will be as a dead body or as wax, having no mind, opinion or will of his own. Any man who will subscribe to such an oath is unfit for citizenship in a free country—nay, he is fit for nothing but “treason, stratagems and spoils.”

But, brethren, all ROMAN Catholic priests are not like this; indeed we have known quite a number of them who, we firmly believe, were truly “Men of God;” and it is such men alone who have kept the ROMAN Catholic Church alive. Yes, the members of the ROMAN hierarchy may well consider the words of Isaiah the Prophet, found in the first chapter and ninth verse of his prophecy: “Except the Lord of Hosts had left unto us a very small remnant, we should have been as Sodom, and we should have been like unto Gomorrah.” One thing more: It will be found upon careful examination that, as a general rule, these selfsame “Men of God” have little or no influence in the councils of the Roman hierarchy.

Although we are fighting Germany today, it is not the German people we are fighting—it is the German autocracy. The Germans have many things that it would profit the rest of the world to copy. Indeed there is one of their sayings that will, for our purposes, apply admirably to the present controversy with the Jesuits. The saying is, “*Heraus mit im!*” or something that sounds like that

SELF-EFFACEMENT

We begin this month the publication of a series of articles under the caption “The Religion of Freemasonry,” contributed by a good brother who says that he makes no claim to originality; that the whole of his work is merely a compilation; that he quotes from Biblical, Masonic, and other learned authorities that have spoken in better language than any he could command and employ, and that his aim has been to make such selections from them all as might interest and not weary his readers: therefore, he does not wish us to make use of his name in connection with this compilation, which, to our mind, is a most excellent one.

Now, although we heartily commend the modesty of our good brother, we still think that his attitude in this matter is somewhat of a mistake, and this for several reasons among which are the following:

To begin with, in all the world today there is no such thing as originality, and we can prove it. Our great Masonic prototype has said:

The thing that hath been, it is that which shall be; and the thing that is done is that which shall be done; and there is no new thing under the sun. Is there anything whereof it may be said, See, this is new? it hath been already of old time, which was before us. (*Ecclesiastes*, 1:9, 10.)

Also, our own Emerson has said:

Every Master has found his material collected; all is done to his hand; the hills sunk, the hollows filled, the rivers bridged; all have worked for him.

In one of his masterly poems, Kipling portrays a man intent upon the erection of a great building of which he fondly believes himself to have developed the original idea. In the course of his work, while digging foundations, he comes upon many huge stones that seem to him to have been laid down without any definite order or purpose, and he cheerfully makes use of these stones in his own building, still believing himself to be the originator of such a building as he proposes to erect; but at length he comes upon a stone upon which is carved:

After me cometh a builder. Tell him I too have known.

Many good men and true have, in these modern times, been accused of plagiarism and, apparently, the case has been proven against them; when, as a matter of fact, they were no more guilty of plagiarism than were the writers from whom it was declared they pilfered. Bear in mind, brethren, that there is nothing new under the sun. Many a good man, in the course of his reading, comes upon something that impresses him and appeals to his sense of the fitness of things. These things impress themselves upon his mind; they are mental and spiritual food for him; and, like his material food, he assimilates them and they become a part of him. Then, at some later period, he comes upon some statement that impels him to express his own opinion concerning certain matters therein set forth and, overhauling his mind, he comes upon certain things which he has stored away there and of which he has no recollection whence they were derived, and so concludes that they must be his own; so he makes use of them without giving any authority for them. Is he, therefore, guilty of plagiarism? By no means!

Of course, if a man is conscious of the fact that the words and arguments he is using are not his own, and especially if he knows from whom he derived them, in all honesty he ought to give the proper credit, so far as he knows, to whom it belongs; and even then it is morally certain that he will by no means go back far enough.

But now, let us reason together. Our good brother knows that the things he has to say are not original; he knows, moreover, from whom he derived them; but he has gathered them from sources too numerous to mention, inasmuch as their enumeration would take up more time and space than, under the circumstances, he has to spare; but he honestly announces that he has compiled them from various sources. He has very laboriously gone over all these various sources and selected the material which he believes suited to his purpose, compiles and arranges it in orderly and methodical fashion and puts it all out for the benefit of his brethren. Is he not at least entitled to credit for the work he has done, for the excellence of his selections and for the labor he has saved his brethren? Yea, verily! otherwise, someone else, not in the least entitled to such credit, may obtain it—unwittingly, it may be, but at the same time, and in any case, unjustly.

When all is said, however, every good Mason is under obligation to respect the conscientious scruples of his brethren—aye, and we have Scriptural authority upon this very point. Paul, the Apostle, writing concerning a matter of this sort, says (*I Corinthians*, 8:13):

Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend."

Read the whole of the eighth chapter of First Corinthians and see for yourselves. In the meantime we shall publish the series of articles written by our good brother and shall assign them to Nemo. If, also, you will read these articles, we feel sure that you will enjoy them and profit by them as we have.

WHAT ARE WE HERE FOR?

When we lay down our lives at last and go before the Supreme Judge of all to render an account of our stewardship here on earth we will stand before a very merciful Judge. Our punishment for an evil or worthless life will perhaps

be banishment from the light of the Eternal Countenance; to sit without in darkness with an awakened conscience to keep us company; to ponder upon what we might have accomplished. This would be sufficient punishment. Advanced theology—all except Roman Catholic—has practically banished forever the old mythological conception of a material place of torment. The Greek word *Hades* of the New Testament never meant hell. It was a shadowy underworld where the spirits of the dead wandered aimlessly—ghostly eidolons flitting through a magic globe of crystal. The Hindoo doctrine of immortality has recommended itself to millions of the human race. The souls of the justified dead (not sufficiently liberated from the bonds of matter to unite with the cosmic whole) go to planes of spirit called the Path of the Gods and the Path of the Fathers, where they meet once again their beloved dead and enjoy converse with great souls. After a certain period, depending upon the amount of spirituality stored up in their being, they return to earth again to live another life, and so on. It is the great doctrine of Reincarnation of which we speak; of countless lives on the earth plane; of Karima or the effect of our deeds, etc. It is a doctrine that has consoled countless peoples; and still occupies the attention of perhaps two-thirds of the human race. We hope to discuss it at length some time in the near future. We boast about our wonderful advancement (and we have results to show for it), but the great thinkers of ancient India sounded the depths of religion and philosophy when Europe was unenlightened and barbarian. We live by more things than science, dear brethren. A man may succeed in measuring the distance between the planets; he may penetrate the composition of the sun; he may discover the physical laws of the universe—and yet lose his soul. To gain the entire cosmos and lose the greatest of all things, the soul, is to have failed miserably. The soul and its relation to God is the question of questions. Masonry throws light on the subject. Let us cultivate, then, a knowledge of Masonry and its deep, underlying philosophy ere we go hence to answer the roll call of the dead.

What are we here for? To live lives of ease and self-enjoyment? Not so! We are here to live righteously and to help our brethren in the world, to dispense justice, mercy, pity and charity to all, not for the hope of reward or other worldly gain, but simply because it is godlike so to do. And we may become as gods if we consecrate ourselves to noble living. From the worm to the archangel is a long, long distance, but it may be achieved; it has been achieved.

Outside the door of the Supreme Council chamber of the House of the Temple, at Washington, is the grand tyler's chair of marble, and carved above it are the words: "Know thyself!" If we know ourselves before we enter into the Holy House of the Temple of the Grand Architect of the Universe, we shall walk with humility, faith, and hope, asking for no reward except what a good conscience can bestow upon us.

THE ROYAL ROAD TO LEARNING

"There is no royal road to learning," says a wise old saw. Few will gainsay the truth of the adage, who have conscientiously endeavored to dig their way into mathematics, the physical sciences, art or literature. It is just dig, dig, dig! Even genius has to learn how to handle the working tools of knowledge. In one sense of the phrase, however, there is a royal road to learning, *viz.*, the road pursued by *royalty* when such desires to learn; but even royalty must study and sweat blood, so to speak. The higher mathematics comes as hard to a king as to a peasant, unless a peculiar ability for numbers be part of the mental make-up of the ruler by "divine right." Kings have been mostly celebrated as soldiers and statesmen, but many of them have been literateurs and scientists of no mean ability. Particularly in literature has royalty distinguished itself in the

world. Solomon, our first grand master, wrote the Song of Songs. James I of Scotland is said to be the author of one of the earliest lyric works penned in Great Britain, "The Kingis Quair." The beautiful Mary, Queen of Scots, his descendant, wrote the fine Latin religious song, "O Domine Jesu, speravi in te," and Mary's son, James I of England, was the author of two ponderous books—one fulminating against tobacco and the other against witches. It is needless to remark that the deadly but fascinating cigarette did not exist in James' time, otherwise he would not have been so severe in taking the goddess Nicotine to task. The Roman Emperor, Marcus Aurelius, wrote his *Meditations*, which have been the solace of many a bruised heart since his day. Julius Caesar, to the disgust of schoolboys all the world over since his time, indited his famous *Commentaries*. But the most prolific of all royal authors was Frederick the Great of Prussia (patron of Freemasonry, warrior, statesman, musician and writer), whose literary endeavors fill thirty bulky volumes. His correspondence, too, was enormous. In 1739, when he was twenty-seven years of age, he wrote his best-known book, the *Anti-Machiavel*—a work denouncing the Italian statesman Machiavel. He called the wily Italian a "moral monstrosity." Frederick wrote a history of the house of Brandenburg, a history of the Seven Years' War and a history of Europe from the Treaty of 1763 to the end of the partition of Poland, subjects about which he possessed an intimate knowledge, as you may well believe. The present Emperor of Germany is also an author of ability, as well as an artist.

The late Elizabeth of Rumania ("Carmen Sylva") wrote many good things in verse and prose, in German, which was her native tongue; in French; in English; and in the language of her adopted country. We recall with interest a paper of hers, contributed a few years ago to an English review, in which she said that the height of her ambition was to build a great temple dedicated to God and humanity, where all the warring religious sects might worship at stated intervals. She dwelt on the democratic influences of such a temple. Such an institution, erected by a State or city, might be the nucleus of a grand spiritual, moral and artistic awakening. But some might exclaim: "It would be the opening wedge for an alliance between church and State." Such was not *Carmen Sylva's* idea, and such is not our own.

REGRETTABLE INACCURACY

There has come to our notice the following clipping from the *Columbia Record*, of Columbia, S. C., for May 17, 1917:

The first Scottish Rite body in America was formed in Boston fifty years ago today.

It seems, indeed, hopeless to get newspapers in our country to publish accurate statements concerning Freemasonry, but their slips are hardly to be wondered at when so many of our own brethren, occupying positions such as to cause reasonable accuracy to be expected of them, make so many grievous blunders.

Now, the fact is that the first Supreme Council of Scottish Rite Freemasonry in the world was established in Charleston, S. C., on May 31, 1801; and today that body is known as the Supreme Council, Mother Council of the World, of Sovereign Grand Inspectors General, 33°, of the Ancient and Accepted Scottish Rite of Freemasonry for the Southern Jurisdiction of the United States of America. All other legitimate Supreme Councils in the world today derive directly or indirectly from that body.

The ground for the statement made in the *Columbia Record* is, doubtless, to be found in the fact that the Supreme Council for the Northern Jurisdiction of the United States celebrated last May what they have called their "Jubilee;" and this Jubilee has reference, not to the establishment of that Supreme Council, which

was established in 1813, but to the consolidation of the Scottish Rite bodies within the bounds of the territory of the Northern Supreme Council, which was brought about on May 17, 1867.

In all kindness, we submit that it is distinctly improper for any Mason, particularly any Scottish Rite Mason, to talk about anything at all that is not definitely well known to him to be a fact, particularly with regard to all matters relating to Freemasonry.

“OUR COUNTRY, THE NATIONAL GOVERNMENT AND OUR PRESIDENT”

BY TALLMADGE HAMILTON, 32°

ON THE 4th day of March, 1913, and again on the 5th day of March, 1917, the sovereign people of our nation, by lawful majority, called Woodrow Wilson to take, and he did take, according to law and order, the following constitutional oath:

“I do solemnly swear that I will faithfully execute the office of the President of the United States, and will, to the best of my ability, preserve, protect and defend the Constitution of the United States.”

What a sublime undertaking! What a stupendous task! What an overpowering responsibility! Well may the chosen leader of our nation bend the suppliant knee and with Solomon, King of Israel, beg and implore the Divine Supreme Architect of the Universe to be endowed with wisdom and understanding, that he may, in justice and equality, without fear or favor, with courage and fortitude, rule and govern this nation in its career of life, liberty and the pursuit of happiness.

The body of the Constitution sets forth the functions of the coordinate branches, the limitation of authority and the granted powers for carrying out the objects of the national government as proclaimed in the preamble of the Constitution, which declares:

“We, the people of the United States, in order to form a more perfect Union, establish justice, insure domestic tranquility, provide for the common defense, promote the general welfare, and secure the blessings of liberty to ourselves and our posterity, do ordain and establish this the Constitution for the United States of America.”

The President has sworn to preserve, protect and defend the Constitution.

Wise master and brethren, arise in honor to our President! Yea, in breathless silence, humbly implore:

God of our country: Seal his oath
With Thy supreme assent.
God save the Union of the States;
God save our President.

Throughout the history of our nation two forces are inseparably linked together, and with them the destiny of our democracy rises and endures, or decays and falls—the one liberty, the other national government.

The Government of the United States exists by reason of the Constitution, which is a delegation of authority and power from the governed. Our form of government carries out one of the principles of the Scottish Rite theory, that the state is made for man, not the individual for the state. Here crumbles into an

¹Address delivered before Port Gardner Chapter of Knights Rose Croix of Everett, Washington, April 5, 1917.

irredeemable wreck all hereditary and divine rank and title, the tiara, the crown and the scepter of pontiff, king or emperor, and enthrone in its rightful place the sovereignty of the governed.

The blessings of liberty for ourselves and our posterity! This does not mean exemption from external restraint or constraint, either physical or moral. Every man, on becoming a member of society, assumes legal liabilities and duties pertaining to the liberties of other men. The inalienable right to liberty, so termed by the Declaration of Independence, does not contemplate the capricious will of the savage roaming the forest. What, then, is liberty? Has it a price? Is man entitled, without compensation, to liberty as an inalienable right under the law of nature and nature's God? It has been well said that "Real liberty is neither found in despotism nor in the extremes of democracy, but in moderate governments." Liberty means the use of one's own person or property to promote his own happiness, but in such a manner that he does not interfere with a like use by another of his person or property, or to the prejudice of society in general. It is for the arbitration and adjustment of the use of these natural rights of personal liberty that governments are instituted by men. The people of the United States have by their Declaration of Independence and their Constitution proclaimed that when, according to natural law, in the use of one's own, there arises a prohibition of or an unjust discrimination against a like use by another of his own, the governed people, by lawful majority, will right the wrong or correct the error, and they need not refer for a determination to the assumed divine right of a privileged class, expressed by papal bull or imperial edict.

Unfortunately for our country, the demagogues harangue, the statesmen too often imply, and foreigners are allured to our shore by the belief that our liberty means a pursuit of life and happiness regardless of whether a man is willing to pay the price of being a member of our democracy and in utter disregard of those laws that govern orderly conduct. There is an ideal in the United States, as yet imperfectly applied, but that is surely being worked out, of doing unto others as you would be done by. The individual members of this republic assume the duties and responsibilities that must be met, and are subject by law to restraint or constraint of action that must be complied with. The individual must realize that in our nation liberty does not mean uncontrolled individual will of action and that freedom of speech does not mean an unbridled tongue. Man, in his liberty of nature and nature's God, is in all things amenable to the law of and by the majority of the governed. In the universe of God there is no such thing as unrestrained or unconstrained freedom of action. In the physical world each atom exercises its orderly influence on every other atom; in the celestial world each planet and star, though differing from each other in magnitude and glory, has its appointed place and time, and its rightful effect on and subjection to the orbit of the other, be the orbit ever so infinite. So in human life each individual liberty is influenced by, and has its influence upon every other individual liberty. To this end is instituted government of earth and sky and sea and among men, that chaos and anarchy may be banished from the Infinity of the Word.

In our national life and in our natural liberty a new ordinance emblazons the heavens of democracy—"That ye love one another," and ye should do unto others as ye would have them do unto you. If you do not so do in your freedom of nature and nature's God, the government by the people will enforce the rules that control and make liberty possible. Liberty is preserved by obedience to the laws enacted by a lawful majority of those who are to be governed by the law.

This new-born law of nature, "That ye love one another," and the adjustment of your liberties by a government acting under a lawful majority of the governed, has found its symbols and has raised its banner of political, religious and economic freedom.

A national standard, our flag, whose every thread and fabric and color are symbolic of the love and devotion of patriots, statesmen, martyrs and a united people in the cause of liberty; symbolic of the universality of God's law of order and the blessing of liberty by obedience to law.

Our flag, a symbol of freedom from usurpation, intolerance, ignorance and oppression.

When Freedom, from her mountain height,
Unfurled her standard to the air,
She tore the azure robe of night
And set the stars of glory there!
She mingled with its gorgeous dyes
The milky baldric of the skies
And striped its pure celestial white
With streakings of the morning light.

The morning light! Liberty enshrined in the new commandment—"That ye love one another."

Knights of the Eagle and the Pelican, Knights of Rose Croix and Heredom, arise, and with me renew our fealty to the true principles of life, liberty and the pursuit of happiness; pledge loyalty to its symbol, the national emblem, our flag, and to all that it represents.

"I pledge my allegiance to our flag and the republic for which it stands—one nation indivisible, with justice and liberty to all!"

THE INSANITY OF INTELLIGENCE

By ED TOWSE, P.M., 32°

IN THESE lines reference to insanity is to the unconscious and generally unobserved or unrecorded form. There is meant that state of mind which burdens the subject of administration with false conceptions of the fundamental principles of really living life, of statesmanship and the larger politics concerned with correct and progressive government. Great groups of men and, it may be declared, nations as a whole, are in these days weighted down with the illusions and impelled by the chaotic thought which comprise the genuine and dangerous insanity of the intelligent ignorant.

The chiefest manifestations of this widespread affliction are a most pronounced activity in the way of unfettered, irresponsible and absurd criticism of the development of society along the line of its slow growth towards the probable—or perhaps only possible goal or rule by enlightened reason; in other words, the very proper domination and entire recognition of the aristocracy of brains.

These particular insane, instead of drooling and shrieking, and moaning or laughing alternately in padded cells assume a leadership—most frequently in the press, in the church, in civic reform movements; or in the vicious politics of the day, both great and petty; including that human sacrifice or murder known as war.

As a matter of course, as matter of science, they are not and cannot be real leaders. Attaching themselves to crowds or mobs, or by some foolish circumstances gathering crowds or mobs or cabals about them, they proceed to express in half logical, wholly erroneous howls or yelps the freaky conclusions of these clans. As these verdicts are in the summing up of much less intellectual weight than the average of the opinions of their makers, their so-called leaders—often purely accidental products—frequently find themselves advocating with all seriousness the most fantastic and outlandish ideas, coalitions or changes in existing conditions.

They have but the most confused, limited and impractical theories of even the relations of the State to the individual, to say nothing of measure of mankind, of people and of society at large. The expressions or principles of the aggregated or fused brains of these organized or unorganized exponents are the merest frothings—without stability, without a redeeming feature that the very closest analysis can discover.

Such poor ideas as a crowd may conjure up are the results of indirect suggestion and the noisy reiteration of words with incapable or unbalanced thought behind it. As the cohesive group is eventually controlled or directed by the few industrious in reiteration, it follows that the minority rules or controls. Therefore, and what is more important to observe and consider, the exponents of the popular heresies, the riders of the wonderfully and fearfully constructed hobbies, are by no means speaking for the people—the whole or common people as a body.

They are but weakly and furiously, many times almost automatically, putting to the fore with all their peculiar energy the devious and winding imaginings of a small minority, and this minority, being regularly intangible and innocent of the use of the mind or its value, is invariably wrong and usually vicious in the extreme. It is thus that endeavor is made to contrive popular government. It is thus that incapable and tyrannical government is maintained. It is by this means or method that honest and intelligent government is hampered, is assaulted, weakened, demolished. It is thus that anarchy gains a foot hold and that the lower systems of socialism force themselves in the way as barriers against what is right and natural and logical.

At the bottom is the loafer, lazy, envious, improvident, dissatisfied, but with a voice to cry out that he is blameless in the matter, and that the state and certain of his fellow-citizens are oppressors and the creators of his misfortunes—the misfortunes of a sterility that is cowardice. Other rings of the ladder are the citizen who eschews politics because of their mental weaknesses and their egotistical bad faith in failing to look beneath the surface, never realizing what vast tribute is thus paid to the crowd.

Next are the political leaders and the newspaper editors. The former are, while in command, much more powerful than the latter. Their influence sometimes continues for years and possesses strength most remarkable in both quantity and quality. It may be accepted as the rule that they supply to the minorities the suggestions that bind the crowds—that organize and hold together the mobs. They are men of intellect, but it is not a comprehensive intellect. Their craziness takes the shape of a most fearful and nerve destroying desire to be "consulted." They wish to advise with those who rule, to create and hold councils of war for the operations of the crowd. This is a very violent form of insanity and its victim is quite usually short-lived. The tortures he undergoes for fear of losing his place quickly reduce him to a wreck in several particulars. His malady is one of the most insidious as well as one of the most certain and well defined in the whole category. And then he is always dishonest. He is a thief, but, like the common pilferer, very rarely profits by his pelf.

The governing or position men of the insane ignorant have some shred of safeguard in the enormity of the work that is piled upon them. Though their office hours are brief, the struggle to maintain their personal place, their status with the crowds, the loyalty, homage, operation or obedience of the "leaders" is fearful, affording them neither physical nor mental rest or relaxation. Some of them understand and appreciate their real duties, but they must not shirk or they lose standing. They are surrounded by parasites and importuned constantly by designing persons. They, the alleged rulers, in turn feel the awful sting of the whip that scourges the crowd. Inevitably they abuse their power in numerous directions. They are forced to name incompetent and dishonest men for office. They are required to be senseless partisans, whereas a ruler should exercise his functions solely

and entirely in the interest of the whole people. The continuous spectacle of the buffetings experienced by the executives and of their swerving day by day and almost hour by hour is held in contempt by the even mind.

These rulers, with their characteristic weaknesses, are moved in most singular manners or by most thoughtless means. Their confrontation by delegations and commissions and committees is a very serious menace to the welfare of the state, for these crowds invariably represent or assume to represent ideas, plans or processes, that of their very nature are the conclusions of clogged and impeded thought or the messages and policies born of false logic, lack of information or immature plans for varied profit. Interference of the classes indicated results in proclamations or speeches so indirect, muddled, incoherent and so far from reasonable in the way of suggestion or advice that they have nothing of dignity or value and are altogether useless. As a rule they are a mass of veriest drivel crammed into the brain of the author by the latest of his volunteer councillors. Being practically—nay, actually—without responsibility, the rulers are so easily persuaded into so many different meaningless and inconsistent utterances that their individuality is early pushed aside and they become mere automatons.

At this stage, evidence of which has been accumulating all through the period of preparation for high place, the possessors of weak or diseased minds come themselves to realize their insanity. They have safety valves or anchors of several kinds. Sometimes a wife or mother is the saving factor. Again it may be a person of solid consequence entirely outside the political crowd. It frequently happens in these days that the ruined captain is held in place by an humble individual popularly supposed to be rendering him service as a desk valet or as a secondary, associate official of real ability, but without ambition or crowd connection, and with tangled ideas of his own value and his own zeal and loyalty. These two obscure elements in the governmental equation not infrequently stand as bulwarks in the immediate front of easily possible upheavals, the outcome of which no one can more than conjecture in a simple, indefinite way.

An extraordinary phase of this universal insanity is the alleged or supposed indifferent attitude towards it shown or borne by the crowds frequently alluded to as the better classes. To the psychologist this is nothing of a puzzle or problem. For these better classes are in their state insane as the highest or lowest heretofore discussed. By what strange reasonings can units of the respectability and reliance of the communities reach the conclusion that they are without a great obligatory, responsibility to civilization and society? Yet this is the belief to which they have brought themselves and in which they complacently rest. Their vagaries of mind and conduct are so absolutely of the dishonest and inconsistent as to merit a close study.

Let us, then, have pass in review a couple of the groups so severely impaired mentally as to be reckoned much more dangerous than the debased who are fit only to be classed with the known deficients.

Those who are of the press or pulpit, directly or indirectly, perhaps stand out most prominently as downright fools with only the saving grace of a part realization that is sometimes an agent of slight restraint in one way or another. This group has numerous appendages or offshoots or fungi with a goodly number of sufficient importance to the present investigation to be listed and considered separately. Then may be mentioned incidently the notorious of pretended society in questionable finance, in advertising philanthropy, sport, adventure, education, and art.

The idiocy of the press, with its large ingredients of dishonesty and lack of ability, is obtrusively manifest in the most subordinate members of the institution, and is so genuinely ridiculous that the wonder is it never perceives its own lacking. Each contributor to the prints presents his output in an attractive and instructive manner and gives currency to those things which will please his associates, his

acquaintances and the editor or proprietor of his paper. As a rule when all this is not the case, the matter provided is just so much merchandise—bargain counter literature. There are more and more skillful writers to-day than at any time since the invention of letters and the construction of sentences. And the prostitution of the profession is so general that disinterested and well meant writing is so rare as to be unique indeed. Through influence or for a fee or some consideration or other, direct or indirect, anything in the heavens above or the earth beneath or the waters that are under the earth can be procured to be written up or down in any publication extant. An order for a new Bible would be filled as promptly as is supplied an article for or against any given idea, country, measure or man. Then, there is no longer even thought of the liberty of the press. It has assumed and uses constantly with easy effrontery a license that in nothing short of anarchistic. It is become the pliant tool for anything and everything. It's fashions, fads or spasms are not without some interest, but are readily traceable to a designing cause. For a season the leading articles will be laden with ponderous exploitation of industrial schemes such as the promotion of mining, land or transportation development. In due time will follow the sensational exposes denouncing, always in the behalf of some interest, the enterprises recently commended without stint. The same course is followed in all the branches of politics, fashion and sport. The success of this business is largely due to the remarkable forgetfulness of the reading public as well as to the indifference of the average man to those things which do not directly concern his own welfare. Discontent of people is a considerable force in the tolerance of the base machinations of the press. The man who has failed is overjoyed to behold abuse of the man who has succeeded, no matter by how righteously success may have been won.

The love of the rabble for a row in which its own interests are apparently uninvolved is a predominating feature of the crazy mob life of the era. Any publication, therefore, may safely achieve popularity by the most reckless, extravagant and unfounded abuse of individuals and institutions. The reasoning minority when an offense or crime is charged will logically inquire for the motive, and to some extent at least analyze the purported facts. Not so by means with the great bulk of the people, inoculated as they are with the idiocy of the hour. The merest surmise of wrong doing or the most transparent and flimsy indictment of betrayal of trust or other violation of statute or moral code is eagerly accepted as conclusive proof of guilt. This view is always satisfactory and even precious to the mob. It is in this field that the press does its greatest harm. Decent standards of life are ignored, purity of life or conduct is looked upon askance—certainly seldom commended or even noted. Normality is regarded as mediocrity. Only the extreme is deemed worthy of notice. However, in this course the press merely caters to the idiocy which it has assisted in creating. The press is the great agent for the impairment of truth and for the enthronement of vulgarity. It systematizes in exaggeration and falsehood and it revels in silly novelty. Its misrepresentations are almost as numerous as its utterances. But again, it is merely catering. It will continue to do this until there is evolved, through release from the common insanity a healthy or honest public sentiment. This will develop only when there has been an upheaval analogous with but one or two events in the history of the world.

Next to it auto-insanity, the chief crime of the pulpit and its allied forces, is a cowardice contemptible as it is general, and pronounced as the dishonest and idiotic attitude of the press.

How can church leaders, if they be sane or know honor, continue to march in an atmosphere of fraud and deceit? They demand and accept salaries and media which they must see are absolutely worthless, ineffective and without results in the way of advancement of any good cause. They almost daily resort to the trickery which they condemn in the cheap politician. They perhaps deceive them-

selves as well as others. They are the cause of the useless expenditure of huge sums of money and tremendous amounts of energy and industry. Besides being dabblers in scores of things in which they can have no legitimate or sensible concern they are the premier mischief makers of every community. In many cases they appear to have alert minds. This is activity—not alertness. And what of it may be sane is cunning. The cunning lies in a new cry of “Wolf!” “Wolf!” to obscure or conceal mental or moral error about to culminate in exposure.

The religionists of the day go very much beyond compromising with grossest public and private vices. They go beyond condoning them. As a fact they actually enter into co-partnership with them. They virtually endorse gambling, drinking and the sex crimes. The communities know it and the criminals know it. The general knowledge of immorality and general acquiescence in it practically complete the insanity of the day—that awful insanity which disregards human rights and human life—that awful insanity which soon must be either corrected or come to judgment.

But the culmination of the insanity of the intelligent is war—the traffic or barter in human life. There is no apology for this; neither attempt to justify it. The reversion to brute tactics or habits or instinct, the abandonment of all that is humanitarian or enlightening or considerate or kind is the final manifestation of the insanity of the intelligent. For how can an age that defies and flouts the Deity and all the tenets of the supreme mind answer to its Creator, itself or its dependents?

EVOLUTION

BY A. F. LILLYROOT

Evergreen Lodge No. 54, F. and A. M., Tacoma, Wash.

THE outer and inner aspects of nature are fundamentally represented in Freemasonry. Nature has an esoteric as well as an exoteric aspect and all natural phenomena are but symbols of the spirit which manifest them.

The particular universe in which our humanity finds itself, is but one great Lodge. Other universes are the sister Lodges and all are governed by the Sun of Righteousness, or the Law of Love emanating from the Most Worshipful Grand Lodge.

In viewing evolution from the exoteric standpoint, the only one possible for the uninitiated, only forms are discerned which appear to be unrelated and without purpose. To the ordinary human mind this state of things is incomprehensible and full of mystery. It is only when illumination is attained that the source of all knowledge is approached and the mystery begins to fade away. Man-made creeds and dogmas can no longer be permitted to limit the understanding. They must be removed before the great Light can illumine the mind and give reason full power to function untrammelled.

In nations where orthodox Christianity is the governing religious sentiment of the people, the general belief is accepted that everything was instantaneously created out of nothing by an all-powerful, personal God. This belief is supported by the quite literal understanding of the Bible account of creation. Such an understanding of the Bible, however, is out of the question unless the most ordinary reasoning power of the mind is utterly paralyzed while dealing with this matter. If the same common sense were used in the reading of the Bible, which the same people use in other matters, it might become apparent to them that the Bible account may be given in a mystical code, which if understood, would make it all beautifully clear and harmonious. But, lacking this knowledge, Reason still should be given first place in study of any subject, because its light shines from within

and when the light is obscured, the architect of the temple has no means of expression and there are no signs upon the trestleboard. A state of utter confusion is the result.

Men possessing great mind power illumined by spiritual understanding, have appeared on this earth from time to time with messages as to right thinking and the right relationship of man to man. But at the first sign of a light-gleam, which if followed, would lead men into higher social relationships, or at the first words of wisdom spoken to disturb existing conditions, the messengers have been violently disposed of in times passed, and in more modern times they have either been utterly ignored or branded as "undesirable citizens." Ruffians have been stationed all along the way to intercept the Great Architect.

Webster defines chaos as a state of confused matter out of which the universe was formed, or developed. This is in harmony with natural law, the action of which has been demonstrated by physical scientists. It appeals to the reason if one will be but honest with oneself. The truth of evolution is an established fact, therefore, creation in the orthodox sense, becomes impossible.

The foregoing is in relation to forms only, as viewed from the orthodox standpoint, and evolution (creation) as revealed by science. But there is another and more subtle aspect of the question. One aspect would be incomplete without the other. Discernment from the inner viewpoint, however, has been gained by comparatively few people. The esteric side of things is revealed conditionally. The first condition is a heart desire for knowledge, and then a willingness to disregard all precedent and the limitations imposed by modern thought. These are the conditions preparatory to going before the altar within the sanctuary of one's own being to receive the light. But although the light shines from within, contact from without is as necessary for attainment of that which is sought, as is fuel to fire. Self-knowledge can be gained only through experience and self-responsibility. The assistance of outer teaching is withdrawn, and the conscious journey over a rough and difficult road begins.

When the soul has become sufficiently conscious to see by its own light, the highway over which mankind must pass on its long pilgrimage from darkness to light, seems dark and inexpressibly painful, if viewed from the outer aspect alone. It seems a dead level and beset by ruffians from whom there is no escape. But there is help for the widow's son. Man's consciousness is gradually raised from the outer to the inner view of his being, when he himself has made it possible by the strong grasp and Word which none but the initiate may know.

TRAVEL LIGHT

Would you reach the mountain top?
 Travel light.
 Cast aside the doubts and fears,
 Cast aside the griefs and tears,
 Cast aside each weight and woe,
 Then you'll find as on you go—
 Ere you reach the utmost height,
 That the wise *all* travel light.

—E. D. Buhlinger.

MASONRY. AND ITS IDEALS

BY HON. ELBERT JOHNSON

"**M**ASONRY and Its Ideals," that is the subject, too vast and too profound to be more than indicated on an occasion of this kind. The ideals of Masonry are co-extensive with the aspirations of men. Whatever is good, whatever is true, whatever is noble, whatever is manly, this appeals to one who has caught the vision of the spirit of Masonry.

Is it not worth while to pause and consider, and, if possible, to discover what is the one thing, or the several things, the underlying principle, it may be, that has enabled Masonry to survive these thousands of years, not only to survive, but ever to be in the van of the army of progress, civilization and enlightenment; that has caused men, real men, virile men whose names will be remembered and honored as long as history is read or tradition heard to be votaries at her shrine; and that has suffered her to endure more vicious and virulent abuse, calumny and anathemas from ignorance, superstition and blind hatred than any other institution, save one, of which the world's annals tell, and yet gloriously triumph?

The fact that it is esoteric has no doubt been conducive to its longevity, though that would not suffice, and certainly could not explain its remarkable influence and power, because other fraternal orders innumerable have had their secret signs, emblems and words and miserably perished. Some have adopted this outward manifestation of Masonry, and others that, which did not avail to resist the dreadful onslaught of time. The soul of Masonry they did not find; its ideals they did not grasp. Whatever stands the attrition and test of time is grounded on the immutable principles of right and truth.

The history of Masonry is the history of the search for light and truth. Every step of the candidate from the time he first seeks admission until he beholds the last solemn scene is strewn with flagrant flowers of truth. It has been sought, at times with patient zeal, and again with the feverish and fanatical enthusiasm with which the ancient alchemists pursued the philosopher's stone, the universal solvent and the elixir of life. And to what end? To teach men to know God and to love the good, the pure and the true. Masonry is non-sectarian, but no atheist can become a Mason; it points to the Supreme Being, and teaches the immortality of the soul, and he who profits by the precepts and spirit of Masonry must be a reverent man.

Masonry is, too, a system of morality, the truths of which are veiled in allegory and illustrated by symbols. Her purpose is to develop character, which, like an unseen garment woven about our souls with invisible fingers from materials of imperishable beauty, sparkling with the light of every virtue, guards us from all dangers and permits us to stand unabashed and unawed in the presence of the forms clothed with the spotless robes of holiness, and to light and show the way of the struggling brother. "Morality is her foundation, Truth and Virtue are her pillars, and Brotherly Love is the High Priest that ministers at her altars." Her basic principle is the Fatherhood of God and the Brotherhood of man.

THE WRITTEN WORD

The spoken discourse may roll on strongly as the great tidal wave; but, like the wave, it dies at last feebly on the sands. It is heard by few, remembered by still fewer, and fades away, like an echo in the mountains, leaving no token of power. It is nothing to the living and coming generations of men. It was the *written* human speech that gave power and permanence to human thought. It is this that makes the whole human history but one individual life.—*Albert Pike*.

A CORNER OF THE LIBRARY

By MYSTICUS

THE ADOPTIVE RITE: EASTERN STAR

ALL the great fraternal secret orders of the world have adoptive or auxiliary rites for women, which have proved very successful. Freemasonry, the oldest of the fraternal orders, has its "Eastern Star," to which men and women are admitted. In the language of pedagogy it is a "coeducational" rite, so to speak. The question has often been asked, "Why are not women admitted to Freemasonry?" Well, in some countries, women, in the past, have been received into certain Masonic bodies on equal terms with men; for example, into the Egyptian Rite, founded by the celebrated Rosicrucian mystic, Count de Cagliostro. In Mexico, during the régime of Diaz, some of the Masonic lodges decided to admit ladies, but eventually withdrew the privilege. But English and American Freemasons have persistently refused to admit women to their regularly constituted lodges, as contrary to the genius of the order. This is no reflection, however, on the mental capacity, character and ability of women. The best reasons for not receiving females into Masonic lodges are thus summed up by a writer in the *Builder*:

It is no discredit to Masonry that women are not members of its lodges. There is nothing in any rite, or in any degree, which the noblest woman might not hear or see to her profit. The grandeur of its truth, the dignity and solemnity of its ceremonies, the beauty of its spirit would appeal to women as they do to men. Yet the presence of women in Masonic lodges would alter the character of the Order, and turn it aside from its original purpose and mission. The Masonic lodge perpetuates among us the Men's House of ancient society, and as such has a definite and distinctive aim which would be greatly modified, if not defeated, by the presence of women. Psychologically, as every man and woman knows, the atmosphere of a mixed assembly is unlike that of a gathering of either sex alone. It may be impalpable and hard to define, but it is none the less real. There is more restraint, both as to good and ill. Men and women are equal but unlike, and when they are brought together the mental climate is changed. At any rate, a man gets something from fellowship with men alone which he does not and cannot get, in the same degree, in a mixed company. Women were never builders of great temples: that is the work of men. The symbolism of Masonry, and all its suggestions, being derived from the art of architecture—which is peculiarly the art of man—would not appeal to women as it does to man. Moreover, the tradition and habit of the Order have kept it true to the purposes of the Men's House, and it would be unwise to change it. No benefit, so far as we can see—and instead much harm—would come of admitting women into the Masonic Order.

There is another reason for refusing admittance to women to the Order, which the writer of the above lines has not mentioned: *The peculiar ceremonies of the lodges forbid it.* The ancient slander that a woman cannot keep a secret has often been adduced to prove her alleged incapacity to join a secret fraternity. But the foolishness of this is patent to every one who really knows and appreciates the sex. Beyond the secret grips, signs, words and tokens, by which one brother may know another, in the darkness as well as in the light, there are really *no secrets* in Freemasonry that are not already known to all students of the Cabala, the neo-Platonic school of philosophy, the symbols of the Rosicrucians and the Hermetic adepts, and the canons of architecture, particularly the Gothic, etc. Our ceremonies and dogmas are known to members of the famous Order of Jesus, commonly called Jesuits, although they persist in twisting them out of shape to suit their fanatical ideas and make them appear to the faithful as anti-Christian and atheistic. The fact is that not every man calling himself a Master is really one. He is acquainted with the outer observances of the Order, but knows very little concerning the esoteric meaning of the symbols—the philosophy that underlies the work. The so-called secrets of Freemasonry demand *scholarship* on the part of Masons to be fully appreciated, but these secrets are not withheld from the members by any

jealousy on the part of genuine adepts. He who seeks may always find. There is a great literature on the subject of symbolism that may be found in any well-appointed library. There was *one* woman who was deeply learned in Masonic lore—Madame Blavatsky. Read her *Isis Unveiled*, dear brother, if you do not believe my statement. How she came by her knowledge is beyond my feeble comprehension, but that she delved down to bed rock admits of no doubt, in my mind. Perhaps she received her light when in the trance state, while reposing in some Tibetan lamasery among the Himalayas. Well, we will let it go at that! The theosophist will kindly pardon the above allusion. No discredit is meant to the memory of one of the most remarkable occultists that ever incarnated on this sublunary sphere, who had a kindly feeling for Freemasonry and its ideals though she criticized its symbolisms as interpreted by some of the lesser lights of the fraternity.

So much for the secrets of Masonry.

Adoptive Masonry had its origin in France. According to Clavel it was instituted in the year 1730. Says Mackey (*Encyclopedia of Freemasonry*): "The lodges of adoption flourished greatly in France after their recognition by the Grand Orient. The Duchess of Bourbon, who was the first to receive the title of Grand Mistress, was installed with great pomp and splendor, in May, 1775, in the Lodge of St. Antoine, in Paris. She presided over the adoptive lodge *Le Candeur* until 1780, when it was dissolved. Attached to the celebrated Lodge of the Nine Sisters, which had so many distinguished men of letters among its members, was a lodge of adoption, bearing the same name, which, in 1778, held a meeting at the residence of Madame Helvetius, in honor of Benjamin Franklin, then our ambassador at the French court. . . . The Rite of Adoption as practiced on the continent of Europe, and especially in France, has never been introduced into America. The system does not accord with the manners or habits of our people, and undoubtedly never would become popular."

In 1855, Robert Morris undertook to establish in the United States an imitation of the French order, which he called the "American Adoptive Rite," the objects being "to associate in one common bond the worthy wives, widows, daughters and sisters of Freemasons, so as to make their adoptive privileges available for all the purposes contemplated in Masonry; to secure to them the advantages of their claim in a moral, social, and charitable point of view, and from them the performance of corresponding duties. This Rite consisted of a ceremony of initiation, and five degrees as follows: (1) Jephthah's Daughter, or the daughter's degree; (2) Ruth, or the widow's degree; (3) Esther, or the wife's degree; (4) Martha, or the sister's degree; (5) Electa, or the Christian martyr's degree. The whole assemblage of the five degrees was called the Eastern Star. It was slow in winning popularity, but gradually all opposition disappeared and the Eastern Star today glows in the Orient a star of the first magnitude.

There has recently been compiled by Mrs. Jean M'Kee Kenaston, M.E., past grand marshal of the Grand Chapter of South Dakota, an elaborate history of the Order of the Eastern Star.¹ It contains many biographical sketches, with portraits.

Mrs. Kenaston goes deeply into the origins of the Eastern Star and sketches the history of the French Adoptive Rite, the prototype of the American Order, in an interesting manner. She quotes from the records of the Eastern Star, the account of its establishment written under date of August 1, 1884, by Rob Morris, and presents an authentic biography of the founder. Dr. Morris had conferred upon him by the Masons of America and the Masonic world, at the Masonic Temple, New York City, December 17, 1884, the proud title of "Poet Laureate of Freemasonry."

¹History of the Order of the Eastern Star, with an Authentic Biography of the Founder. Rob Morris, LL.D., Cedar Rapids, Iowa, Torch Press, 1917. 798 pp.

The writer gives a series of brief histories of Grand Chapters, and reproduces for the edification of the reader, "The Mosaic Book of the American Adoptive Rite," by Rob Morris, dated 1857; also his Manual of the Eastern Star Degree, 1860, Book of Instructions, 1861, etc. To those interested in the Order of the Eastern Star, I recommend this history as a valuable compilation of documentary evidences.

NEW BOOKS AND PAMPHLETS RECEIVED

HOLY SCRIPTURES, according to the Masoretic text. A new translation with the aid of previous versions, and with constant consultation of Jewish authorities. Philadelphia, Jewish Publication Society of America, 1917.

A handsomely printed, scholarly piece of work, which should interest all churchmen as well as Freemasons. Many doubtful passages rendered clearer and more intelligible to the student. It is indeed an excellent thing to have an authoritative version, as far as modern scholarship can make it, of the greatest of all books, the Old Testament. Prophetic knowledge, combined with the grandest epic poetry; the deepest insight into religion and ethics are contained in the Book of Books. Read in the proper spirit, with the larger viewpoint, with the knowledge that the Old Testament is *not* a scientific work, but a symbolical treatise on religion, then the pages become illumined with a mystic light. We spread open on the Masonic altar the Holy Scriptures, as a symbol of God's existence and providence. It is one of the Great Lights!

EKHOLM, AUGUSTUS C. Paganism vs. Americanism, or the truth about Romanism. Atlantic City, N. J.: Beacon Publishing Co., 1917. 63 p., 25 cents.

The writer contends that the Roman Catholic Church is "a debased form of paganism—not a Christian, but a non-scriptural institution." He inveighs against its pernicious activity in politics; its antagonism to the secular school system of America; and its efforts to muzzle free speech and liberty of conscience. He contends that Romanism does not work for the welfare of humanity. "It has failed to improve conditions where its authority has held undisputed sway." The following are some of the chapters in this brochure: Liberty; Censorship, the Boycott and Americanism; Man's Emancipation, or the Problem of Progress; Despotism, Democracy and Destiny.

HENNING, ALBERT F. The Economic Law Underlying Social Unrest. Dallas, Tex., published by the author, 1917. 29p., 25 cents.

Written to show that "it is impossible to remove *social unrest* through the increase of wages; that is, to remove that part of social unrest chargeable to poverty in its various gradations." Presents no plan for the removal of social unrest, but discusses the various schemes of reform that have been advocated by economists.

MENA, RODOLFO MENENDEZ. The Work of the Clergy and the Religious Persecution in Mexico. New York City: Latin-American News Association, 1917. 31 p.

Endeavors to expose in detail the facts which constitute the so-called religious persecution of which the Mexican reactionaries complain, and the pernicious rôle the clergy has played in the history of the country. Says that the Roman Catholic hierarchy had a direct, personal interest in keeping the natives in a perpetual state of blind ignorance and absolute servitude, since these were essential conditions for the colonial domination of Spain. Sketches the history of Mexico and its struggles against clericalism.

OLIVER, M. P. Success Preparedness. New York: T. Y. Crowell Co., 1917. 103 p.

Inspirational talks of a practical nature. Shows the qualities that make for success in life. Contains chapters on self-study, imagination, courage, observation, initiative, ambition, concentration, etc. Says the writer: "Weak men wait for opportunities; strong men make opportunities. . . . There is no secret to success that needs emphasis more than faithful persistence. Have a purpose in life—have something to do and do it."

REMEMBER

Remember that every day of your life is ordaining irrevocably, for good or evil, the custom and practice of your soul; ordaining either sacred customs of dear and lovely recurrence, or trenching deeper and deeper the furrows for seeds of sorrow.
—*Ruskin.*

ROYAL ORDER OF SCOTLAND

OFFICE OF THE PROVINCIAL GRAND MASTER OF THE UNITED STATES
934 TREMONT BUILDING
BOSTON, MASS.

We, Leon M. Abbott, R. L. F., Provincial Grand Master of H. R. M. for the United States of America, unto Sir William Oscar Roome, R. G. L. T. N., Provincial Grand Secretary:

We have appointed:

Sir George Mayhew Moulton, Chicago, Ill., Provincial Senior Grand Warden.

Sir James Isaac Buchanan, Pittsburgh, Pa., Provincial Junior Grand Warden.

Sir Thomas Robert Morrow, Kansas City, Mo., Provincial Grand Sword Bearer.

Sir John Lloyd Thomas, New York, N. Y., Provincial Grand Banner Bearer.

Sir William Tayloe Snyder, Washington, D. C., Provincial Grand Chaplain.

Sir George Edgar Corson, Washington, D. C., Provincial First Grand Marischal.

Sir Allen Bussius, Washington, D. C., Provincial Second Grand Marischal.

Sir John Crouse Wineman, Washington, D. C., Provincial First Grand Steward.

Sir Horace Parker McIntosh, Washington, D. C., Provincial Second Grand Steward.

Sir Charles Christopher Homer, Jr., Baltimore, Md., Provincial Third Grand Steward.

Sir William Sherman Connelly, Alexandria, Va., Provincial Fourth Grand Steward.

Sir Burgess Williams Marshall, Washington, D. C., Provincial Grand Guard.

Sir Harold Postle Carl Spencer Stewart, Windsor, Ontario, Provincial Grand Musical Director.

To hold office, subject to the provisions of the Constitution and Laws of the Grand Lodge, until the first day of January, 1918, and until their successors shall be appointed.

You will make this order of record, send a copy to each of the official journals for publication, and officially inform each officer of his appointment.

Dated this thirty-first day of May, 1917.

LEON M. ABBOTT,
Provincial Grand Master.

NO STING IN DEATH

I never stand about the bier and see
But I think, One more to welcome me
When I shall cross the intervening space
Between this land and that one over there—
One more to make the strange Beyond seem fair.
And so to me there is no sting in death,
And so the grave has lost its victory;
It is but crossing, with abated breath
And white, set face, a little strip of sea,
To find the loved ones on the other shore
More beautiful, more precious than before.

—*Selected.*

"CRUMBS SWEPT UP"

BY DR. FREDERICK KEMPSTER, 32°

Close mouths will conceal defects in the teeth—and also in the head.

The Kaiser would far better have broken his neck than to break so many thousands of hearts.

Prussian militarism will soon wish that its notion that America is simply a huge bluff could be shown to be a solid reality.

Many people interpret the expression "Stand by the President" to mean, stand alongside of the President, and hang around the "Capital" they own.

You would far better raise potatoes than raise a protest against national defense.

It is but natural to expect the pillars of the Church to be upright.

When a woman can no longer remember any endearing term to apply to her husband he is hailed by her as "Say!"

A farmer used to pay his newspaper subscription with hen fruit; now he can buy a Ford with the same harvest.

It is cheaper to give the minister an increase of salary than to bring him potatoes or pork.

Lots of people get more cheap fun out of "knocking" their pastor than they can get anywhere else. One dollar a month entitles the whole family to kick all the week and grumble on Sunday.

If churches were run on lines similar to lodges many people would be dropped for non-payment of dues.

A young lady applied for a Liberty Bond the other day, and in reply to the question, "What denomination?" quickly replied, "Presbyterian, and proud of it."

The reign of the common people is fast approaching. They can share the fruit of their hard labors.

MASONRY

Today Masonry lies in the hand of the modern man largely an unused tool, capable of great achievement for God, for country, for mankind, but doing very little. For one, I believe that circumstances may easily arise, when the highest and most sacred of all freedoms being threatened in this land, Freemasonry may be its most powerful defender, unifying all minds and commanding our best citizenship.—*Bishop Potter.*

CORRESPONDENCE

CHAIN LETTERS

March 3, 1917.

MY DEAR BROTHER:

I am this day in receipt of the "Ancient Prayer" as contained in your letter of March 2, with the request that I transmit through the mails a like copy to nine of my friends in nine days, and that on the tenth day I should experience some great joy: that under the belief which existed among our ancient brethren, those who did not heed the request and broke the endless chain, would be visited by the wrath of God in calamity or misfortune.

My good brother, this is the third letter containing the "Ancient Prayer," which I have received from Masonic brethren during the last two years. In each case I broke the chain. However, I did not reply to the first and second letter, advising them of my action. But in this case I feel that I can express my honest conviction of thought and soul in reference to this supposed "ancient" practice, for I feel that you will grant me this privilege without prejudice.

I do not believe this "Ancient Prayer" letter ever originated from a Mason. But no doubt thousands of Masons have blindly followed the request therein set forth, and each deposited 18 cents to the postal fund for the maintenance of the endless chain of letters.

Masonry does not wink at superstition. In my opinion this chain of letters is as gross a piece of superstition as was ever penned by man. If I thought that God in His infinite wisdom, would send upon me or any of our Craft who are alive in the spirit of Masonry, a sentence of calamity, oppression or misfortune, simply because I did not follow in the practice of such a weird illusion, I could never have been a Mason: I never could have answered in the affirmative, the one important question required under our Masonic petition for membership, "do you believe in the existence of one ever-living and true God."

It occurs to me that these chain letters have emanated from the dignity of a society of people who are prone to keep upon their followers the yoke of tyranny and oppression, by constantly and persistently teaching such superstition and ignorance. This is far from being Masonic. We "let our light so shine before men that our good works may be seen," and known in truth and in deed.

NOTE.—At the request of the brother sending us the above letter we refrain from printing names of persons and places, although we are beginning to believe that publishing the names of Masons who are so silly as to comply with the request set forth in these chain letters would be an excellent corrective. Our correspondent takes a very mild view of the matter when he speaks of it as "a weird illusion." That is not our idea. Our diagnosis of the case is, that, on the part of the originators of the chain, it is rank sculduggery; and in the case of those who fall for it, it would appear to be deplorable weakness—or if not that, it is possibly something worse.—*Editor.*

THE ABRACADABRA NUISANCE

RENO, NEVADA,
March 26, 1917.

DEAR SIR AND BROTHER:

When a man and Mason receives a letter like the enclosed, how can he pass it by without taking exception? I cannot send out nine copies of this rot and so am sending you the original that you may pass it along through the NEW AGE, if you care to, or make any comment you wish, either on the manner in which I received it or the spirit in which the good-souled brother sent it—and I dare say there are thousands in the Craft passing it along.

If this letter-prayer business is not paganism, I would like to know what paganism is. In accordance with these same motives, I suppose Ann's holy shin-bone should be sent over the country also as a "Masonic request" with a small *m* on the masonic.

How in the world is this trash going to help Masonry or human beings? For my own satisfaction I would like to know who has the authority to make this "Masonic request." Deep between the lines I think there is a sinister influence trying to injure Masonry by sending out such trash, and then at the proper future date using it as evidence derogatory to the real spirit of the Craft.

Observe closely that my brother threatens me! How can my own *Brother* threaten me should I not comply with his request? Does he not know that it is against the law of the land to threaten a person through the United States mails; that Masons are law-abiding citizens; that the postal authorities could even be invoked against a person making such threats; furthermore, it would not be a very brotherly act to threaten your own kin.

Our President issued a prayer day some time ago; whoever conceived the idea and had enough influence to have the day set has never published the facts—at least I have never read them—but the "prayer day" was soon forgotten. Why? Why were not more "prayer days" authorized? Were they effective? Was their creative desire sincere? Why has our President gone to the other extreme and deserted "peace at any price and prayers" to battleships and guns? Because progress demands that the dreamy stuff must go, that we must have practicalities and results. Everything must be sound and stand up under the hardest test it can be put to—so must Masonry, and if it does not, it will also be replaced by something better.

This abracadabra letter-prayer must stop; it is a good brother to abracadabra, born in the same age, of same parents and is just as effective. We to-day live in a new world; we trust a God of love; we live among brothers and have their interest at heart as they have ours; whose threat should make us tremble; of whom should we be afraid?

Yours fraternally,

H. S. McCray,
Master Mason.

Editor, THE NEW AGE
16th and S St., N.W.
Washington, D. C.

TRUE MASONIC FEELING

MANILA, P. I., February 20, 1917.

DEAR SIR AND BROTHER:

I hope I am not making a mistake but the more I think of the article published in the December issue of THE NEW AGE (A Pathetic Incident), the more I think the true Masonic feeling was not shown at the proper time.

Columbus Peart entered the County Home in a feeble condition, couldn't speak above a whisper, and in broken sentences, but he did manage to make known that he was a Mason from Kentucky, but they evidently wouldn't take his word for it, for soon after the old man died and because he didn't have it in black and white they passed him up and allowed them to bury him in a pauper's grave.

Suppose they had taken his word and given him a decent burial the cost would have been a trifle and the Masonic spirit displayed.

I read an article not long ago where a body was found floating in San Francisco Bay had tattooing on it resembling Masonic designs. It was given a Masonic burial.

FRED W. HARPER, 32°
Manila, P. I.

IN RE "THE LANGUAGE QUESTION"

Editor, THE NEW AGE.

In regard to the matter of the adoption of *Esperanto* as the medium of communication between the Masons and Masonic bodies of North and South America, allow me to suggest that we of the north accept the language of our Spanish brethren. The Castilian, with its colonial modifications, is the second most widely spoken of the European idioms, and the one in which we should be most interested from a general as well as a Masonic point of view.

Any student with the will and mental industry to make himself proficient in the artificial jargon whose name is borrowed from the Spanish word "Esperanza"—Hope, can, with no greater expenditure of time and energy, acquire sufficient knowledge of Spanish to enable him to read it with little difficulty, and at the same time he will have added to his intellectual and cultural attainments a pulsing life and an esthetic soul in the form of language—not merely an agglomeration of "hand-made" and dead forms.

Spanish and English have drawn words in about the same proportions from a common source, the Latin, and we can readily understand these appropriated terms notwithstanding differences in spelling.

To better illustrate the point, let us, as an example, render the above into Spanish-American as literally as possible:

En quanto, a la eleccion del *Esperanto* como el medio de comunicacion entre los Masones y cuerpos Masonicos de las Americas del norte y del sur, sirvase permitirme sugerir que nosotros del norte aceptemos el idioma de nuestros Hermanos Españoles. El Castellano, con sus modificaciones coloniales, es el segundo de los idiomas europeos que mas extensivamente se hablan, y el uno en el cual debemos ser mas interesados del punto de vista general tanto como Masonico. Cualquier estudiante con la voluntad y la diligencia mental suficiente para hacerse proficiente en la jerigonza artificial cuyo nombre mismo se tira de la palabra espanola "Esperanza," con igual gastado de tiempo y energia puede adquerir un conocimiento suficiente del español para leerlo con bastante facilidad, y al mismo tiempo habra juntado a sus adquisiciones intelectuales y culturales una vida palpitante en la forma de un idioma actual, y no solamente una coleccion de formas sin vida "hechas por mano." En como a las mismas proporciones el español y el ingles se han enriquecido de palabras tiradas de una fuente comun, el latino; y facilmente podemos comprender estos terminos elejidos no obstante las variaciones de ortografia.

Fraternally,

D. FRANK PEFFLEY, 32°.

LIFE

Between two worlds, life hovers like a star,
'Twixt night and morn, upon the horizon's verge;
How little do we know that which we are,
How little what we may be! The eternal surge
Of time and tide rolls on, and bears afar
Our bubbles; as the old bursts, new emerge,
Lashed from the foam of ages while the graves
Of empires heave but like some passing waves.

—Selected.

REVIEW OF MASONIC "COUNTRY" PRESS

REUNION ECHOES

I HAD just about given up the idea that, considering the high price of paper when you buy it, I was adding very much to the intrinsic value of a few pages of *THE NEW AGE* by any wise or foolish ideas which I might be responsible for therein. I did not notice any bread coming along towards my door which had been cast upon the waters at Washington. I knew it was up-hill all the way to the North Pole, but had an idea I ought to be able to rile up somebody who would invade my jurisdiction, or, which I least expected, tickle somebody who would want my autograph; but not having done either, and aware that between these two lies the commonplace, I made up my mind I would write for the religious press, when along comes a challenge, a pat on the back, and an endorsement.

The challenge to mortal combat was over the alleged aspersions I had cast on the reunion idea versus the combination of regular, continuous weekly, bi-weekly, or monthly meetings for degree work, with a couple of reunions—or maybe it was one reunion a year. The dean of the reunion idea will not permit us to fall down before any goddesses but his'n. She is a jealous goddess, as all such critters are supposed to be, and the dean is her prophet—a worthy one, a sincere one, an efficient one—and I love him better than his goddess, and would like to copy his argument, but his modesty forbids and his injunction prevents any such a general treat. However, a fair summing up would lead us to a discussion of the local conditions and the conclusion that when it can be carried out advantageously the combination plan is the one to accept; but, arriving at that conclusion, there are many weighty arguments to be overcome and many important questions yet to be solved right.

Several hundreds of miles from both of us, a mutual friend takes the opposite view from the dean, and I notice by the schedule of their meetings that they have "work" in the degrees every week, and hope soon to confer all the degrees from the fourth to the thirty-second, both inclusive, in these weekly meetings, and concludes his letter by saying "Members will turn out for work, but not for social or business meetings." From everything I have learned, I have not been convinced that my previous statement, that it is a local condition and not a theory which confronts us, is far from being an unwise conclusion.

AGAIN THE UNLIMITED

With a few quotations from the *Palestine Bulletin*, published at Detroit, representing "Palestine" Lodge, F. & A. M., No. 357, as texts, I desire to chat a little on some phases of the "work" and attendance features of Big Lodge life and business. Palestine Lodge, as I understand, is the biggest yet; it is, in fact, a double-ring lodge, being divided up between the officers because its membership is so large; and in the "Notice to Candidates," which seems to concern the "round up" before the summer vacation, it is stated that "as many of the candidates now on the road as can do so ought to try to get into the classes of May 25 or June 8, or wait until September 7. There will be more than thirty in the June 29 class at the least. Work will begin at 1 p. m. We can raise thirty in nine and a half hours, and we don't want many more than that." Twenty minutes to a Master. "Going some!" Surely the Masonic unlimited gets up its speed in passing through Detroit. Under the heading of "The Month," we find that "the 2042d communication was held at 2 p. m. Tuesday, April 17. As an experiment, fifteen were initiated

at one meeting. The work was continuous, and the lodge was closed at 10.30. The experiment was successful and satisfactory. No doubt this is the most economical method of initiating candidates in both time and money."

No doubt, also, some of the Ford efficiency engineers studied out the plan whereby the fewest steps and the greatest output would be the features of the occasion, and it is satisfactory to the lodge. I wonder if the fifteen initiates were as complete entered machines after being checked off as is the product which is making Detroit famous.

From the above it would seem that a great Masonic manufacturing plant is established in which the latest short cuts in production is used and the supreme test is that its procedure gives the "most economical method of initiating candidates in both time and money." Maybe it is, but maybe it is the exhibition of a sacrifice to the mad, material, Masonic Moloch which in so many garbs and forms is seducing so many worshippers from the worship of the true Masonry to the self-destroying tendency of the alleged new Masonry.

A more pleasing contrast is the reception of a postal card from a thousand miles somewhere which is notifying its members that "there will be no degree work, nor supper; just a real good Masonic meeting." And you may bet there will be a large turnout. The Masonic membership are grumbling against the outcome of the ambitions of the officials, and that always means danger for the officials.

FREEMASONRY VERSUS FRATERNAL ORDERS

In a review such as this it cannot be expected that agreement can always mark the remarks, but whatever the variance in opinions, I want it to be understood that, as far as the writer is concerned, not a word is intended as carping criticism. The effort is being made to show that there are more angles than one from which the same picture, verbal or painted, may be

viewed; that the shield may be both black and white and each knight be right in his description. I am a great admirer of the philosophy of that great human Mason, Bobby Burns, as well as of the individual himself, and if I had to pick out some lines of poetry, as used to be the custom for the heading of each chapter in a book, I would for these reviews choose Burns as the author and his apostrophe "To a Louse" as the selection: "Oh, wad some power the giftie gie us to see oursel's as ithers see us," which is as near to it as I can get before the second hot Scotch. I want to pose in the faint imitation of that missing power, and in charity and good humor let us all "see oursel's as ithers see us" and laugh at the blunders of ourselves as well as those of our neighbors.

This introduction leads up to the introduction of an article in the *Masonic Voice Review*, credited to the *Scottish Rite Bulletin*, headed, "Is Masonry in Danger?" The anti-Masonry period is quoted and the statement is made that after the excitement was over "Ancient Craft Masonry" became brighter and more beautiful than before, but, looking through the hole in the doughnut, the previous statement is modified by the assertion that "its prosperity has been too rapid, its success too great." Can an institution whose aims the writer of the article quoted acknowledges to be of the loftiest and most noble type, one never excelled in grandeur and glory, that its destiny is controlled by its members from within, perfect in all its parts and in its methods and ways, therefore it is secure from disintegration, be in danger when it has such a grip on itself?

But the author thinks it is in more danger than at any period of its long and useful existence, and particularizes "inside friends" as the greatest source of danger. But now the shield must be black to him as it is white to me, and I cannot agree with either his facts or his conclusions. The main points of his argument is the opposition to the modern fraternal societies, as he calls them, mentioning the Odd Fellows,

Knights of Malta, Knights of Pythias, and numerous others.

I don't know anything about any of these, unless in a general way, except the Odd Fellows; and if there is no more adherence to the facts in the case with the rest than there is with the Odd Fellows, I am afraid his case is irrelevant, immaterial, and irresponsible. It is said that these have sprung up within the last half century or a little more; the Odd Fellows have given our own present day Masonry a close run for antiquity; Daniel De Foe was born in 1661 and died in 1731, and between these years he mentions the Odd Fellows' Society; in the *Gentleman's Magazine* in 1745 it is stated that the Odd Fellows' Society is a pleasant place in which to spend an evening, just such notices as our Masonic Fraternity was getting in the same taverns; as early as 1788 a line of poetry was published lauding the principles of the Order; so our writer is only a hundred and fifty years or so out of his reckoning.

I must take issue with him also in his statement that these institutions are principally made up and supported by Freemasons, and, consequently, the Masons attending these meetings are prevented from supporting the Masonic lodges. My experience has been the exact reverse. I know hundreds of Masons who received their first touch of fraternalism in these institutions, and, wanting more, have joined the Masonic Fraternity. I know very few Masons who join the institutions mentioned. Our writer says of those who join these modern orders they weaken our time-honored institution, the Masonic, and if persisted in will finally sap its foundations and the grand old superstructure gives way. I could not understand the process of reasoning which led to this conclusion until he states the motive which impels Masons to join the dangerous orders, and I think we can locate the trouble. He is not friendly to the insurance features, and it looks like an article inspired by the old-line insurance companies, a full-

page advertisement of which occupies the cover. It is a clumsy instance of the schemes of the "up-to-date" advertisement write-up man, but will fail to effect its purpose, especially when it brings in such an order as the Odd Fellows, which has no insurance features in connection with its methods, which is numerically the largest institution in the world, exceeding the Masonic enrolled membership; which has its homes for its dependent ones in almost every State—in our State fifteen years ago, and we have no Masonic home yet—whose benefactions are for the prevention of distress, and who does not spell charity with a capital "C."

SCOTTISH RITE

Every so often we find a learned disquisition on the name of our Rite, and the argument is generally incorrect as to facts, apologetic in tenor, or hostile in intent; and while I have no intention to combat any of these theories or write a book covering the whole controversy, it may be interesting, in reply to the following clipping from the *Southwestern Freemason*, of Los Angeles, to suggest a few ideas from which a correct understanding may be obtained, if desired:

"SCOTTISH RITE" A MISNOMER

"A correspondent seeking 'light' of *The Masonic News*, of Peoria, Ill., propounded the following question: 'Why are the degrees of the Consistory called "Scottish Rite" Degrees?' The editor replied: 'The word Scottish, as everyone knows, signifies something relating to Scotland, and the name of Scottish Rite very naturally carries the inference that the degrees referred to were of Scottish origin. This, however, is a mistake, as the Scottish Rite system is very largely of American origin.'"

By intermarriage amongst the reigning powers, by change in dynasties, by the practice of hiring soldiers of other countries to help them in their almost continuous squabbles, there were as large, if not larger, "colonies" of for-

eigners in the different capitals of the European nations during the seventeenth and eighteenth centuries as there have been since then, and at no period was France so thoroughly colonized by Scotchmen connected in one manner or another with the fortunes of the Stuarts. Like the Swiss Guard of the Popes, they were the brave, faithful guard of the royalty of France, were honored, trusted, and held high places.

When the English Freemasonry was carried to France is not definitely agreed on, but it may be accepted that the earliest possible date is 1718, and from that date to 1725 it is apocryphal, from then until 1736 fairly reliable as the period of the organization of lodges, but it was not until 1743 that the Provincial Grand Lodge of France was constituted. Owing to the Kilwinning myth, the Scotch flocked to the new order; it is said that the Jacobins used the Order to further the interests of the deposed Scotch kings of England; at any rate, "Les Ecossais" were staunch supporters of Freemasonry, and their influence may be noted by the large number of degrees in some part of which the word "Ecossais" figures, the word meaning Scotsman, or Scottish.

There are records of at least thirty-eight "Ecossais" degrees, and our Fourteenth Degree is called the Grand Ecossais, or the Grand Scot of the sacred vault of James VI.

These degrees, with others, formed the basis of the Rite of Perfection, whose constitutions were adopted in 1762, and in the developed constitutions of 1786 our Rite is styled "Ritus Scoticus Antiquus Acceptus." In the Irish Chapters established in Paris from 1730 to 1740 were degrees called Irish Masters, Perfect Irish Masters, and Sublime Irish Masters, and they, with the Scottish Masters degrees, formed a portion of what was known as "Red Masonry," which owed its origin to Scottish adherents of the Stuarts who had been compelled to take refuge in France, and from these units of Masters degrees and other Ecossais degrees

was formed in 1762 the original Rite of Perfection, which in 1768 became the Scottish Rite, the first Supreme Council of which was instituted in May, 1801, at the city of Charleston, South Carolina, by authority and under the constitutions of 1786, as "The Supreme Council (Mother Council of the World of the Inspectors General, Knights Commander of the House of the Temple of Solomon) of the Thirty-third and last degree of the Ancient and Accepted Scottish Rite of Freemasonry, for the Southern Jurisdiction of the United States of America (whose See is at Charleston, in the State of South Carolina)."

The reconstructed rite was carried back to France by the young Comte de Grasse Tilly, son of the renowned Admiral de Grasse, who, with French ships and men, fought with Washington; and from these Supreme Councils every legitimate Supreme Council in the world has mediately or immediately sprung, and any Supreme Council or Body of the Scottish Rite which does not show its line of ancestry back to the Supreme Council established as above at Charleston is not Scottish Rite Freemasonry.

I hope I have made it plain enough that "Scottish Rite" is not a "misnomer," as alleged in the above clipping; that the word "Scottish" is legitimately applied and properly placed; that while it has a strong claim on the name Scottish because of the Scotsmen who were influential in the early development, it at no time asserts or lays claim to Scotland as the land of its birth, and that it was a Scottish Rite of Thirty-three degrees by the authority of the constitutions of 1786, which were sent to this country; and we are the Mother Council because we were the first who saw the value and beauties of the system, and, taking advantage of the disturbed condition of European politics and public affairs, we organized first.

MASONIC PARTNERSHIPS

Possibly it is because I was brought up differently; possibly I do not grasp

the situation or the necessity; possibly I may have had unfortunate experiences in the attempted admixture of Masonic and non-Masonic elements, or the chemical affinity of the experiments did not agree to coalesce as they were expected to do; possibly my idea of Masonic dignity and standing may be a little uppish, and possibly my ideas of the best way to show our loyalty to our Government may be immature, as there are only **forty-one** of my blood relations in the present "onpleasantness" trying to do their bit from New South Wales to the Philadelphia Navy Yard, and the writer has a service medal to wear when he gets chesty, and is trying to get a chance to get another; in view of all these possibilities, however, it may seem rather rash on my part to take issue with my esteemed right eminent peer and frater of the State of "somewhere in the United States," who issues the following permission to the Knights Templar of that great State, which for the "Good of the Order" we hope will not be taken advantage of very generally by the subordinate commanderies:

To Commanderies Under the Jurisdiction of the Grand Commandery, Knights Templar of ———:

Knights Templar stand for patriotism and love of country. In order that there may be the utmost freedom of action by the commanderies of ——— in showing their loyalty to their Government, special dispensation is hereby granted for them to appear in full Templar costume for the purpose of attending public meetings called for patriotic purposes, of whatever nature.

This dispensation to be in effect until the next annual conclave, October 10 and 11, 1917.

In an active experience of quite a few years in the business and work of the Templar idea and organization, if there was no work I made some which had to be done, aggressively and constantly stirring up the apathetic ones, and getting every opportunity which could be cornered to pause at our asylum door long enough for us to take advantage of it. In all this time I have yet to be able to recall a single instance where we, in a fit of nerves, excitement, enthusiasm, or just "hurrah," permitted

our commandery to get mixed up in any way with the public or become identified in any manner with the general public. We did not regret our experience and resolve to "never again"—till the next time—when the raven again croaked "Never more!"

Masonry has its own mission in the active life of the community, which is best performed when its own particular methods and manners are adopted; and these methods and manners do not belong to any other public institution. It is not that we want to lock ourselves up or hide ourselves under any old mantle or somebody else's reputation, but in this particular case do what is called for as nearly as we can modernize the methods and manners of those from whom we receive our name and spirit.

They would not "appear in full Templar costume for the purpose of attending public meetings called for patriotic purposes;" they would be in the saddle, and instead of listening to or uttering words by the volume they would be at the enemy with the cry, "Where are they!"

At a recent grand conclave of a grand commandery in the Middle West the Grand Commander reported the receipt of a request for a dispensation for a commandery to appear in "full Templar uniform" on an occasion similar to that covered by the first-mentioned Grand Commander; but the request was refused, and the Grand Commandery unanimously approved the decision. Before the grand conclave closed, however, it had been decided to take several thousands of dollars of "Liberty Bonds." Which Grand Commander had the most practical and efficient idea of the proper method to show that "Knights Templar stand for love of country"—the talkee-talkee or the dig-up?

Our old fathers had a better conception of the relation of the Masonic Fraternity to the public than we have, and their experience and ours have demonstrated the danger of mixing up the two elements for any purpose, except for purely Masonic purposes, entirely

under the control and entirely under the initiative of Masonic authorities. In my opinion, a woman or women in pajamas and kimonos on the street would be just as much in place as a body of Masons in their "costume," except as mentioned above.

Masonry and loyalty are inseparable and cannot be disunited. Our duties as citizens suggest a rule of conduct carried out in the peculiar manner of citizens constituting a community. Our obligations as Masons intensify these duties, and in the performance of these obligations they must be citizens first, with all the incentives for the performance of the duties as such; and these are in common with all citizens; but

those of the Mason are in addition, and are only common with all Masons, and are not to be shared. We have no business to go into partnership with any institution, be it religious, political, or social; but in every practical, utilitarian movement get into it head over heels, if wise, but as citizens only. Whatever of failure will result, the Masons will be responsible for their own shortcomings; whatever of success, let the general public have the benefit. From now on we will be called on for all kinds of support and assistance, and we will be wise if we do everything that we can; but, as Masons, without any partnership entanglements.

SUPPLICATION

O God above! doth not earth's strife
Rend Thy heart of love,
(*Bid war to cease!*)

This planet, Earth, Thine own creation,
To which Thy wisdom did give birth,
(*Bid war to cease!*)

By man's insatiate lust
Its crushed heart is torn and bleeding
In the dust.
(*Bid war to cease!*)

By Thy holy Name
Its soul Thy canst reclaim
(*Bid war to cease!*) •

O Infinite Mind,
Is not man an image of Thy kind?
(*Bid war to cease!*)

O, Absolute Divine,
This creature Thine is ill!
Say "Peace be still!"
(*Bid war to cease!*)

When victory on earth is won,
To Thee, Great Three in One,
All praise shall be;
And peace shall reign on earth
And calm shall be the sea;
All men shall be at one with Thee.—Amen.

—*Mary Peale Johnson.*

GENERAL MASONIC NEWS

COMING REUNION DATES

The Bodies of the Rite in Washington, D. C., hold their meetings every Tuesday evening.

The San Francisco and the California Bodies of the Rite in San Francisco, Cal., hold their meetings, the former every Friday evening and the latter every Wednesday evening.

The Bodies of the Rite in Seattle, Wash., hold their meetings every Tuesday evening. Degrees will be conferred on the evenings of September 11 and October 9, 1917.

The Scottish Rite Bodies in St. Paul, Minn., hold their meetings every Wednesday evening.

The Scottish Rite Bodies in San Antonio, Tex., will hold a Saturday night class for conferring degrees during the summer months up to and including September 22, 1917.

San Diego Consistory, of San Diego, Cal., will hold its first reunion for conferring degrees in the Masonic Temple October 3, 4, and 5, 1917.

The Bodies of the Rite in the Valley of Chicago, Ill. (Northern Jurisdiction), hold their meetings every Thursday evening.

REUNION AT RICHMOND, VA.

At the spring reunion of the Bodies of the Rite in Richmond, Va., the degrees of the Rite were conferred upon eighty-two candidates, making this class the second in point of numbers that the brethren in that Valley have ever carried through. The class was at once organized as the "Liberty Class," with Brother Webb J. Willits as president, who immediately appointed a committee to secure and submit the names of candidates for the fall reunion. At a banquet, which closed the reunion, Brother John W. Chalkley, the orator of the class, on behalf of the class, presented a Thirty-third Degree jewel to Brother C. E. Burchfield, 33°, of Tennessee, who had

secured more than fifty of the petitions for this class.

Brother J. G. Hankins, 32°, editor of the *Virginia Masonic Journal*—from which paper we cull the above information—also writes that on June 16 he went, with five other brethren, to Roanoke and helped confer the degrees in the Lodge of Perfection there upon fourteen candidates, and he says that they have twenty-six more already elected. He also states that he has just been reelected First Lieutenant Commander of the Council in his own Valley, which station he has occupied for several years, and he likes it. He says further that there seems to be beginning a real awakening of Scottish Rite Masonry in that Jurisdiction.

SPRING REUNION IN NASHVILLE, TENN.

The spring reunion of the Bodies of the Rite in the Valley of Nashville, Tenn., was held on May 20 to 24, inclusive. The class, which numbered about one hundred, was one of the largest, and the meeting itself was one of the best attended in the history of the Rite in that Valley. Some of the most distinguished Scottish Rite Masters of the country were present.

SCOTTISH RITE TEMPLE DEDICATED

On the evening of June 2, 1917, the New Scottish Rite Cathedral of the Bodies of the Rite in Sacramento, Cal., was dedicated in full ceremonial form by the Sovereign Grand Commander, Illustrious Brother George Fleming Moore, 33°, assisted by Brother William Parker Filmer, 33°, Sovereign Grand Inspector General in California, as Prior, and Brother Edwin Carmi Hopkins, 33° Hon., as Preceptor. An elaborate musical program was rendered and addresses were delivered by the Sovereign Grand Commander; by Brother William Dennison Stephens, 33° Hon., Governor of California; by

William Parker Filmer, 33°, and by William Henry Crocker, 33° Hon. The cornerstone of the cathedral was laid by the Most Worshipful Grand Lodge of California on May 17, 1916.

LIBERTY BONDS

We have no doubt that, as a mark of fealty and duty to our Government, the Scottish Rite Bodies of the Southern Jurisdiction have invested in the Liberty Bonds just issued by the Government. We would like to give the names of the Bodies who have subscribed to this loan, but thus far we have information from but three sources. The Bodies in the Valley of Washington, D. C., have invested \$8,000 and the Bodies of Jacksonville, Fla., have invested \$12,000. The campaign conducted in Maryland by the Masonic Loan Committee, of which Brother Thomas J. Shryock, 33°, Grand Master of Masons of Maryland as well as Sovereign Grand Inspector General in Maryland, is chairman, report that the subscriptions to the loan by Lodges, Chapters, Commanderies, Scottish Rite Masons, and individual members of the Fraternity in Maryland amounted to \$795,750. This is exclusive of the subscriptions by the county lodges and members of the Fraternity through their respective banks throughout the State. It is probable, therefore, that the total Masonic subscription to the loan in Maryland passed the goal set by General Shyrock at the outset of the campaign—\$1,000,000. This is fine. Let's hear from the rest of you!

THE ROYAL MASONIC INSTITUTION FOR GIRLS

At the one hundred and twenty-ninth annual festival of the Royal Masonic Institution for Girls, held in London on May 9, the amounts collected, as reported by the stewards, reached the glorious sum of £50,721 3s. 7d.—rather more than \$250,000. This is most remarkable work, considering that the world is at war and that in the prosecution of this war the British Government is annually spending such sums

of money as lie beyond the power of human understanding to form any definite idea as to their actual amount. If some one mentions \$100,000, \$500,000, or even \$1,000,000, we can form a tolerably accurate idea of how much money that really is, but when we come to deal with billions our minds cannot grasp such stupendous sums. All this goes to show that our British brethren very well understand their Masonic duties and *privileges*.

THE WAY THEY DO IT IN LOS ANGELES, CAL.

We cull the following from the report of the Tenth Al Malaikah Charity Campaign for Christmas, 1916:

On December 1 charity headquarters were opened, where ample space was provided for distribution. The lady in charge had a corps of twenty investigators to assist in seeking out and providing for the worthy needy. On December 7 a charity ball was given, the dancing being preceded by a beautiful pageant, called "California's Gift to Childhood." This netted the undertaking \$5,043.

The newspapers gave the scheme excellent publicity. The Produce Exchange of Los Angeles donated 200 sacks of potatoes, 25 boxes of apples, and \$140 in cash; another business firm contributed 300 small sacks of flour; another several cases of corn and peas; still others donated, respectively, several cases of shoes, a fine line of blankets, dresses, suits, and infant's clothing, 100 50-pound sacks, to be used in the distribution of potatoes; one-sixth of all the candy used. There were many other contributors of smaller donations of staple groceries, clothing, etc.

One gentleman gave the use of his personal auto car for distribution work; another company furnished a large truck for the collection and delivery of large articles.

The distributions included clothing of all kinds and baskets of provisions for Christmas dinners. Hospital bills were paid; drugs were supplied to sick

people; one old lady, a widow, had all her delinquent taxes paid; a boy of 11 years, who had music in his soul and was the possessor of a violin, asked for a teacher, and when his letter to the Shrine was published Mr. Von Stein, of the Academy of Music, offered to take him as a pupil. The Children's Home Society of California was provided with "fixin's" for a Christmas feast for their charges; every boy in the Lark Ellen Home was given a new suit of clothes, and the Christmas Mission and Industrial Association was supplied with several cases of corn, tomatoes, and milk for the dinner which they annually provide for the poor.

At the Christmas tree party, given at the Shrine auditorium on December 22,

about four thousand poor little kiddies, selected by the public school teachers of the city, were the guest of Al Malaikah Shriners. There were dolls for the girls, bats and balls for the boys, and candy, pop-corn, oranges, and apples for all. Santa Claus made a spectacular entry by means of an aeroplane. The Chanters and Patrol were in uniform, and each Shriner present played the rôle of host. It was a great and soul-filling affair.

The total expenses were \$5,857.60, and there are still on hand 1,800 dolls and 426 each of bats and balls for next year's Christmas tree. And after all expenses are paid there remains a small surplus of cash on hand for the beginning of next year's work.

PRAYER IN TIME OF WAR

Thou whose deep ways are in the sea,
Whose footsteps are not known,
Tonight a world that turned from Thee
Is waiting—at Thy Throne.

The towering Babels that we raised
Where scoffing sophists brawl,
The little Antichrists we praised—
The night is on them all.

The fool hath said . . . The fool hath said . . .
And we, who deemed him wise,
We who believed that Thou wast dead,
How should we seek Thine eyes?

How should we seek to Thee for power
Who scorned Thee yesterday?
How should we kneel in this dread hour?
Lord, teach us how to pray!

Grant us the single heart once more,
That mocks no sacred thing,
The Sword of Truth our fathers wore
When Thou wast Lord and King.

Let darkness unto darkness tell
Our deep, unspoken prayer;
For, while our souls in darkness dwell,
We know that Thou art there.

—Albert Noyes, in the *London Daily Mail*.

LITERATURE, SCIENCE, EDUCATION, FREEMASONRY

THE NEW AGE

MAGAZINE



Masonic Temple, Honolulu, H. T.

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The Supreme Council 33° A. & A. Scottish Rite of Freemasonry S. J. U. S. A.
PUBLISHED AT SIXTEENTH AND S STREETS, N. W., WASHINGTON, D. C.

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CHARLES F. BUCK.....	<i>Grand Prior</i>	New Orleans, Louisiana
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HARRY RETZER COMLY, 33°.....San Diego, Cal.....Oct. 23, 1895
 JOHN LONSDALE ROPER, 33°.....Norfolk, Virginia.....Oct. 18, 1886

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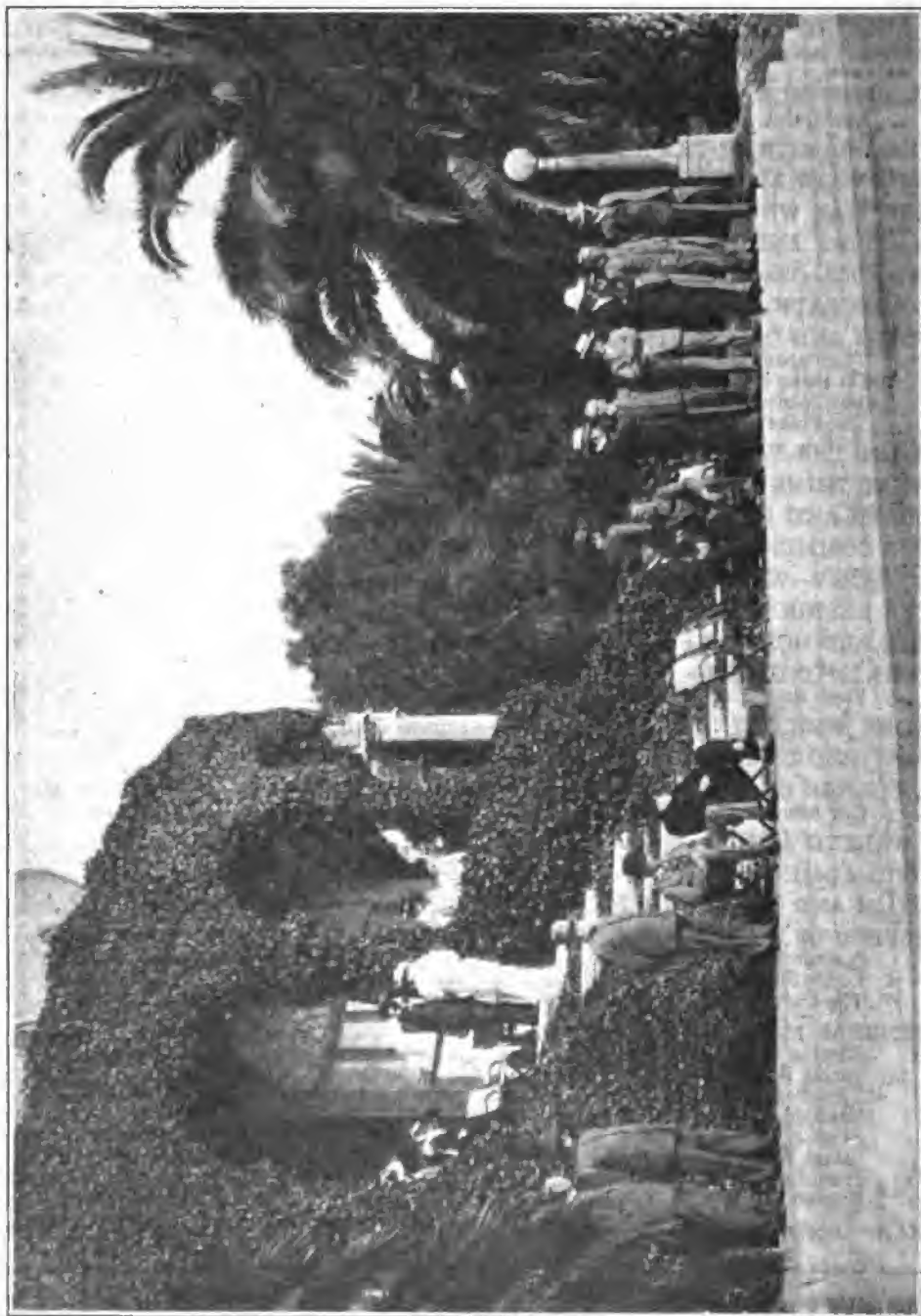
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THE SOVEREIGN GRAND COMMANDER VISITS RAJA-YOGA COLLEGE, POINT LOMA, CAL.

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HERMITS OF THE WISSAHICKON

BY HENRY R. EVANS, LITT.D., 33° HON.

"It is good to keep close the secret of a king, but it is honorable to reveal the words of God. Do that which is good, and no evil shall touch you."—*Tobit*: xii, 7.

THE latter half of the seventeenth century in Germany was a period of great spiritual unrest and agitation. The human spirit could not content itself with orthodox interpretations of the Bible. Mystical cults sprang up everywhere. A movement was inaugurated in theology known as the "Pietistic." A celebrated preacher named Philip Jacob Spener advocated a system of personal and practical piety having as its central principle "that Christianity was first of all life, and that the strongest proof of the truth of its doctrine was to be found in the religious experience of the believing." Erfurth, in Thuringia, was one of the principal rallying centers of the Pietists, who called their organizations *Collegia Pietatis*. Judging from an old German engraving, a conventicle of Pietists very much resembled a Masonic lodge in session. The Pietists were mystics. Many of them were followers of the famous Jacob Boehme, a poor shoemaker of Altseidenberg, a village near Gorlitz. Boehme's visions and ecstasies led him to write his revelations on God, man and nature, all expressed in highly symbolical language, and containing many profound and lofty ideas. In fact, Boehme was one of the greatest mystics of modern times. Other Pietists were deeply versed in the occult sciences:—they interpreted the dogmas of the Church symbolically, while outwardly professing belief in the Christian faith. They were all very devout and sincere men. This mystical movement was nothing new in the history of orthodox Christianity. In the Roman Catholic Church we find the Molinists or Quietists of Spain, and the Taulerists or "Friends of God" of Germany. Tauler, who entered a Dominican monastery, in 1308, was noted for his skill in philosophy and scholastic divinity, but he applied himself mainly to mystical theology. It was believed that he received revelations from heaven, and he was styled the *Illuminated Divine*. His followers organized themselves into chapters and societies, and after the Church published its ban against the movement, they met in secret. Among the Mohammedans we have the Sufis and the Dervishes; and among the Jews the Essenes and Cabalists. Union with the Godhead is the *summum bonum* of mysticism.

In the year 1690 or 1691 we find a chapter of Pietists at Erfurth under the leadership of the Rev. August H. Francke (assistant pastor of the Augustine Church). This chapter met secretly in one of the abandoned cloisters within Francke's parish. The authorities on January 27, 1691, instituted an inquiry into the doctrines professed by Francke's followers, and eventually promulgated an edict for the suppression of the mystical chapter. Dr. Francke was censured and fined. Because of his continued contumacy he was excommunicated by the

Church at Erfurth, and compelled to leave the city. Ere his departure he composed the lovely German hymn, "Gott Lob ein Schritt zur Ewigkeit." But the Pietist movement spread like wildfire in the various governments in Germany, until finally special edicts were issued forbidding not only all public and private meetings of Pietists, but the sale of their literature. Both the Church and secular authorities combined to crush out a cult thought to be inimical to orthodox Lutherism.

Francke's followers were not only Pietists "in the accepted sense of the word, but they were also a true Theosophical (Rosicrucian) Community, a branch of that ancient mystical brotherhood who studied and practised the Cabala, which, when truly searched for, contemplated and understood, it is believed, 'opens her arms, and from its great height in the unknown essence of the Supreme Deity, the endless, Boundless One, to its depth in the lowest materialism of evil, gives an opportunity for the reception and acquisition of the grandest and noblest ideas, to the highest and most subtle order of religious spiritual thought. The great object of these speculations was to reach the nearest approach that man can make to the unseen, that inner communion which works silently in the soul, but which cannot be expressed in absolute language nor by any words, which is beyond all formulations into word-symbolism, yet is on the confines of the unknown spiritual world. This state, it was held, could only be obtained away from the allurements of the world by entering silence, meditation and inter-communion with one's self.'"¹

Scottish Rite Freemasonry contains much of this Cabalistic doctrine and symbology.

At the critical juncture described above, a number of mystics under the leadership of John Jacob Zimmerman, pastor of the Lutheran Church in the Duchy of Wirtemberg, determined to flee across the trackless ocean to the wilds of the New World—to the Quaker Country of Pennsylvania and there take refuge from the ecclesiastical tyranny of the Fatherland. They applied for aid to the Quakers of Holland, which was granted, whereupon the pilgrims journeyed to Rotterdam, in the summer of 1693, where, alas, died the noble Zimmerman ere the voyage to Pennsylvania was begun. From Rotterdam they went to London, where the leaders of the expedition met the "Philadelphists," a society which was formed in England to study and expound the writings of Jacob Boehme. On February 13, 1694 (O. S.), they set sail from the port of London for the New World, in the good ship "Sarah Maria," which was convoyed for some distance by several armed vessels on account of the war between France and England. The leader of the party was Johann Kelpius. After many vicissitudes and hairbreadth escapes from shipwreck and capture by French foes, the ship entered Chesapeake Bay and dropped anchor at the Bohemia Landing. Kelpius offered thanks to the Almighty for having carried the pilgrims "as on eagle's wings such an immense distance through all the gates of death." Then the party started overland to the town of New Castle, Delaware, from whence they embarked upon a sloop for Philadelphia. They reached the Quaker town on June 23, 1694. In the archives of the Pennsylvania Historical Society may be seen a copy of a letter written by Daniel Falkner, dated August 7, 1694, to friends in Germany and Holland, describing the voyage² of the Pietists to Pennsylvania. The diary of Johann Kelpius also contains a glowing account of the fateful journey of the religious enthusiasts.

The source from which I take my facts is the monumental work by Brother Julius F. Sachse, librarian of the Grand Lodge of Pennsylvania, entitled: *The German Pietists of Provincial Pennsylvania, 1694-1708*, published in 1895. It is a scholarly and able history, and should interest all Freemasons and occultists. Speaking of the voyagers, Brother Sachse says:

This party of emigrants—so different from the general mass of settlers who were then flocking from Germany to the Province of Pennsylvania—were not Quakers or Friends, although

¹ German Pietists of Pennsylvania, by J. F. Sachse. Philadelphia, 1895.

they were so considered in some of the old records; but they were a company of Theosophical enthusiasts—call them Pietists, Mystics, Rosicrucians, Illuminati, or (what you may—who in Europe had formed what was known according to their mystical dogmas as a "Chapter of Perfection," and then came to the western world to put into execution a long-cherished plan of founding a true Theosophical (Rosicrucian) Community; going out into the wilderness or desert, after the manner of the Essenes of old, as also did Moses, Elijah and other biblical characters, to perfect themselves in holiness, thus preparing themselves for the millenium which they believed to be approaching; or in case that their calculations should have misled them as to the ending of all things terrestrial, the community would prove a nucleus from which the individual members would be qualified to come forth among men again as holy men, to convert whole cities and to work signs and miracles.

This party of religious enthusiasts, who were led by the noblest impulses, and whose hearts were filled with the sole desire to live a godly life and serve their fellow countrymen, as well as the aborigines, was under the leadership of Magister Johannes Kelpius, with Heinrich Bernard Köster as deputy magister, and Johann Seelig, Daniel Falkner, Daniel Lütke and Ludwig Biedermann as wardens or assistants, together with thirty-four brethren, all men of learning, making a total of forty, the symbolic number of *Perfection*.

The Pietists, after landing in Philadelphia on June 24, 1694, celebrated St. John's Eve (the summer solstice), with occult ceremonies. They walked to Germantown and finally settled on the banks of the Wissahickon, where they built a log house, 40 feet square and true to the cardinal points of the compass. This house, known as the Tabernacle, was for "the use of the forty brethren whose number, as before stated, was arrived at according to the esoteric symbolism of the Rosicrucian fraternity." It contained a large apartment for religious ceremonies, a school-room, and cell-like rooms for the recluse mystics. On the roof was an observatory equipped with a telescope and various astronomical and astrological instruments. Surmounting the observatory was a cross within a circle, facing the East so as to catch the first rays of the rising sun; to some the emblem was a symbol of the solar year or eternity, and the four seasons; to others it represented the mystical doctrines of the Rosy-Cross. In this Tabernacle the Brethren sought communion with God; educated young children from the settlement at Germantown; held religious meetings, etc. Kelpius, the Magister of the Chapter of Perfection, frequently retired to a cave among the rocks of the hillside to study the Apocalypse and other occult writings that predicted the Millennium. Among other labors the mystic fraternity sought to convert the Indians. Says Sachse: "In their intercourse with the aborigines they attempted to ascertain to a certainty whether they were actually the descendants of the ten lost tribes of Israel, which at that time was almost universally believed." Kelpius and the more advanced members indulged in the study of the Hermetic arts, as well as astronomy. These researches were not made for the transmutation of metals, as many supposed; for in their ambitions they soared to a higher place than the laying up of this world's riches. Their object was to provide remedies and preparations for the alleviation of human suffering.

"In these chemical and pharmaceutical studies, which were mainly based upon the literature of the preceding century, the discovery of the *Lapis Philosophorum* or the Elixir of Life, naturally entered largely into their speculations." Upon the question of an indefinite prolongation of human life, the members were not all agreed, but the leaders of the fraternity, Kelpius, Köster, Falkner, Seelig, and Matthai, scorned the idea of physical death and "firmly believed in bodily translation to the realms beyond, if they adhered to their Theosophical faith."

The members of the brotherhood cast horoscopes for people, used the divining rod to discover hidden springs and metals, and performed other occult rites and ceremonies. At first they were looked upon with suspicion by the town dwellers, but their efforts to educate the young, minister to the sick, and preach to the ungodly eventually overcame all dislikes and they were received everywhere with respect commingled with awe. At the dawn of the eighteenth century, numerous accessions from the Old World were made to the Colony of Cabalists and Rosicrucians. It was time, for there had been gradual fallings away from the Chapter

of Perfection. A number of mystics, renouncing their vows of celibacy, married into German families and busied themselves with the affairs of secular life. Those who remained in the Cabalistic Colony either died or mingled with the world, leaving but a scant few to tell the tale of magic and mysticism, among them being Matthai, Witt, and Kelpius. Magister Kelpius constantly sought refuge in his cave for study and contemplation. "This cave," says Sachse, "16 feet long by 9 feet wide and 8 feet high . . . was not a natural formation, but was built for his uses. It was about two hundred yards from the Tabernacle, near a cold spring of water, which to the present day is known as the Kelpius Spring on the Wissahickon. According to the Euphrata MSS., this cell or cave was known as the *Laurea*, and was originally fitted up with much taste and ingenuity, containing, besides many books, curious utensils for chemical and philosophical purposes." The dampness of the cave proved inimical to the Magister. He fell a victim to consumption and died in 1708, at the house of Christian Warmer, in Germantown, attended in his last illness by Dr. Witt and his *famulus* Geissler. The last rites, performed by those who were left of the original Community of Mystics, are thus described by Dr. Sachse, who obtained his information from an old manuscript in the library of the Francke Orphanage at Halle, on the Saale, in Saxony:

It was shortly before sunset that the cortege with the bier solemnly filed out of the Saal of the Tabernacle, the Mystics chanting a solemn *De Profundis*, ranging themselves in a circle around the open grave. The coffin was then placed over the opening until the orb of day was far down the West. As the last rays were seen, at a given signal from Seelig, who was now Magister, the body was lowered into the grave. At the same instant a snow-white dove was released from a hamper, and winged its flight heavenward; while the Brethren looking upward and with uplifted hands, repeated thrice the invocation: *Gott gebe ihm eine selige auferstehung* (God grant him a blessed resurrection!).

And so died Johann Kelpius, of Transylvania, a man educated in one of the greatest universities of Europe; the first Magister of the Theosophical Community on the Wissahickon, whose history is replete with romance and mystery. He was learned and devout, a philosopher of note, and an ardent disciple of the Rosy-Cross. "He sacrificed," remarks Sachse, "his life in the interests of humanity, and in preparing himself and his followers for the millennium which he believed was near at hand."² He lived the "hidden life with God." Viewed in the light of our Age of Blood and Iron, of materialistic science and the Gospel of Mammon, Kelpius was nothing more than a self-deluded man, a religious fanatic. But let us not judge too harshly. The Bagavat Gita says, "All paths lead to me." The path of the mystic may not be our way of aspiring to the Eternal, but can we be too sure that it is not the *true* way. Ah, who knows! The last resting place of Magister Kelpius is unknown, except from vague tradition, but "his memory has nevertheless been kept green in song and prose." Let me quote from Whittier's "Pennsylvania Pilgrim:"

Or painful Kelpius from his hermit den
By Wissahickon, maddest of good men,
Dreamed o'er the Chiliast's dreams of Petersen.

Deep in the woods where the small river slid
Snake-like in shade, the Helmstadt Mystic hid,
Weird as a wizard over arts forbid,

Reading the books of Daniel and of John,
And Behmen's Morning-Redness, through the Stone
Of Wisdom, vouchsafed to his eyes alone,

² According to Zimmerman's astronomical calculations, the millennium was to take place in the fall of 1694.

³ One who believes in the millennium.

Whereby he read what man ne'er read before,
And saw the visions man shall see no more,
'Till the great angel, striding sea and shore,

Shall bid all flesh await, on land or ships,
The warning trump of the Apocalypse,
Shattering the heavens before the dread eclipse.

After the passing of Kelpius, Conrad Matthai became Magister of the Wissahickon Mystics. Finally the communal organization was disbanded, and the Tabernacle fell into ruins. The remaining mystics lived the lives of recluses in huts on the Ridge until their deaths. Matthai, the last Magister, lived to see the starting of a new community, known in history as Ephrata—the Camp of the Solitary—a settlement on the banks of the Cocalico, in Lancaster County, with a branch near Germantown. The great stone mansion, erected in 1738, for the use of the Germantown branch, was known as the "Monastery." It still exists.

Matthai died in 1748, and was buried near his beloved friend Kelpius. Dr. Christopher Witt, the last of the Wissahickon Brothers, died in January, 1765, at the age of ninety years. He was born in Wiltshire, England, in 1675, and joined the mystics in 1704. He was an excellent physician, naturalist, and astronomer.

TWO WAYS LEAD DOWN

(" . . . he passed by on the other side."—Luke 10, 31.)

Two ways lead down to Jericho;
And one way is the way men go
Who close their ears, and care no jot
If others win the way, or not;
Who fix their goal, and brush aside
The little ones for whom One died,
Because they would be first below—
Two ways lead down to Jericho.

Two ways lead down to Jericho:
And one way is the way men go
With hearts to hear when others call
Who faint and stumble, fear and fall.
They know that God gives skill and speed
To those who give to brother need,
Since Love is swift as Greed is slow—
Two ways lead down to Jericho.

Two ways there be, the high and low—
Are there two ways to Jericho?

—Roy Temple House,
In the Christian Advocate.

HOW MAY WE KNOW THEM TO HAVE BEEN MASONS?

BY FRANK C. HIGGINS, 32°

Author of "The Beginning of Masonry," etc., etc.

[Illustrated by the writer, from specimens of his own collection.]

ONE of the most interesting speculations, in any way connected with Freemasonry, is that of the possible survival of reliable evidence of a community between ourselves and those whom, with so many intellectual misgivings, we commonly call "our ancient brethren."

The trend of most modern criticism is that there is none. There is a widespread Masonic atheism, closely akin to religious atheism, which scoffs at that which it cannot understand.

The average expounder of the Masonic mysteries, who attempts to be faithful to the claims set up in our ritual or the historicity of characters and legend, becomes, in spite of his best endeavors, pedantic and irrational, clutching wildly at Scriptural authority for that which he cannot otherwise explain and generally betraying the painful truth that, although terribly in earnest, he actually does not know what he is talking about.

Destructive criticism is of two kinds. One species treats Freemasonry as a tissue of sentimental imaginings, having absolutely no material function whatsoever, except as a picturesque excuse for gathering men of good repute together for the purpose of listening to sermons on their moral and social obligations.

The other sort busies itself with flat denials that the craft is or ever has been anything but a creation of modern times, based on assumptions as ridiculous as unfounded on any tangible realities.

This places the inquisitive neophyte in the somewhat painful position of being obliged to decide for himself, on no evidence, whether he has been the subject of a practical joke or just plain "foolish," in attaching himself to an organization made up of preposterous, unsustained claims.

We Masons lay much stress upon the instruction of the candidate in the complicated art of recognizing his brethren of various degrees, so that, by due observance, he may run no risk of error, by day or night. The phraseology of these instructions never, by any possible chance, enters into the subject matter of an explanatory lecture. The peculiar nature of the terms employed, in directing the duly formal presentation of each and every candidate for advancement, never even seems to strike the mind of the observer as having or demanding a rational reason. Yet I am quite satisfied to remain alone, if need be, in averring that in just these very "unconsidered trifles" reside the whole point and purpose of our Craft.

The keynote of the Masonic initiation is *recurrence*. Wherever the candidate starts from, he returns to, for a further wise and instructive purpose. And what is his supreme lesson but that of a happy return? Let us get these ideas fixed squarely in our minds and we will appreciate the analogy between them and the numerous and unvarying cyclic periods presented by nature. Day vanishes into Night but Light returns. The verdure and blossom of the year give place to ice and barrenness, but grass and flower reappear. The seasons depart, with slow and measured movement, from every corresponding sign of the ecliptic, so that in the course of the stupendous period of 25,920 years the same month will have seen every alternation of climatic condition from the balmy spring to the

blackest, bleakest winter, but spring will return to each abandoned month even though whole races rise and fall, unconscious of such cosmic resurrections. And, so, individual man comes and goes and *will revive again*, for such is the lesson of initiation, in commemoration of which we wear the emblematic Square and Compasses and a lambskin or white-leather Apron of studiously peculiar pattern.

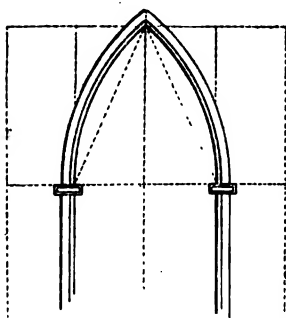


FIG. 1.—Gothic Arch Motif at an angle of 47° .

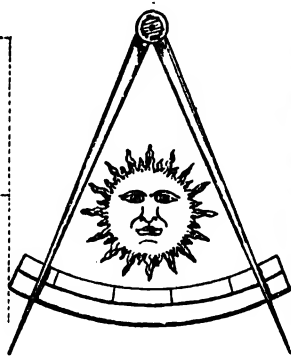


FIG. 2.—Past Master's and Rose Croix compasses at an angle of 47° .



FIG. 3.—Conventional cathedral window motif expressing the Sun and 12 signs.

We certainly are able to point to the fact that Aprons, akin to our own, were worn by all the Priesthoods of the ancient Solar mystery religions, especially in Egypt and Prehistoric America, and to the employment of the Operative Mason's square as a religious symbol, both in Egypt and Northern India, at remote epochs; but, as we are yet uninstructed, we fail to see the Masonic significance of the cosmic cones and triangles which are the real bases of the pointed arches and windows of the Gothic architecture of cathedrals and note the analogies between them and some of our own familiar symbols.

The issue is fairly before us. If we continue to hug the belief that, as a certain learned divine among our famous brethren frequently avers, "There are no secrets in Masonry, save that it has no secret," and continue to treat it solely as a fairy legend of Friendship, Morality and Brotherly Love, we shall continue to grope along in the darkness; but if we accept the cyclic clue and look for evidence that there has survived in Masonry an ancient system of Geometry, the keynote of which is the Great and Sacred Name of God and the purport of which is to show the universe to be an infinite architectural construction, partaking of the nature of a "vast machine" in its variety of cease-



FIG. 4.—Ancient Chaldean Keystone of $23\frac{1}{2}^{\circ}$ and double Keystone of 47° .

less cyclic revolutions, then we shall find that our ancient brethren were quite as enthusiastic as ourselves in their choice and selection of Masonic emblems, many of which are closely related to ours.

It may come as a surprise to many Royal Arch Masons to learn that Keystones, exactly similar to those employed in the Mark Master degree today, were common amulets among the ancient Semitic peoples of Asia Minor, especially the Phoenic-

ians, Hebrews and Chaldeans. These were flat stones about five-eighths of an inch long, generally longer in proportion to their breadth than modern Keystones and pierced near the lower end for suspension.

They are uniformly cut on an angle of $23\frac{1}{2}$ degrees, which is that of the inclination of the earth's axis to the pole of the ecliptic, thus showing profound astronomical knowledge at a very early date. Twenty-three and one-half degrees is the angle of an oblong of 4×9 , the outline of which, $4+9+4+9$, equalling $10+5+6+5$ or the value of the Hebrew name "JHVH," in numbers. We find many ancient Amulets of these precise dimensions.

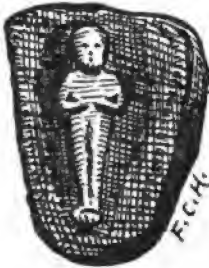


FIG. 5.—Ancient bronze Keystone from Tyre with figure of recumbent Osiris.

Our present emblem of the Square and Compasses was probably a secret formula among ancient Masons, exhibited in private and immediately destroyed.

The emblem of the Compasses, aside from its practical associations, was derived from another figure expressing the Ineffable Name in its outlines $5+8+5+8$ (5×8) or 26. This was made to contain two interlaced circles, constituting what is termed a *vescica piscis*, one of the most ancient sacred figures.

The one obtained on the 5×8 oblong is a widely employed amulet, especially among the Arabs, who inscribe it with the name of God, *Alh, Ilh, Ullah* (Allah Illah Ullah), "God is Great."

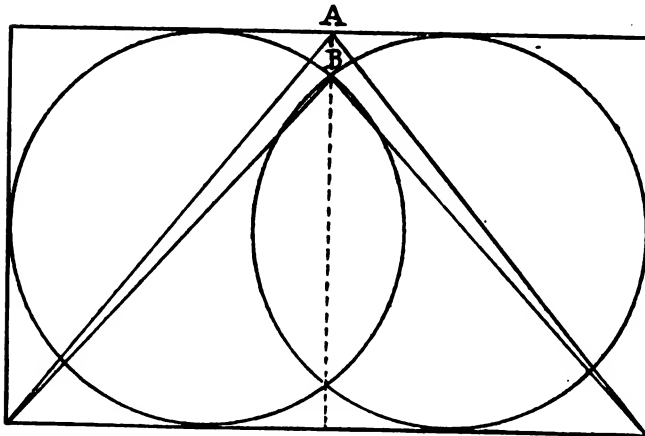
The triangles having, as their apexes, the points A and B, give the base of a Square and the radius of a Circle of "equal perimeter" and "equal area" respectively. There are many other cabalistic significances to this oblong, beyond the fact that its base and vertical axis are that of the great Egyptian Pyramid of Gizeh. (The *Tau* Cross.) The manner of their preservation by the ancient Egyptians has a close analogy to our own



FIG. 6.—Arab bronze ring relating to the following figure.

custom of placing the deceased brother's Apron in his coffin.

When the Egyptian initiate, in the mysteries of Isis and Osiris, died and was prepared for the tomb, by the mummifying process then in vogue, his most perishable parts were removed, the brain, heart, lungs and viscera being placed in four jars,¹ which were filled in with disinfecting materials and placed around the Sarcophagus, East, South, North and West.



Key diagram A.—The oblong square of 5×8 (half of which is 4×5). This oblong is found on ancient Chinese religious objects inscribed with the characters "*Pen Mang*," meaning "The Source of Order."

In the thoracic cavity, from which the heart had been extracted, was placed a large stone *Scarabaeus*, the fore part of which was usually cut on one of the sacred angles and the ovoid base, the ellipse produced by another.

¹ Called "Canopic Vases."

The specimen, here shown, presents the Triangle A of Key diagram A, while the base is an ellipse of which Triangle B constitutes the two *foci* and *radius vector*.

If we are able to assume that the real Mystery of Isis and Osiris was the secret knowledge of Jehovah, then we can account for the language placed in the mouth of the defunct, as he approaches the dread tribunal of the Master of Life. "Hail to thee, great one, Osiris, Lord of Truth, I come unto thee, My Lord, I draw nigh unto thee, to behold thee. *I have learned and I know thy NAME.*"

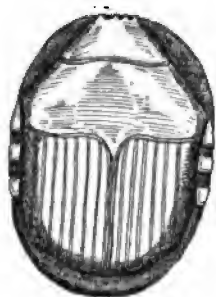


FIG. 7.—Egyptian Heart Scarabaeus of the XIV Dynasty.



FIG. 8.—Ancient Mexican stone Amulet with triangle of "equal areas" and Keystone nose.



FIG. 9.—Ancient Mexican stone Amulet with inverted Tau Cross.

It is a long way from Arabia and Egypt to the Mexico of the ancient Toltecs, but here is the way in which the above two triangles are expressed in black Serpentine (a stone) Amulets, in the writer's possession. The mask on the right is probably 3,000 years old, if not more, and displays the *Tau* cross as forehead and nose. The second, equally aged, has the triangle of equal areas on its forehead, the nose being an inverted Keystone, which leads us to remark in passing that it is this triangle which the Jewish *Cohen* describes with his fingers, in the same place, when making his invocation on the Day of Atonement.

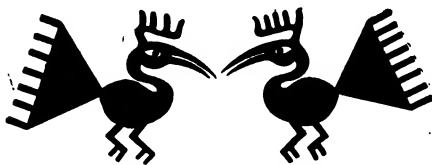


FIG. 10.—The Geometrical Birds of the ancient Peruvians. American Museum of Natural History, New York. The two basic triangles are displayed as the tails of the birds, with their base dimensions given in tabs, while their correct vertical axes are supplied in points on the birds' crests. (4×7 approximates 9×16 .)



FIG. 11.—Early Akkadian or Hittite Seal, expressing a triangle with three Masonic dots, and the ancient sacred proportions of 3×4 and 4×5 , a total of 16, meaning "JAH," the Universe.



FIG. 12.—Blue glazed clay Amulet from Egyptian tomb, 3×4 dimensions.

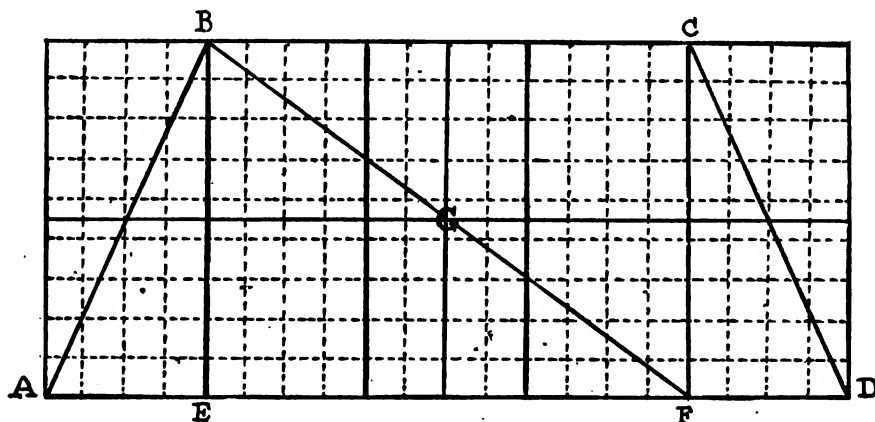
In the New York Museum of Natural History, these same triangles are found as the tails of birds and fishes on the symbolic robes of the Priests of the Sun, among the ancient Peruvian Incas.

These evidences are multiplied by numerous relics of the ancient American "Mound Builders" from the Gulf to the Dakotas and even farther west.

The sacred oblong of 3×4 , which is prescribed by our Monitor as the correct dimensions of the floor of a Masonic Lodge,³ is another remarkable figure, which

³ The shape of the lodge is that of an oblong square, *one-third* longer from E. to W. than from N. to S.

is found embodied in the religious symbolism of all times and places. The angle of this oblong being as precisely 5 to the 3 and 4 of its sides, it is the basis of the celebrated forty-seventh Problem of Euclid, which, I have no doubt, was accorded this significant number as an index to its ultimate teaching. Representations of this oblong are found enclosed in most Egyptian mummy wrappings, made of all sorts of substances, glazed pottery, bone, ivory, steatite or soapstone and other materials.



Key diagram B, showing how sacred numbers were extracted from geometrical proportions.

The geometric properties of this figure are almost endless. It has the curious property of being composed of three oblongs of 4×9 (9×12) each of which is, in turn, composed of three oblongs of 3×4 or of five other oblongs of 4×9 .

If we construct one of these 9×20 oblongs and we divide it, cutting the diagonals, A to B and C to D, then we will have

$$\left. \begin{array}{l} A \text{ to } D \text{ equals } 10 \text{ or } Jod \\ D \text{ to } C \text{ equals } 5 \text{ or } Ha \\ C \text{ to } B \text{ equals } 6 \text{ or } Vv \\ B \text{ to } A \text{ equals } 5 \text{ or } Ha \end{array} \right\} \text{The Tetragrammaton}$$

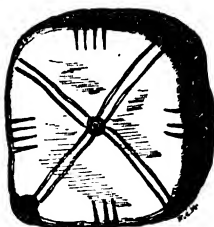


FIG. 13.—Pipe-stone slab from Indian mound at Mandan, Dakota, of 8×9 dimensions which actually contain a cone of 47° , with 3×4 proportions expressed in notches



FIG. 14.—Ancient Bactrian coin of about B. C. 180, showing Hercules as Sun-God, framed by sacred 3×4 oblong.

The side angles A-B and C-D are at an angle of $23\frac{1}{2}$ degrees to the vertical line G, therefore presenting a true geometrical figure of the relation between the axis of the earth and the pole of the Ecliptic which results in the Precession of the Equinoxes. The relation of these side angles to each other is naturally twice $23\frac{1}{2}$, or 47 degrees. The whole figure being 9×20 (5×36), represents 180, but

subtracting the end sections *A-B* and *C-D* leaves us the JHVH conical frustum with an area value of 4×36 , or 144.

This is evidently the cause of the Greek transposition of the Divine nomenclature from $10+5+6+5$ or "JHVH" to $9+5+70+60$ or "THEOS" corresponding to "BRAMA" and "ABRAM," while 180 by 144 gives us the Precessional cycle of 25,920 years.³ The oblong, *B-C-E-F*, is naturally the Pythagorean 3×4 the relation of which to the JHVH figure, which presumes the Sun as the central point, gives us our blazing Star in the center of the lodge room floor and constitutes this dimension the frame for innumerable personifications of the Sun in both Asiatic and Roman religious art.

As I have already tried to impress upon the attentive ears of our brethren, there are thousands of antique objects lying *perdu* in the cases of the big museums



FIG. 15.—Ancient Chinese bronze clapper, of Tang Dynasty, with 3×4 oblong, in center, bottom describing the tops of the two circles in Key diagram A.

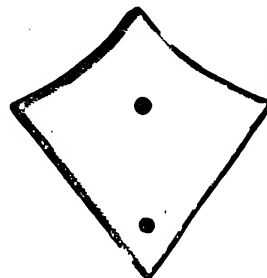


FIG. 16.—Red pipe-stone Gorget from mound at Fort Pierre, Dakota. Double 3-4-5 triangles, point to point, the curves express 18° , the extent of a sign in the Mexican Zodiac of 20 such.



FIG. 17.—Primitive Mexican idol, cut out of hard, white stone, with a triangle of 37° as the nose, this being the angle of the 3-4-5 triangle of Pythagoras. This object is surrounded by sixteen pointed rays, around the sides towards the back, showing it to be a Sun symbol.

of this and other countries which will never have any meaning attributed to them until identified by these *angular* measurements, as relics of a once world-wide solar cult in which semi-barbaric but, nevertheless, real science laid the groundwork of our present-day creeds and dogmas.

So long as our Masonic ritual and symbols are simply repeated in parrot fashion, so long will our ancient verbiage and curious obligations remain mere bombast and pretension, but the moment we associate them with this ancient science, which has endowed us with every school of architecture known to the Temple Builders' craft and which the adept could cunningly condense into a trinket, no bigger than the tip of his finger, so that he who ran might read, then we have but to scratch the soil, wherever ancient humanity has deposited the relics of its loves and faiths, to fill our hands with the signs and tokens of a hoary Brotherhood.

³There is another and equally interesting problem bearing on this same subject in my "Beginning of Masonry," pp. 91, 92.

MASONRY AND THE TEMPERANCE QUESTION

BY W. A. GARDNER

Kansas City, Mo.

THE earliest record that we have of Masonry speaks of their devotion to justice, morality and truth, without regard to the teaching of any church or the constitution of any state or nation. From its earliest days until this hour it has continued to emphasize those essential principles, which, coupled with brotherhood, have advanced the civilization of the world. For the most part it has not only avoided intolerance, but has opposed it with commendable success, realizing, no doubt, that the existence of justice in the state and for the individual, and the existence of morality and truth, were impossible without human freedom. Intolerance has been the Chinese wall with which aristocracy and ecclesiasticism have surrounded themselves, while Masonry has stood forth without any other protection than those principles which the ages have verified as right. Whatever success has followed our activities in the past was due not only to the advocacy of these right principles, but the opportunity to do so unfettered by the mandates of a king or the dictates of a church.

Human freedom is the only atmosphere in which these principles can thrive. The creed-bound churches of every age have opposed her work; the imperial rulers are jealous of her power and dominion, and have endeavored to destroy her activities. But with increasing success, as emperors have fallen and democracy has come into its own, principles of right have triumphed.

Ancient Greece divided life into four great divisions for the individual: Wisdom, Courage, Temperance and Virtue. What they lacked to bring this splendid division of human life into existence, was freedom of action in the state without the interference of the church, and brotherly love as a motive. These latter qualities have been fused into the thought of the ages by the teaching of the Nazarene; so that while giving credit to Confucius, Hermes, Moses, Plato and Aristotle, we must also give credit to the founder of the Christian religion, who more than any other world teacher, made the work of previous prophets possible in these later ages. For without freedom of action—or liberty—the wisest, the most courageous, the most temperate and the most virtuous, would find their efforts of no avail, because of the iron law of a Czar, or Emperor, or the unwritten mandate of a powerful church, protected by the state.

To state that these liberties are again threatened and that intolerance has had a new birth in this western world, might surprise some of our brethren, but such is the fact. This republic was founded and dedicated to the principles of absolute civil and religious liberty. During the first few years of our national experience no clergyman could hold a public office, but all this has been changed through the passing of time. Today we have ministers in our legislatures, ministers in our law-enforcement departments, ministers as executives, and hundreds, if not thousands, of them politically active in the States. At Washington they are maintaining a lobby to further the legislation which they demand. In the several States they are making similar attempts in one way or another. Sunday schools, clubs, alliances, associations, leagues, etc., frequently appear at the State House or City Hall or the Nation's Capitol, demanding a law. A very large number of the pulpits of the Protestant Churches are used for political harangues many Sundays out of the year. They are intoxicated with the idea of reforming that part of the country or State or nation which has not seen fit to subscribe to their dogma or

take membership in their church. They have become intolerant of the needs of the rest of the country, and while they can not agree among themselves, they cheerfully forsake the attitude of their founder who stood with outstretched hands and said, "Come unto Me," and appear before the world with a command of "Go to Church on Sunday." The difference in the invitation of the Master and the command of his supposed followers plainly indicates their departure from the Christian method of winning the world. In the place of liberty and tolerance, which marked the early days of the republic, they are substituting as rapidly as possible a program that would deny freedom of action and is intolerant to the last degree.

With such a program Masonry has nothing in common, her attitude now and always is one that stands for human freedom. Her appeal is not to the law to govern the individual in personal affairs, but rather to teach the individual to subdue his passions—temperance in a word—to improve himself in those manly qualities, not forgetting mercy, while giving the larger place to justice, truth and brotherly love.

Masonry stands opposed to the forging of new bonds that would enslave mankind. We have inherited a national guarantee of freedom of action. The church—or part of it—is now striving to destroy that civil liberty, and it becomes the duty, therefore, of every Mason, who has learned his lesson well, and who has the courage of his conviction, to oppose such a program everywhere and at all times.

The true Mason owes it to himself and the brethren to oppose those conditions which make slaves of the poor; and to strive for an industrial emancipation that shall forever banish poverty from our midst. The true Mason cannot be loyal to Masonry and lend his support to a political religious program, which deals with sumptuary legislation. He cannot stand for temperance and prohibition. The first is the divine order of human progress and individual development; the second has never had a place in the teaching of any great religious teacher except Mohamet, and has never been accepted, save by his followers, and is not worthy of consideration. A true Mason believes in knowledge and wisdom, under whose kind guidance the human race has moved steadily forward and upward; he cannot, therefore, support any church or state that would interfere with the acquirement of knowledge. The true Mason is duty bound to oppose any program that throttles the source of information and attempts to keep the people in ignorance; this is what is being attempted by those churches that are invading the right of the individual and the home, and taking from both the sacred function of character building, a work which in all ages past has been properly performed by the mother and father.

Let us not forget the duty we owe our weaker brothers in the great temperance question which now confronts us, or any other question which may arise; but let us not make the fatal mistake of forgetting what our great teachers have told us and time has demonstrated—that temperance is primarily the work of the home and not the work of the state.

Let us hold to our traditions and continue to exemplify Masonry, setting before the world in words and deeds, Wisdom, Courage, Virtue, Temperance, Liberty and Brotherly Love.

SYMBOLS

It is in and through symbols that man, consciously or unconsciously, lives, works, and has his being: those ages, moreover, are accounted the noblest which can the best recognize symbolical worth, and prize it the highest. For is not a symbol ever, to him who has eyes for it, some dimmer or clearer revelation of the Godlike?—*Thomas Carlyle.*

Consecration Ode 32°

Tune: "The March of the Men of Harlech"

Words by Paul N. Davey, 33° Hon.

Soldier of Ahura Mazda! Soldier of the True Religion!]
Soldier of the Right and Freedom! Soldier of the Light!]
Rise, from terror liberated! Rise, by Truth regenerated!
Rise, to Duty consecrated! Rise in manhood's might!
Rise!—emancipated!
Rise!—affiliated!
Rise and stand where, hand in hand,
The Scottish Clans have waited!
Rise!—to Brotherhood invited.
Rise!—from error's depths benighted.
Rise!—to nobler aims incited.
Soldier of the Right!

Master Mason! Perfect Elu!
Knight Rose Croix and Knight St. Andrew!
Knight Kadosh! Your brethren hail you!
Join our battle line!
Faith in God your shield and buckler—
Hope for Man your casque and armor—
Charity your watchword ever—
Love, the countersign.
Right to be assisted! Wrong to be resisted!
For Freedom's cause—your country's laws—
'Til death, you stand enlisted!
Proudly float our banners o'er you
And the conflict lies before you—
Ages yet unborn implore you—
Forward into line!

God, the Father, courage lend you:
God, the Spirit, comfort send you:
God, the Word, with grace defend you—
Holy Three in One.
HE—the God of thy salvation—
What thy creed or what thy nation—
May HE keep thee from temptation—
Lead thee t'ward the Sun
May no doubts appall thee—
May no creed enthrall thee—
Be thy creed *thy brother's need*,
And Faith—whate'er befall thee—
Faith in God—all fear dispelling—
Faith in God—in love excelling—
Faith in God—*His Light Indwelling*—
Faith!—and duty done!

THE NEW AGE MAGAZINE

A Monthly Publication Devoted to Freemasonry and Its
Relations to Present Day Problems

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NOTES AND COMMENTS

THE PAPACY AND REPRESENTATIVE GOVERNMENT

We have just been re-reading a very powerful book entitled "LETTERS TO HIS HOLINESS POPE PIUS X," by "A MODERNIST," published by The Open Court Publishing Co. of Chicago. The third edition, published in 1914, bound in paper, is advertised at the price of 50 cents, net. We earnestly advise all our readers to get this book and read it thoroughly; and having digested it, pass it along. We are here printing an extract from the chapter entitled "The Papacy and Representative Government," in order that you may all see and know the character of the work.

This world-regenerating idea, Democracy, is, as it were, worshipped by this modern age. There is no measuring the fervor of the loyalty with which we hold it. There is no bound or limit to the sacrifices we would make for it. There is no estimating the scorn and anger with which we should regard any man, system, or institution that would subvert or weaken it. Has the Papacy a message for our time? Then do we demand that the Papacy give us an accounting

of its attitude towards Democracy, towards representative government, towards that sense of popular rights and national self-respect which Liberty, the mistress of the modern world, has taught us.

Lamentable, truly, is the plight of the Papacy before this demand of Democracy, a demand that must be satisfactorily met before Catholicism can advance one step among civilized men. The Papacy and Democracy! the Italian Curia and representative government! the Roman Autocracy and Freedom! How grotesque the juxtaposition! How incongruous an association of ideas! Before the insistent Liberty of today, before the sovereign dignity of emancipated Individuality, the Papal Court stands as practically the last autocracy left on earth. Russia has established a Parliament. The Grand Turk, even, has granted a constitutional government to his people. But the Papacy treats with contempt every suggestion that American, English, French and German freemen should, in the sphere of ecclesiastical government, be allowed the privileges of a moujik or a Mussulman.

Your Papal See, Sovereign Pontiff, is the most exclusive despotism, the most absolute autocracy, the most humiliating tyranny, that still defies public opinion and outrages the conscience of mankind. Under the rules of that tyranny you may expect the world to return only when the world shall have gone universally insane, and when its present passion for Liberty shall have appeared to it as but a drunken dream. If any anger is ever justified, it is the anger of a freeman upon whose neck presses the heel of a scoffing despotism. If ever we may give way to a bitter temper, it is when a foreign tyrant sends to our free shores a message in the name of God Almighty, that we are slaves. If ever we may rightly speak in the heat of indignation it is when our self-respect is violated by a cabal of irresponsible Italians, who hate our institutions, gird at our freedom, and scorn the courteous petitions we address to them.

If this language is severe, it is high time that some one spoke it. Too long has the resentment against Italianism found no other utterance than the whisperings of timidity. Too long has the Papal Curia had its pride inflated and its lust for domination gratified by the adulation of subservient devotees, and the "All's well" of flunkey prelates. It is time that some honest man spoke out. It is time that our nation's watchword, "Non-representative government is tyranny," were addressed to that Papacy which rules us today in the form and spirit of the all-absorbing theocracy of the Middle Ages.

In the Introduction to the third edition there are to be found these words:

The present Catholic church is not Catholic but is Italian, and even Roman. Its first principle is that only an Italian can become Pope, and among the Cardinals few non-Italians are tolerated in order to keep the balance of power in Italy. Will the time ever come when the Roman Catholic Church will drop the epithet "Roman" and be simply a Catholic church in which Romans, Americans, English and Germans are on a parity?

The author of these letters is a Catholic priest who is *an American and not a Roman*. You will remember, brethren, in our June issue we said that there is nothing in the Freemasonry of this country, or of any country, that is antagonistic to the Catholic Church; but all Freemasonry, everywhere, is strenuously opposed to the ROMAN Catholic Church, and let no one forget it!

ON BEING A CITIZEN

Breathes there a man with soul so dead,
Who never to himself has said:
"This is my own, my native land."

—SCOTT.

Can a man by any mental subtlety or quirk so dis severate himself from all natural and social ties as to proclaim the fact that he has or owes no allegiance to any particular country? At first blush, we should answer in the negative. But, alas, for weak human nature, there are such creatures in the world. Not very long ago, when the fighting material in the United States was undergoing registration, a man in New York, of foreign birth we believe, boastingly declared to the registration officers that he had *no* country. He announced that he was a Citizen of the World, a Cosmopolite, and cared neither for king, kaiser, president of a republic or any ruling power whatsoever. He positively refused to defend the land (we will not say of his adoption), but the country where he chose to sojourn for the time being and make his living, the country to whose laws he looked for protection. He was, we believe, a professed anarchist. Here indeed was a "Man without a

country" who seemed to glory in the fact, instead of feeling poignant grief as did the ill-fated hero of Edward Everett Hale's immortal story. Is there such a political status as Citizenship of the World? Yes, in Bedlam! But Bedlam is a place where the insane are confined, to prevent them from injuring themselves and others. It is a species of dementia for any individual to exclaim: "I am a citizen of the world."

Prior to the Great Armageddon certain groups of Socialists endeavored to form an international union of followers of the Red Flag, declaring that in the event of war they would proclaim a general strike and thus defeat the powers that be in their respective nations. But what was the result when war was actually declared? Why the Socialists very naturally threw in their destinies with their several countries. How could they do otherwise and live? No, brethren, this so-called Citizenship of the World is a mere pipe-dream, and he who indulges in it is either a fool or a madman, full of "sound and fury," whose utterances signify nothing so far as the world of reality goes. We cannot understand a man not loving either the land where his cradle was rocked, or the land of his adoption. When the traveler, far from America, beholds again the Star Spangled Banner floating in the breeze, his heart, if he be a real man and not a mental pervert, pulsates with emotion. He thrills at the sight of that symbol of his native land. He recalls the old homestead, the aged father and mother waiting to welcome him, the cheerful fireside of his boyhood dreams. Old memories throng upon him; the faces of the beloved dead appear again, eyes that for many years have "hid their lustre in the grave" gaze upon him with love and affection. We need say no more! The reader can complete the picture for himself.

In Masonry we are taught to honor our country. The Scottish Rite, upon all occasions, displays the flag of the Nation in the East. But we are also taught to love the brethren of all countries; to wish them well and help them in their distress. Just see what Masonry has done to aid the afflicted people of Belgium; witness how enthusiastically our lodges have subscribed to the Liberty Bonds. When the cruel war is over, Freemasons will be the first to extend the hand of fellowship to the brethren of the belligerent nations; but they will not love their own country the less.

Anarchy is a queer philosophy of life. No human being can be a law completely unto himself and dissolve at will the relations of civil, political and social life.

The Jakin and Boaz of Freemasonry are Constitutional Law and the Will of the People in equilibrium. Masonry knows no anarchy.

THE SPIRITUAL TREND

Scientific dogmatists are forever trying to pour the spiritual energy we call life into nice little molds duly clamped down and labeled; then they stand off in fatuous self-satisfaction and admire their work. But the life force refuses to be labeled a *mere chemism*; it breaks the molds and pours forth in gushing streams. It is as elusive as quicksilver. The Divine Power which has brought the universe into being is subjected to the same analysis. Religious dogmatists have tried to confine it in a mold, and label it, but without success. We remember seeing in a foreign picture gallery a painting of the Trinity, in which God the Father was represented as a patriarch with a long white beard. This materialistic presentation of the Power that rules the universe shocked us very much at the time, but it was not shocking to the medieval world—that period of history when a childlike faith characterized humanity. Science has enlarged our view of the cosmos. No great artist today would dare portray the Godhead after the fashion of the Middle Ages. The refusal of the Jews (and after them the Mohammedans) to depict the Creative Will in any other way than by a symbol

commands our admiration. A triangle, set in a halo of light, with the mystic *God* written in the center, served the Jewish Cabalists as a symbol of Deity. In Masonry we do the same, and would consider it blasphemous to represent God in any anthropomorphic shape. Masonry gives heed to astronomy and bids its initiates study that wonderful branch of science. We cannot forget the efforts of the early church to stifle astronomical discovery which seemed to destroy faith. Remember the fate of Galileo! But that day has long past. True religion owes a great debt to astronomy, for it has increased our appreciation of the infinity of the universe and the wondrous power of the Absolute Being. Turn now from the contemplation of "the appalling magnitude of astronomy to the phenomena of the infinitely little" and you are equally impressed. Says Sinnett: "Physicists tell us that a cubic centimeter of water contains thirty trillions of molecules. That if a glass globe 4 inches in diameter were absolutely empty and air molecules admitted at the rate of a hundred millions a second, 50,000 years would elapse before the globe was full. The attributes of the physical molecules—the laws they obey—are obviously as much an expression of Divine Will as the forces that regulate the march of solar systems in the Cosmos." The ancients knew nothing of this world of the infinitesimally small, but they were the first astronomers and gazed with awe at the procession of stars in the sky. From our humble standpoint, we cannot see how a man can be an astronomer and an atheist, at one and the same time; for, as the psalmist says, "the heavens declare the glory of God." Blind physical forces do not originate law, they obey it. Back of all must be the Absolute Will to conceive of the whole. The reconciliation between science and religion is slowly but surely being brought about in this age. Darwin shattered "the paraphernalia of medieval theology like a bull in a china shop," but medieval ecclesiasticism is a thing of the past or is passing very rapidly. Says Mr. Sinnett: "A view growing familiar with some students of nature involves the idea that even natural forces are the expression of conscious will on some exalted levels of spiritual potency; that the so-called 'laws of nature' are definite Divine enactments—not merely blind attributes of matter. And we can hardly begin to form a rational conception of the world's development under Divine control without including this idea in our thinking. The reconciliation of religion and science has been advancing by leaps and bounds of late, and 'Seven Men of Science,' all of the foremost rank, recently published a collection of addresses frankly declaring their belief in God, as a fundamental idea underlying scientific study. The record of the old 'Conflict' is now ancient history. But this result is not a conclusion. It is only a beginning. The scientific leaders, quite in agreement as regards the main proposition, may be groping in various directions in search for a definite mental picture of the God in whom they believe. Perhaps all would admit that the reality does not lend itself to the formation of a mental picture. Religion reconstructed on scientific principles must build up a conception of Divinity by working from below upward. The earlier fashion attempted to work from above downward. 'In the beginning' certain things happened, we were told—by teachers who, quite reasonably in dealing with young people, ignored the idea that Eternity has no beginning. But now that embryology must be recognized as a method of creation when we talk about the human form, we feel the need of an embryology as applied to planetary creation. And so we come to recognize the subtle, mysterious laws of organic growth—not as displaying the Divine creative Will, but as the agency by which it is fulfilled in physical manifestation." (19th Century, March, 1916.)

THE PHILOSOPHY OF NOTHINGNESS

A certain *chela*, or scholar, went to a reputed Master of Arcane Wisdom to get knowledge of the hidden things of life. After many weary months spent in sackcloth and ashes, conning faded manuscripts and listening to the expositions of his *guru*, or teacher, the latter said to him: "My dear disciple, I have made you acquainted with many facts about the world of men and things. You know why the rainbow lifts its gorgeous arch in the heavens; why the magnetic needle points to the north; how fishes swim and birds fly; the waxing and waning of the moon; the ebb and flow of the tides, etc. You know the names of the gods and their attributes. But now I shall reveal to you the *real meaning of life*, the *ultimate secret of existence*." With that preliminary speech, the *guru* led his *chela* into the deepest recesses of the forest where stood an ancient temple. They entered the sacred edifice. The *guru* went to a shrine in the Holy of Holies, and took from thence a box of sandalwood. Unlocking the box, he lifted from it a second box, and from the latter another one, and from that still another, etc. Finally he removed from the last box a beautiful alabaster receptacle studded with precious stones that sparkled like molten metal in the lamp light. It was the juggler's feat of the nest of boxes.

"Ah!" exclaimed the *chela*, breathless with expectancy and religious ecstasy, as he sank devoutly on his knees and fixed his ardent gaze upon the mystic box.

The *guru* slowly, oh! how slowly, unlocked the alabaster box, and behold, there was *nothing* in it! "This," he said, to the disappointed *chela*, "is a symbol of existence; NOTHINGNESS!"

The poor disciple fled from the building in dismay and disgust, without so much as "Thank you, sir!" to his master, for the wonderful secret imparted.

Some days later, the *guru* when soliciting alms among the faithful, discovered his former disciple in a dirty dram shop where rice brandy was dispensed. He was getting gloriously intoxicated in company with several singing girls.

"Why this disgusting performance?" asked the grieved *guru*.

"I am trying to realize your mystic philosophy," replied the student. "Since everything in its last analysis is *nothing*, why worry about anything? I am endeavoring to attain Nirvana, in short order. Pretty soon my objective existence will be annihilated. I shall be swallowed up in complete forgetfulness."

Sadly the old *guru* went back to his temple, grieved to think that his teachings had left so little moral effect on his late disciple.

The above parable will not be found in any of the Buddhist canonical books, or in any book for that matter, not even in George Ade's works. So don't look for it, dear reader. Its meaning is apparent. For the aged *guru* substitute Materialistic Philosophy; for the *chela*, the average inquiring *genus homo*. Convince the average man (and the majority of us come under that denomination) that *Nothingness* is the Grand Goal of the human race and you plunge him into the mere enjoyments of the flesh. Take away hope from humanity and you reduce men to the level of brute beasts. A few exalted ones, stoics of the first order, will go through their brief span of existence living noble and upright lives; but, alas, the majority will fall by the wayside.

The Philosophy of Nothingness was preached by Buddha centuries ago; the extinction of individual existence at death, absolutely and completely, seems to have been the *summum bonum* of his teaching—although there are writers who contend that Gautama's doctrine of Nirvana does not predicate intellectual nihilism. Among modern occultists, Madame Blavatsky has the following to say regarding the question:

Nirvana means the certitude of personal immortality in *Spirit*, not in *Soul*, which, as a finite emanation, must certainly disintegrate its particles a compound of human sensations,

passions, and yearning for some objective kind of existence, before the immortal spirit of the *Ego* is quite freed, and henceforth secure against further transmigration in any form. And how can man ever reach this state so long as the *Upadana*, that state of longing for life, more life, does not disappear from the sentient being, from the *Ahancara* clothed, however, in a sublimated body? It is the *Upadana*, or the intense desire which produces WILL, and it is *will* which develops *force*, and the latter generates *matter*, or an object having form. Thus the disembodied *Ego*, through this sole undying desire in him, unconsciously furnishes the conditions of his successive self-procreations in various forms, which depend on his mental state and *Karma*, the good or bad deeds of his preceding existence, commonly called "merit and demerit." This is why the Master [Buddha] recommended to his mendicants the cultivation of the four degrees of Dhyana, the noble "Path of the Four Truths," i. e., that gradual acquirement of stoical indifference for either life or death; that state of spiritual self-contemplation during which man utterly loses sight of his physical and dual individuality, composed of soul and body; and uniting himself with his third and higher immortal self, the *real and heavenly man* merges, so to say, into the divine Essence, whence his own spirit proceeded like a spark from the common hearth. (*Isis Unveiled*, vol. 2, p. 320.)

Madame Blavatsky's interpretation of Buddha's doctrine is very interesting, but, after all is said, does she not finally arrive at the very conclusion we have announced regarding the meaning of Nirvana? If the soul is merged into the Universal Spirit like the rain-drop in the ocean, does not that mean the annihilation of personality. Assuredly it does! The great English scholar, Rhys Davids, translator of the Buddhist sacred books, gives it as his opinion that Nirvana means total extinction of the soul; and that it is twisting the meaning of words to say otherwise. We are constrained to believe him. But humanity cannot live on such negations. The followers of Buddha, for the most part, have rejected the nihilism of the Master and teach an elaborate system of rewards and punishments in the world to come. One of the leading exponents of intellectual nihilism in this country today is Dr. Paul Carus, editor of the *Monist* and *Open Court*. His philosophical conclusions end like Buddha's in *nothingness*. To him the soul is an ephemeral something, an epiphenomenon, as it were, which is dissipated at death. In all his writings he combats the idea of personal immortality. In the *Monist* for April, 1917, he has a poem in praise of *Nirvana*, the Buddhist's final goal, in which he says:

My very consciousness will be extinct.
I shall be left in tranquil emptiness
And in a soothing void of nonexistence,
A clean, pure state of rest most absolute,
Without the slightest ripple of disturbance,
A panacea for all earthly ills,
An anodyne for any pang or pain.

But this philosophy of negation is not an American product, it is an imported article. We are naturally an optimistic people and of a religious turn, despite our seeming reverence for dollars. Our National legislature and most of the State legislatures are opened with prayer to the Almighty. We are not ashamed to stamp on our coins "In God we trust!" although much of the money is spent for base purposes. Our native-born philosophers—R. W. Emerson, W. T. Harris, Josiah Royce, Bronson Alcott, etc.—were idealists of the first water; and believed firmly in God and the immortality of the soul. We Americans are not an irreligious people. A million men, embracing the tenets of Freemasonry, have declared their belief in the Grand Architect of the Universe, to say nothing of the members of church organizations, occult societies, etc. As an English writer has said: "For though, as to the origin of religions, libraries have been written, above all controversy and beyond all doubt, one fact emerges, like a mountain towering above mist—the fact that religious belief possesses 'survival value.' Let a nation or a civilization believe in God and in a hereafter, and it tends to

live. Let it lose those two beliefs, and it tends to die." Upon a materialistic creed "no healthy or enduring national life can be based and no empire sustained."

No, Brethren, with the Nirvana of Buddha (if that state of extinction be correctly described by Rhys Davids, Carus, etc.) we have nothing in common. Belief in God and immortality is the *sine qua non* of Masonic doctrine. Though the consistent followers of Gantama may reject both of these truths, we shall, nevertheless, persist to the end in our faith in them.

"Be thou faithful unto death and I will give thee a crown of life."

BOOST THE Y. M. C. A.

OUR Secretary General is very strong for the work of the Y. M. C. A., in the Army and Navy. Those of us who know him well, know that he was an officer in the United States Army during the Spanish-American War and spent several months on the Island of Porto Rico.

He says that the work of the Y. M. C. A., throughout the entire service, was splendidly satisfactory, in fact, more beneficial, more appreciated by the soldiers, and accomplished more than any other agency outside of the Government.

With the great preparations now going on to place in the field a tremendous Army and to increase to such a large extent the Navy, the Y. M. C. A. will need all the resources that it can get in order to properly carry on this work. So, let us as individual Masons, and even Masonic Bodies, if they are prosperous and can spare the money, not forget the Y. M. C. A., and contribute so that the magnificent work it is doing for the soldiers and sailors can be carried out to the greatest possible extent.

It is true that many calls will be made upon the Masons, and, if the war continues for a long time, the demand of our dependents will be very heavy and our funds as Masonic Bodies ought to be conserved as much as possible; but those that are prosperous and can afford to give should not forget the Y. M. C. A.

WHAT THINK YE?

Once I heard a preacher sing—
As I went passing by,
"It is not all of life to live,
Nor all of death to die."

Is all I heard him say the truth?
Not one of us can tell;
Or who of us will go to heaven,
And who go down to hell.

Surely there is a place called heaven,
And also one called hell;
But 'tis most likely they're on earth—
As many here know well.

—J. W. Echols, 32°.

DEATH AND RESURRECTION

BY HORACE PARKER MCINTOSH, 32°, K. C. C. H.

THE MASONIC TROWEL, published in Little Rock, Ark., in its May-June issue, quotes from an article entitled "On Relighting the Lights," published in the April number of THE NEW AGE, wherein the extinguishing and relighting of the symbolical lights is referred to as "a testimony of the death and resurrection of the soul;" and then adds the following comment:

This is the first Masonic writer I can recall ever to assert the death of the soul. One of the fundamental requirements to become a Mason is to declare a belief in the immortality of the soul. The body dies and we believe in its resurrection, but not the soul. The writer must have made a slip in his statement.

The matter quoted constitutes a little more than half of the opening paragraph of the article in question, and it appears to me that the editor of the *Trowel* could not have read the rest of the article, for if he had read it and given it the consideration due from any man to anything before he attempts to criticise it, I am satisfied he never would have printed the above comment. I am rather glad that he did, however, because it offers me an opportunity to take one of my hobbies out for a bit of an airing. So, now, let us reason together for a little.

The Brother says: "The body dies." What does he mean by that? Does he mean that it passes away into nothingness? If so, I must note an exception; but if he merely means that it decays and disintegrates, *as a body*, I heartily agree with him; and I am also sure that not an atom of it is ever lost, but that it lives again in the grasses, the trees and other plants, and from them it passes as food into the bodies of insects, birds, animals and men, and lives again in them. He believes in the resurrection of the body, and so do I; not merely one resurrection but many of them. I imagine, however, that the brother refers to the great and final resurrection. I believe in that also; but the finally resurrected body will not be like the body that was consigned to the earth—as Paul the Apostle has it, it will not be a natural body, but a spiritual body.

And yet, if it were necessary, I could also believe in the final resurrection of the natural body. The chemist can take a bit of pure gold, can grind it to powder, dissolve it in acid and mingle the whole with the ashes of his furnace: and yet he can take those ashes, and from them he can recover the gold, and can be perfectly sure that it is the same gold with which he began. Cannot the Infinite and Omnipotent God do the same thing with these bodies of ours if in His wisdom it is best? So, then, in the sense in which it is ordinarily looked upon by the average man, there is no such thing as death—it is all a figment of his warped imagination. And what warped his imagination? Let us see.

We read in Holy Writ that when God had formed man of the dust of the ground and had placed him in the Garden of Eden to dress and keep it, He commanded him not to eat of the fruit of a certain tree, and He said, "in the day that thou eatest thereof thou shalt surely die." In spite of this, under the temptation of the serpent, the woman that God had given the man to be with him, ate of the fruit of the forbidden tree and gave of it to her husband, and he also ate of it. They disobeyed the command of God. Then we are told that God called them all before Him, the man, the woman and the serpent. To the serpent He said, "I will put enmity between thee and the woman, and between thy seed and her seed: he shall bruise thy head, and thou shalt bruise his heel." To the man He said that the ground should be cursed for his sake, that in sorrow and in the sweat of his brow should he eat bread until he returned to the ground from which he was taken; "for," He said, "dust thou art, and unto dust shalt thou return." And He drove them out of the Garden.

Afterward a son was born to the man and the woman, and she, remembering what God had said to the serpent, that the seed of the woman should bruise his head, rejoiced and called the baby Cain; for she said, "I have gotten a man with the help of Jehovah." She fondly believed that she had brought forth the seed that should bruise the head of the serpent of evil; but, alas, that seed had not yet come into the world!

Later another son was born and named Abel; and it came also to pass that Cain became jealous of Abel and slew him. And they saw the body decay and disintegrate and become dust, and they said, Lo, this is the death which was and is to come upon us! And it would seem that men have had this same idea ever since. Therein are their imaginations warped for, as we have seen, the body does not really die, it has yet enormous power within it or it could not decay and disintegrate; no, it is merely changed again and again and lives on and on and on.

Let us remember that the word of God was, "*in the day that thou eatest thereof thou shalt surely die.*" This so-called bodily death did not take place on that day, so, if the word of God is true, that is not what was meant. What, then, was this death that is spoken of?

If we read the account carefully and consider it thoughtfully and seriously we shall hardly fail to note that as soon as the command of God had been disobeyed and the man and the woman had eaten of the fruit of the forbidden tree, something happened immediately. Before the disobedience God was to them a Father and a Friend, and they loved and trusted Him; but after they had disobeyed they at once became afraid of God and began to look upon Him as an arbitrary school-master and a vindictive taskmaster; and the account says they hid themselves. They had lost the WORD—they had lost the knowledge of God and the Light of His countenance! Ah, brethren, *that is death!* and it is the death of *the soul of man!* Brother editor, the soul of man *can* die, it *has* died, it *is* dead. Not the bodily death of decay and disintegration, but a death in trespasses and sins.

This whole Biblical account is but symbolical. This apparent death of the body is not a reality—it also is but a symbol. Of what? This decay and re-appearance, this constantly recurring death and resurrection, is but a symbol of the resurrection that the soul of man must accomplish for itself here in this earthly life; and if it cannot or does not accomplish it in the lifetime of one body, it must return again and again and yet again until all be fulfilled.

But men as a rule did not understand this, and the few that dimly comprehended it did not know how to accomplish the desired and necessary resurrection. Paul the Apostle makes this very clear when he says, in the closing verses of the seventh chapter of the Epistle to the Romans, "For I delight in the law of God after the inward man; but I see a different law in my members, warring against the law of my mind, and bringing me into captivity under the law of sin which is in my members. Wretched man that I am! who shall deliver me out of the body of this death?"

But, in another place, the great Apostle says, "For since by man came death, by man came also the resurrection of the dead." And John Milton, in the opening lines of "Paradise Lost," sings:

"Of man's first disobedience, and the fruit
Of that forbidden tree whose mortal taste
Brought death into the world, and all our woe,
With loss of Eden, till one greater Man
Restore us, and regain the blissful seat."

Yes, my brethren, in order to lift man out of the pit into which he had fallen, the Greater Man had to come and show him how to bring about this greatly desired soul-resurrection, saying unto him, "He that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me shall never die." Could this have had any reference whatever to the *bodies* of men dead or about to die?

No, No, No! So then, as the great apostle has it, "When this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall come to pass the saying that is written, Death is swallowed up in victory!

"Build thee more stately mansions, O my soul,
As the swift seasons roll!
Leave thy low-vaulted past!
Let each new temple, nobler than the last,
Shut thee from heaven with a dome more vast,
Till thou at length art free,
Leaving thine outgrown shell by life's unresting sea!"

THE COMMUNICATION OF DEGREES

BY CHARLES SUMNER LOBINGIER, 33° HON.

Deputy of the Supreme Council in the Philippines

IV

THE PHILOSOPHICAL DEGREES (19°-24°)

Name	Theme
XIX°. <i>Pontiff</i>	<i>Immortality of Noble Deeds</i>
1. <i>Ethical lesson</i> (M. & D. 312, 312-14, 315-17. 320).	
2. Vow (Rit. 24, 25).	
3. Marks of recognition (Rit. 26).	
XX°. <i>Master of the Symbolic Lodge</i> (<i>What he should be and do</i>).	
1. Homily (M. & D. 329-330, 333).	
2. Obligation (Rit. 41, 42).	
3. Marks of recognition (Rit. 42-44).	
4. Ceremonial and symbolism (Rit. 45-48).	
XXI°. <i>Noachite or Prussian Knight: The Ordeal</i> .	
1. <i>Explanation</i> . A mode of administering justice prevalent among all peoples (and especially the Teutons and Anglo-Saxons) at some stage of their history and consisting in putting the accused or claimant to certain tests (Rit. 61d-61f) by which the judgment of heaven is interpreted and upon which the judgment of the tribunal (Rit. 62-64) (<i>Vehmgericht</i> ¹) is founded. Application this degree.	
2. Vows (Rit. 66).	
3. Marks of recognition (Rit. 67).	
4. <i>Charge</i> (Rit 68, 69).	
XXII°. <i>Knight Royal Axe, or Prince of Libanus</i>	<i>The Dignity of Labor</i>
1. Exemplification (Rit. 77, 78).	
2. Symbolism (Rit. 79, 80, 83).	
3. <i>Homily</i> (M. & D. 340, 341-2, 344-5, 346-7, 351).	
4. Hymn, "Work for the Night Is Coming."	
5. Vow (Rit. 81, 82).	
6. Marks of recognition (Rit. 82).	
7. Hymn, "Ho! Reapers of Life's Harvest."	
XXIII°. <i>Chief of the Tabernacle</i> :	<i>The Number Seven</i>
1. <i>Diffusion</i> .	
(a) In the pagan mysteries (M. & D. 10, 11, 233-4, 727-9).	
(b) In the Hebrew's mysteries (M & D. 58-60; 410, 510, 511, 786).	

¹ See *The Builder*, II, 272. Cf. Bro. B. G. Butler's article on this degree, *Manila Scottish Rite Bulletin* (April, 1916), 14.

2. *Ceremonial* { Preliminary (Rit. 107, 108).
Obligation (Rit. 108, 109).
Marks of recognition (Rit. 112, 113).
3. *Symbolism* (Rit. 114, 115; M. & D. 321).

XXIV°. *Prince of the Tabernacle:**The Resurrection Myth*

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| 1. The Ancient Mysteries | { | Preliminary Explanation (M. & D. 374-5, 372-3, 447, 415, 407-8). |
| | | Egyptian (M. & D. 375-6, 376, 378-9). ² |
| | | Greek (M. & D. 377, 418-19). ³ |
| | | Christian (M. & D. 541-2). |
| | | Masonic (Rit. 142 <i>et seq.</i> 145-7, 147, 150; M. & D. 379). |
2. Vow (Rit. 138-9).
3. Marks of recognition (Rit. 156-7).

ECONOMY

We must economize on wheat
And hold it in control.
We must economize on meat
And corn and beans and coal.

We must economize on rye
And milk and eggs and lard.
We must economize on pie,
Which seems especial hard.

We must economize on brass
And platinum and steel;
We know not what may come to pass
If waste we now reveal.

In view of things that may befall
Our nation's plan to balk,
We must, perhaps the most of all,
Economize in talk!

—*Washington Star.*

² *Discovery of Tomb.* The following despatch appeared in the American press under date of June 13, 1914:

"Prof. Edward Naville, the Egyptologist who has been directing 600 men and boys in excavations to unearth the temple and tomb of Osiris, has returned to his chair at the University of Geneva elated with the belief that he has penetrated to the actual funeral chamber of the ancient Egyptian king-god, and that another winter's work, which is already assured under the auspices of the Anglo-American Egyptian Exploration Co., will bring to light important details bearing upon the history of Osiris. . . ."

"This temple, where Professor Naville has been conducting the excavations, is, he is sure, the true burial place of Osiris. The place is about equal distance between Cairo and Assouan, in the desert about eight miles westward from the Nile.

"Professor Naville believes this temple is older even than the pyramids. Relating some details of his work to the Associated Press correspondent at Geneva, he said:

"We worked from December 24, 1913, to March 11, 1914, and during the eleven weeks we experienced some anxiety and excitement. At 9 yards under the soil we found a large building constructed of granite and very hard red sandstone. This edifice is divided into three naves, which are surrounded by sixteen large cells all identical in size and shape. They have no inscriptions on the walls whatever. This proves that the building is very ancient as the walls of more modern edifices in Egypt are covered with inscriptions.

"In front of the cells is a stone platform supported by ten huge blocks of granite. Skirting this platform we came upon the reservoir—or well of Osiris, which undoubtedly is that mentioned by the Roman historian Strabo. While the reservoir has not yet been explored, it is probable that its waters had been popular at one time for their supposed curative virtues.

"On the opposite side of the temple to that where we entered we found the burial place of Osiris, as the book of the dead and the inscription on the walls of the funeral chamber, 20 yards by 5, proved to us beyond all doubt. You can imagine that we were greatly delighted at the discovery."

³ "It is surprising to see how few things there are of which Egypt is not the ultimate parent, whether it is motives employed in art or religious ideas and representations." Osgood, *Open Court*, XXIII, 589.

THE RELIGION OF FREEMASONRY

FREEMASONRY, MORALITY AND ALLEGORY DEFINED

By NEMO

II

FREEMASONRY has received many definitions. One Rite defines it: An association of wise and virtuous men whose object is to live in perfect equality, to be intimately connected by the ties of esteem, confidence and friendship, under the name of brethren, and to stimulate each other to the practice of the Virtues.

Another says: The Order of Freemasonry is (or ought to be) an association of intelligent, virtuous, disinterested, generous and devoted men, regarding each other as free, equals and Brothers, and bound by the obligations of fraternity to render each other mutual assistance. Freemasonry is a system and school, not only of moral^s but of political philosophy, suggested by its allegories and concealed under its symbols; and including in itself several degrees of Knighthood. It is also a Chivalric Order, requiring the practice and performance of the highest duties of the man, the citizen, the patriot and the soldier.

Another says: It is an advance toward the light; a constant endeavor to elevate the divine that is in man, the spiritual portion of his nature, his reason, and his moral sense, above, and make it dominant over and master of, the human, earthly and material portion of his nature, his passions and his sensual appetites.

Another: Masonry is the activity of closely united men who, employing symbolical forms borrowed principally from the mason's trade and from architecture, work for the welfare of mankind, striving morally to ennoble themselves and others, and thereby to bring about a universal league of mankind, which they aspire to exhibit even now on a smaller scale.

And lastly: Freemasonry is a system of Morality, veiled in Allegory, and illustrated by Symbols.

The meanings given in all of these definitions do not materially differ.

To the Mason, God is the great Source of the world of life and matter; and man, with his wonderful corporeal and mental frame, is His direct work. He believes God has made men with different intellectual capacities, and enabled some, by superior intellectual power, to see and originate truths which are hidden from the mass of men. He believes that when it is God's will that mankind should make some great step forward, or achieve some pregnant discovery, He calls into being some intellect of more than ordinary magnitude and power to give birth to new ideas and grander conceptions of the truths vital to humanity.

He holds that God so ordered matters in this beautiful and harmonious, but mysteriously governed universe, that one great mind after another will arise, from time to time as needed, to reveal to men the truths that are wanted, and the amount of truth that can be borne by them.

He so arranges that Nature and the course of human events shall send men into the world, endowed with that higher and moral organization in which grand truths and sublime gleams of spiritual light will spontaneously and inevitably arise. These speak to men by inspiration.

The Mason believes there is a God: One, Supreme, Infinite in Goodness and Wisdom, the Creator, Disposer, and Preserver of all things. How, or by what intermediates He creates and acts, and in what way He unfolds and manifests Himself, Masonry leaves to creeds and religions to enquire. To every Mason, the soul of man is immortal. Whether it emanates from and will return to God,

and what its continued mode of existence hereafter, each judges for himself. Masonry was not made to settle these things.

He believes that God is our Father; that He has a paternal interest in our welfare and improvement; that He has given us powers by means of which we may escape from sin and ruin; that He has destined us to a future life of endless progress toward perfection and a knowledge of Himself. Believe these things and you can live calmly, endure patiently, labor resolutely, hope steadfastly, and be conquerors in the great struggle of life.

Every Masonic Lodge is a temple of religion; and its teachings are instruction in religion. Its Lodges are neither Jewish, Moslem, nor Christian Temples. Here are inculcated disinterestedness, affection, toleration, truth, a generous sympathy with those who suffer and mourn, pity for the fallen, mercy for the erring, relief for those in want, Faith, Hope, and Charity. Here we meet as Brethren, to learn to know and love each other; here we greet each other gladly, are lenient to each other's faults, regardful of each other's feelings, ready to relieve each other's wants.

This is the true religion revealed to the ancient patriarchs and which Masonry has taught for so many centuries, and will continue to teach as long as time endures. It is the universal, eternal, immutable religion, such as God planted it in the heart of universal humanity.

As Masons we do not undervalue the importance of any truth. We utter no word that can be deemed irreverent by any one of any faith. We do not tell the Moslem that it is only important for him to believe there is but one God, and wholly unessential that Mohammed was his prophet.

We do not tell the Hebrew that the Messiah whom he expects was born in Bethlehem nearly 2,000 years ago, and that he is a heretic because he will not believe. And as little do we tell the Christian that Jesus of Nazareth was but a man, or his history but the unreal revival of an older legend. To do either is beyond our jurisdiction.

Masonry is of no age, it belongs to all time; of no one religion, it finds its great truths in all. It reverences all the great reformers; it sees in Moses, the law-giver of the Jews, in Confucius and Zoroaster, in Jesus of Nazareth and in Mohammed, great teachers of Morality and eminent Reformers, if no more; it allows every brother of the Order to assign to each such higher and even divine character as his creed and truth require.

Thus Masonry disbelieves no truth, and teaches unbelief in no creed, except in so far as such creed may lower its lofty estimate of the Deity, degrade Him to the level of the passions of humanity, deny the high destiny of man, impugn the goodness and benevolence of the Supreme God, strike at those great columns of Masonry, Faith, Hope, and Charity, or inculcate immorality, and disregard of the active duties of the Order.

Masonry is a worship; but one in which all civilized men can unite, for it does not undertake to explain, or dogmatically to settle, those great mysteries that are above the feeble comprehension of our human intellect.

It trusts in God, and hopes; it believes like a child and is humble; it draws no sword to compel others to adopt its belief, or to be happy with its hopes; and it waits with patience to understand the mysteries of Nature and Nature's God hereafter. This is the Masonic Creed:

Believe in God's infinite Benevolence, Wisdom and Justice. Hope for the final triumph of Good over Evil, and be charitable, as God is, toward the unfaith, the errors, the follies and the faults of men; for all make one great brotherhood.

"God, who counts by souls, not stations,
Loves and pities you and me;
For to Him all vain distinctions
Are as pebbles by the sea."

MORALITY DEFINED

No one who reads our ancient charges can fail to see that Freemasonry is a moral institution, and that the principles which it inculcates inevitably tend to make the brother who obeys their dictates a more virtuous man. Hence the lectures properly define Masonry to be the Science of Morality. "A Mason," say the old charges, "is obliged by his tenure to obey the moral law."

Now this moral law is not to be considered as confined to the decalogue of Moses, within which narrow limits the ecclesiastical writers technically restrain it, but rather as alluding to what is called the law of nature. This law of nature has been defined to be the will of God relating to human actions, grounded on the moral difference of things; and, because discoverable by natural light, obligatory upon all mankind.

This is the moral law to which the old charges already cited refer, and in them it is declared to be the law of Masonry. This is wisely done, for it is evident that no law less universal could have been appropriately selected for the government of an institution whose prominent characteristic is its universality.

Morality is the recognition of duty as duty, and its accomplishment, whatever the consequences.

Religion is the recognition of duty in its necessary harmony with goodness; a harmony that must have its realization in another life—through the justice of God.

Religion is as true as Morality; for once Morality is admitted, its consequences must be admitted.

The whole moral existence is included in these two words, harmonious with each other: Duty and Hope.

Religion is the crown of Morality, not its base—the base of morality is in itself.

The moral code of Masonry is still more extensive than that developed by Philosophy. To the requisitions of the law of nature and the law of God, it adds the imperative obligation of a contract. Upon entering the Order, the Initiate binds to himself every Mason of the world. Once enrolled among the children of light, every Mason becomes his brother, and owes to him the duties, the kindnesses, and the sympathies of a brother. On every one he may call for assistance in need, protection from danger, sympathy in sorrow, attention in sickness, decent burial after death, and for protection, counsel and assistance to his widow and his orphans.

What so many thousands owe to him, he owes to each of them. He has solemnly bound himself to be ready to discharge this sacred debt. If he fails to do it, he is dishonest and forsworn.

Masonry holds him also by his solemn promise to a purer life, a noble generosity, a more perfect charity of opinion and action; to be tolerant, Catholic in his love for his race, ardent in his zeal for the interest of mankind, the advancement and progress of humanity.

ALLEGORY DEFINED

An Allegory is a discourse or narrative in which there is a literal and a figurative sense, a patent and a concealed meaning; the literal or patent sense being intended, by analogy or comparison, to indicate the figurative or concealed one. It is derived from the Greek, and means, to say something different; that is, to say something where the language is one thing and the true meaning another, exactly expresses the character of an Allegory. Webster defines an Allegory as a figurative sentence or discourse in which the principal subject is described by another subject resembling it in its properties and circumstances. The principal subject is thus kept out of view; and we are left to collect the intentions of the writer or speaker by the resemblance of the secondary to the primary subject.

The distinction in Scripture between a parable and an allegory is said to be, that a parable is a supposed history, and an allegory a figurative application of real facts. A parable is defined as a fable or an allegorical relation or representation of something real in life or nature, from which a moral is drawn for instruction.

All the legends of Freemasonry are more or less allegorical, and whatever truth there may be in some of them from a historical point of view, it is only as allegories that they are of importance.

Aben Ezra, a learned Rabbi of the twelfth century, says, "The Scriptures are like bodies, and allegories are like the garments with which they are clothed; some are like fine silk, and others are coarse like sackcloth."

Jesus, to whom this spirit of the Jewish teachers of his day was familiar inculcated many truths in parables, all of which were allegories.

A Symbol is defined to be a visible sign with which a spiritual feeling, emotion or idea is connected. The word symbol is derived from a Greek word, and signifies, to compare one thing with another; and hence a symbol is used in Masonry as the expression of an idea which is derived from the comparison or contrast of some object with a moral conception or attribute. Thus, the Plumb is a symbol of rectitude; the Level, of equality; the beehive, of industry. The physical qualities of the Plumb are compared or contrasted with the moral conception of virtue or rectitude of conduct. The Plumb becomes to the Mason (after he has been taught its symbolic meaning) the visible expression of the idea of rectitude or uprightness of conduct.

In Freemasonry, all the instructions in its mysteries are communicated in the form of symbols, founded, as a speculative science, on an operative art. It has taken the working-tools of the profession which it spiritualizes, the terms of architecture, the Temple of Solomon and everything that is connected with its traditional history, and adopted them as symbols. It teaches its great moral and philosophical lessons by this system of symbolism. Its myths and legends are also, for the most part, symbols.

Here allow me to diverge from the main line of my theme. I have said that Freemasonry is not Christianity. That is true; but there are Masonic orders of Knighthood, called dependent orders, that are purely Christian in their character. I refer to the order of the Temple. On every Christmas morning, at exactly the same hour, every Commandery in the United States, from the East to the West, from the North to the South, assembles in its Asylum for a purely Christian service. On every Easter morning, they all may be seen in knightly array, marching with stately step to some House of God to participate in divine service. Every Knight Templar acknowledges a belief in Jesus of Nazareth as the Son of God. Knights Templar make no claim to universality.

But let me quote from Masonry that does make claim to universality to show with what veneration Jesus of Nazareth is held in the higher degrees.

Masonry propagates no teachings except its own most simple and sublime one; it venerates the character and commends the teaching of the great and good of all ages and all of countries. But above all the great teachers of morality and virtue it reveres the character of the Great Master who, submissive to the will of his and our Father, died upon the cross. If every man were a perfect imitator of that great, wise and good Teacher, clothed with all his faith and all his virtues, how the circle of life's ills and trials would be narrowed. Every man would feel that all the human race were his brothers; all sorrow and pain and anguish would be soothed by a perfect faith and an entire trust in the infinite goodness of God. The world around us would be new, and the heavens above us; for here and there and everywhere, through all the ample glories and splendors of the universe, all men would recognize and feel the presence and the beneficent care of a loving Father.

However, the Mason may believe as to creeds, churches, miracles and missions from heaven, he must admit that the life and character of Him who taught in Galilee, only fragments of whose teachings have come down to us, are worthy of all imitation. That life is an undenied and undeniable gospel; its teachings can not be passed by and discarded; all must admit that it would be happiness to follow, and perfection to imitate Him.

None ever felt for Him a sincere emotion of contempt, nor in anger accused Him of sophistry, nor saw immorality lurking in His doctrines. Divine or Human, it must be agreed that His teachings are far nobler, far purer, far less alloyed with error and imperfection, far less of earth earthy, than those of any other of the great moralists and reformers of the world.

(The next article in this series, entitled "Freemasonry as an Institution," will be published in the September issue of THE NEW AGE.)

RED GOLD OF SUNSET

By FRED B. LEYNS, 32°, ORIENTAL CONSISTORY

ARE THERE any colors like the autumn foliage, or any riches like the red gold smelted by experience? Is there any glory like the robes of the setting sun?

Nature speaks in manifold ways, and in hazy, smoke-scented days, when the sun lingers lovingly over the glowing tints of the woodlands, loath to depart and hesitating in his path, there comes to the soul a hush and a realization, and we see far down a long vista; and autumn, in its magnificence of gold and fire, exemplifies an ineffable mystery and offers an infinite assurance.

Thrice blessed is the man who has experienced this hush of the soul, has found this gold; for experience, the red gold of sunset, is the only gold that we can take with us into the West. Our memory, with its threefold content of will, faith and consciousness, is all that we can carry with us into the sunset realm.

The great truth of reembodiment is not known to all, yet some day it will come to them. This great mystery is exemplified in the beauty of the spring violet; is repeated each summer cycle in the blush of the reborn rose.

The law of Karma may have spread around us a web of environment not to our liking, but the conviction that this is something that each alone is responsible for is the first magnet of that golden store which thieves cannot despoil.

If we grasp this thought firmly and hold it long, there steals into the heart its complement, that we have within ourselves the regenerative Christ principle of the Trinity, by which we may reconstruct our thought, our life, and finally our environment.

This is what the magic of the autumn woods has told me, and in the red gold of sunset is the promise of the white glory of another day.

Amid the gold and purple and crimson of some such an autumnal vista, if the soul gets a consciousness of the larger meaning of that wondrous thing we call life, Nature has paused for an instant—the Voice of the Spirit has spoken.

As the physical sun in the hush of harvest time emblazons his regal colors on the matured foliage, so the soul that turns to the consideration of the eternal is illuminated by the spiritual sun of our universe with a matchless glory, and all things are brought to its knowledge and recollection.

CORRESPONDENCE

(Translation)

SUPREME COUNCIL FOR FRANCE AND ITS DEPENDENCIES

ORIENT OF PARIS, July 9, 1917.

To the Supreme Council for the Southern Jurisdiction of the United States of America.

Most Puissant Sovereign Grand Commander and Most Illustrious Brethren:

At the moment when there are disembarking in our country the first American representatives of the effort, against the common enemy, for Liberty and the Evolution of the People, we are happy in the belief that many of them are brethren who come to France bringing the precious contribution of their Intelligence, their Force, and even their lives, to defend that which long has been the Masonic ideal and for the attainment of which we all strive.

To these, always our brethren, and to whom we are today still more closely united by the tragic struggle which we are carrying on together, we wish to extend the knowledge that the Masonic Family of France addresses to them a most cordial salute of welcome, and that they will find among us the most fraternal, the most cordial, the most sincere reception. May they give to us the joy of this acquaintance while they are upon the soil of our country, in order that we may rebind, more indissolubly if possible, the indestructible ties of the Fraternity which has united us from time immemorial.

We hope, Most Puissant Sovereign Grand Commander and Most Illustrious Brethren, that you will be good enough to bring these things to the knowledge of the beloved brethren of the Ancient and Accepted Scottish Rite of your jurisdiction, to the end that we may confirm, by our deeds, the words and the ideas which brought us together in the Convention of Confederated Supreme Councils.

We shall live with them, were it only for a few moments, in a communion of ideas and a union of souls which shall prepare, for men worthy of the name, a future such as we hope for and desire, a future for which we together, side by side, pour out our blood upon the same field of battle.

Again we thank you for facilitating this duty so dear to our hearts.

Receive the assurance of our profoundest and most devoted fraternal sentiments.

(Signed) A. IBERT,
Grand Chancellor, Secy. Genl.

WORK WHILE IT IS CALLED TODAY

Be no longer a chaos, but a world, or even worldkin. Produce! Produce! Were it but the pitifullest infinitesimal fraction of a product, produce it, in God's name! 'Tis the utmost thou hast in thee: out with it, then. Up, up! Whatsoever thy hand findeth to do, do it with thy might.—*Thomas Carlyle.*

VANISHED CIVILIZATIONS

Civilizations have risen and perished, either by the anarchical insanity of Despotism, or by the despotic anarchy of Revolt.—*Morals and Dogma.*

A CORNER OF THE LIBRARY

By MYSTICUS

OUR AMERICAN PROLETARIAT¹

"The welfare of the State demands that the useful labor of every able-bodied workman should, as a minimum, be compensated by sufficient income to support in comfort himself, a wife, and at least three minor children, and in addition to provide for sickness, old age, and disability. Under no other conditions can a strong, contented and efficient citizenship be developed."—*Federal Commission on Industrial Relations*, 1916, p. 192.

THE socialists have a high-sounding title to denote the working class—*Proletariat!* They ram that sonorous word down the muzzle of their biggest cannon and metaphorically fire it at their enemies, the Capitalists.

We wish that no such word had been coined, for in a true Democracy (government by the people), all men worthy of the cognomen are *workers*; even the despised capitalists work. They work their brains in directive channels to pile up more capitalistic enterprises to build more factories, to extend commerce, etc., thereby benefitting the nation. A comparatively few parasites, drones in the social hive, do no work, but flit from one lobster palace to another, wining and dining their lives away in self-indulgence. But, say the socialists, this is no *true* Democracy: The masses are bossed and exploited by the captains of industry and have but little choice in the matter. They cannot choose their vocations; they must take what they can get, and very little at that. They are chained to the wheels of industry and cannot break away. Of course there is a measure of truth in the above statements. But the sad conditions in our industrial régime are not altogether the fault of capitalists. Many factors enter into the problem. We are living in a world of changing conditions. Labor-saving machinery and the factory system have revolutionized industry. Labor is in a state of flux. No man can say when his job will be taken away from him by the introduction of some labor-saving device, some machine that closely approximates handwork. Says W. H. Beveridge (*Unemployment*):

Changes in industrial structure are constantly recurring and constantly throwing men out of employment. The very life and growth of industry consist in the replacement of old machines by new; of established processes by better ones; of labor in one form and combination by labor in fresh forms or fresh combinations. The demand for labor is thus in a state of flux and reconstruction both as to quality and as to quantity. Men who for years have satisfied the demand in one form may find the form suddenly changed; their niche in industry broken up; their hard-won skill superfluous in a new world; themselves also superfluous unless they will and can learn fresh arts and find the way into familiar occupations. They are displaced by economic forces entirely beyond their control and taking little or no account of personal merits.

The effort to array labor against capital, in the main, is a mischievous thing, since the two are so necessary to each other, so interrelated as it were. To use good Scottish Rite symbolism, Labor is *Jakin* and Capital is *Boaz*—the two great pillars of the social temple. When the proper equilibrium is preserved between them, society rests secure. But, alas, this balance is not always nicely adjusted, and we have exploitation, strikes, and unemployment. Vast combinations of capital would crush labor to the earth were it not for the formation of giant unions of workmen like the American Federation of Labor.

A perfect democracy means opportunity for *all*. We have not yet arrived at this blissful state of things, but we believe that it is more nearly realized here than in any other country, except, perhaps, New Zealand. The ranks of our capitalists are constantly being reinforced by men from the great laboring class, whose educa-

¹ Conditions of Labor in American Industries: a Summarization of the Results of Recent Investigations. By W. J. Lauck and Edgar Sydenstricker. New York: Funk and Wagnalls Co., 1917. 430 p.

tional and other qualifications have lifted them above the struggling proletariat. No State fiat in America can say to a man: "Thus far shalt thou go but no farther!" In many European nations, the life career of an individual is marked out for him at birth. Once a hewer of wood, always a hewer of wood. An aristocracy, descended largely from the Robber Barons of old, look disdainfully upon all attempts to break into their sacred ranks.

The backbone of a nation is its proletariat; its vast army of toilers. Without them nothing could be done. In order to have a strong, contented and efficient citizenship, many concessions must be made by the State and private employers to the laboring man. As the Federal Commission on Industrial Relations, in its epoch-making report, has said: "The welfare of the state demands that the useful labor of every able-bodied workman should, as a minimum, be compensated by sufficient income to support in comfort himself, a wife and at least three minor children, and in addition to provide for sickness, old age and disability." How far are these things realized in the United States? We have no old age pensions for workmen like those of Germany and Great Britain (the latter to some extent). So far as sickness and disability go—those twin spectres of the proletariat—ameliorative measures in America are made by the workmen as individuals, or by their unions, or by capitalistic concerns. Since everything, in this country, so far as the industrial worker is concerned, depends upon the wages he receives, it behooves us to inquire into the matter of compensation. The results will doubtless prove startling to the well-fed clipper of coupons and the gilded scion of inherited wealth.

An intensive study has recently been made of the subject, by Messrs. Lauck and Sydenstricker, entitled "Conditions of Labor in American Industries," a book that summarizes the results of recent investigations by the United States Government, insurance societies, and municipalities.

It is a book that will interest all social workers. It is admirably put together. Statistics, as a rule are dry, but the authors of the above named book, have presented them in a most interesting manner. Light is thrown on the conditions under which the American wage-earner and his family work and live. The book is based on "the principal and fundamental facts that have been ascertained during the past decade and a half; it is not intended to be a critical discussion of these facts, or to be an argument in favor of or against any partisan conclusion, or any remedial program. . . . The presentation of the data has been confined to the conditions of wage-earners in manufacturing and mining industries because comparable data for workers in trade (with some exceptions), transportation, and agriculture, have not been found available." The summary is of conditions existing in the period roughly indicated as beginning with 1900 and ending with 1914 or 1915.

The war, of course, has altered many of these conditions for the better, but not to any enormous extent. It is a time of feverish excitement, of feverish trade conditions, of slumps in some industries and advancement in others. When peace shall be concluded, conditions will probably fall back to those existing in 1915 or thereabouts.

Let us now analyze the question of the annual earnings of wage-workers.

An examination of all authoritative data on annual earnings of workers during recent years appears to indicate that the following are warrantable conclusions:

1. That fully one-fourth of the adult male workers in the principal industries and trades, who are heads of families, earned less than \$400, one-half less than \$600, four-fifths less than \$800, and less than one-tenth earned as much as \$1,000 a year.
2. That fully a third of all male workers 18 years of age and over in the principal industries and trades, whether heads of families or not, earned less than \$400, two-thirds earned less than \$600, and about one-twentieth over \$1,000 a year.
3. That approximately a fourth of women workers 18 years of age and over who are regularly employed in the principal manufacturing industries earned less than \$200, and two-thirds earned less than \$400 a year.

Are the earnings of the working class, as presented above, adequate to meet the manifold conditions of life? The conclusion must be drawn that a considerable proportion of the wage-earning population of the United States have not been able, in recent years, "to maintain a standing of living that is conducive to health and efficiency." At all times, and at sometimes more than others, there exists a state of abject poverty in our great industrial centers. Except, perhaps, in periods of abnormal industrial activity and restricted immigration, such as the present period of 1915-1916, a large proportion of our wage-workers have found it all but impossible to make ends meet. Less than half of the workers and their families, in manufacturing industries, depended entirely upon the earnings of the fathers. Mothers have been compelled to supplement the wages of fathers by earning money as industrial workers or by increasing their home duties in taking boarders and lodgers. Children have been obliged to forego the education offered by the public schools and enter "blind alley" employments in order to assist their parents. Unhealthful living conditions are largely attributable to inadequate wages. The white plague plays havoc with the denizens of the tenements. Poverty and disease are twin sisters.

Irregularity of employment is one of the great causes of poverty, say Messrs. Lauck and Sydenstricker:

The development of mechanical processes . . . has tended to make it possible for a larger proportion of unskilled and semi-skilled workers to constitute the working force than ever before, and the incentive which once existed in the handcraft period of industry to retain individual workmen has nearly passed away. The unpersonal employer—the corporation—has removed the opportunity for intimate relationship between man and master.

The fierce competition of manufacturers in the natural markets of today has forced employers to abandon many practices that once were of manifold benefits to their employes, among them being the employment in any given plant of a group of workers who consisted pretty much of the same individuals and of the same number of individuals from month to month and from year to year. The "reserve of labor" which is regarded as necessary in probably the great majority of modern industrial plants is evidence enough of the altered viewpoint of the employer. The labor reserve of almost any locality in the United States—in fact, the presence of a great labor reserve in the nation as a whole—makes it possible for industries paying low wages or offering extremely irregular employment at high wages, to be called into existence by a demand for products that under different conditions would be insufficient to admit of the financial success of their undertaking and operation.

It seems that human labor is being placed, more and more, in the category of mechanical power—a mere commodity. Owing to the fundamental factors that make up our industrial régime, both employer and the employe are victims of a system brought about by the evolution of machinery and the factory. Tools are no longer owned by workmen. The workers have merely the labor of their hands to offer in a glutted market. Is it any wonder that the great proletariat have formed themselves into trade unions as a means of protection?

I WALKED A MILE

I walked a mile with Pleasure;
She chatted all the way,
But left me none the wiser
For all she had to say.

I walked a mile with Sorrow,
And ne'er a word said she;
But, oh! the things I learned from her,
When Sorrow walked with me.

—*Author Unknown to Us.*

FOOD ADMINISTRATION

FOOD CONSERVATION SECTION

INFORMAL CONFERENCE—PATRIOTIC BODIES

ON WEDNESDAY, July 11, 1917, representatives of all the various fraternal and patriotic bodies of the United States, having been called together by Mr. Herbert C. Hoover in order to discuss plans for enlisting the aid of all the said societies in the problem of food conservation, an organization was effected, and our Illustrious Brother George Fleming Moore, 33°, Sovereign Grand Commander of the Supreme Council for the Southern Jurisdiction of the United States, was unanimously elected the representative on the board of all the fraternal organizations of the United States. The following resolutions were also adopted:

"The representatives of the various patriotic bodies of the United States called together by Mr. Herbert Hoover informally to discuss plans for the enlisting of patriotic organizations of the country resolves:

"1 That we, as individuals, bind ourselves to carry out in our own households the recommendations of the United States Food Administrator and in particular to make through the most convenient channels a weekly report of what we are actually doing.

"2. That each of us, in his representative capacity, pledges the approval and cooperation of his organization, and will recommend specific action by such organization with a view to the enrollment of its membership and such other persons as it can readily reach without duplication of effort, as active agents in cooperation with the United States Food Administrator, and to making by each member of the weekly reports of individual progress in conserving food and eliminating waste, and such other measures as the Food Administrator may, from time to time, recommend."

The gathering was, probably, the most broadly representative group of high officials of the great patriotic societies of the nation as was ever brought together.

Herbert Hoover addressed the delegates, who gathered in the office of the division of food administration in the old Department of Justice Building at Fifteenth and Vermont Avenue, and explained the object and purposes of the food conservation campaign, and showed the immense saving that can be effected by voluntary individual economies amounting to only a few cents a day. He dwelt upon the moral and patriotic aspects of the movement and declared that if the nation can get rid of its habits of extravagance and learn to live simply the benefit will endure long after the war.

Dr. Ray Lyman Wilbur, head of the division of food conservation, outlined the purposes of that particular branch of the work and declared that we are embarking on a test of the strength of the methods of autocracy and democracy. We must save now, through voluntary effort, he said, or run the danger of being forced to go without necessary food later. Saving food and other resources now is the most effective way of ending the war with victory.

The delegates issued a call to all patriotic and defense societies in the nation, urging the adoption of the persistent, continuous, systematic measures put forth by Herbert Hoover for food conservation. This call is as follows:

"It is not too much to say that the winning of this war, the success of our cause, the preservation of human liberty is predicated on our success in supplying food to our allies.

"They cannot fight unless fed. They cannot under present conditions raise sufficient food for their soldiers and civilian population. The burden and responsibility are ours.

"Waste is one of our national vices. If we are to win, we must purify ourselves from this contagion. The task calls for real effort and united effort. If we stop waste in our homes—if we individually and as a people restrain our appetites and curb our propensities to spendthrift waste, we can save enough to save our allies.

"The present, urgent, unescapable question is, Will we each one do *his duty*? Then let us individually pledge ourselves to this cause; let us pledge ourselves to urge it on others; let us by word and act discountenance waste.

"We recommend to all patriotic and defense societies the adoption of the persistent, continuous, systematic measures put forth by Mr. Hoover, the National Food Administrator, particularly in the rendering of weekly food saving reports."

AGAIN, AND YET AGAIN, STOP! LOOK! HEED!

Remember that there is no corporation called THE NEW AGE, or the New Age Publishing Co., or the New Age Magazine, but that the publication known as THE NEW AGE MAGAZINE is the sole property of the Supreme Council; therefore all checks, drafts, etc., and communications, should be addressed to John H. Cowles, Secretary General.

This publication is sent free to all the 32° members in good standing of the Southern Jurisdiction. This notice appears in every issue of the magazine at the head of the section devoted to Notes and Comments; yet this does not prevent brethren from writing us that they are not able to pay for the publication.

In changing address the Secretary General should promptly be notified, giving the old address as well as the new. The old address is quite as essential as the new one. There are a great many names on our rolls that are alike and unless the old address is given a mistake is liable to occur.

Another thing. Only a few extra copies of each issue of THE NEW AGE are printed; so, if anyone fails to receive his magazine—and it is usually because he does not notify us in time of his change of address—when he writes for the numbers he failed to get, he should send the price, 15 cents for the current year issues and 25 cents for issues of previous years. Surely if the Supreme Council sends the publication free to its members, if, through their fault, they fail to get certain numbers, it is not asking too much for the Supreme Council to be reimbursed therefor.

The price of the publications advertised on the back cover of the magazine includes postage or delivery. Amounts less than \$1 can be sent in postage stamps; over \$1 by money order, express orders, cash or drafts.

The object of sending the magazine free to our membership is, not only to keep them posted, but to enlist their aid and support in propagating the principles of Scottish Rite Masonry and in carrying forward its work. Surely, every Mason who spends two or three hundred dollars for the degrees ought to be sufficiently interested in the institution of which he is a member to keep himself posted and informed as to its objects and principles.

KEEP GUARD

If thou wilt keep a guard on thy thoughts, thou must in the first place keep a guard upon thy eyes and ears, and taste and touch; let not that come into these outer parts which thou desirest should go no further. Open not the door to them, if thou wouldst not let them in.—*Richard Baxter*.

REVIEW OF MASONIC "COUNTRY" PRESS

By T. W. H.

SPECULATIVE VS. OPERATIVE

IT may be just sheer temerity or perhaps an enlargement of the cranium which would impel one of the "umblé" country Masonic press to make faces at an organ or try to make out that it is not in tune, but in *The Builder* of June, under the heading, "The Mother Grand Lodge," I find a statement with which I cannot agree exactly as it is placed there. "Of the four lodges known to have taken part, only one had a majority of Accepted Masons in its membership, the other three being Operative Lodges, or largely so. Obviously, then, the movement had its origin within Masonry, and was not, as has so often been claimed, the design of men who simply made use of Operative Masonry the better to exploit some hidden philosophy."

The only reason I wish to enter a protest against this conclusion is a feeling that I can guess as well as any other American citizen. If we were to take the absolutely proven facts concerning the early history of Freemasonry, we would have a very bare carcass. As a result, some take one phase of the question and see in it the end and aim of the institution and explain everything according to the information gained therefrom, making everything conform to the measurements of that yardstick; hence we have those who can see in Masonry nothing but mysteries, lesser and greater; others find everything in the Essenes; others in the Trades Guilds; others in Egyptian and other old-time religions and practices; others in the old Operative Masonry, and others in the Middle Age philosophies. *The Builder* seems to see nothing but the building associations, and is apparently satisfied with accepting what they tell us and closes the book without telling us anything about

what these institutions do not account for.

The tendency of the quotation given above is to belittle the importance of the "Speculative" side of our Masonry and clinch the argument by saying that "only one of the four lodges had a majority of Speculatives as members." In my opinion, the statement had more weight in proving the very contrary. There may be no question but that the four old lodges came together as Operative Bodies, although that is only an unsupported assertion; but during that meeting they changed their Operative character to one in which the Speculatives had the control, and from that time have never lost it. The "movement had its origin within Masonry," but it was the movement of the Speculatives who dominated the meeting and elected a Speculative as Grand Master, "Mr. Anthony Sayer, Gentleman;" one Operative (perhaps), Mr. Jacob Lamball, Carpenter, Senior Warden, and Capt. Joseph Elliot, Junior Grand Warden, the latter a Speculative. Almost immediately the Speculatives proceeded to make other changes, such as adding degrees, etc., and, notwithstanding the apparent minority, they proved to be the strongest party, without question; and even if the three old lodges were Operative, that proved nothing except that they were decadent while the Speculatives were alive and growing. The mere Trade Union Masonic lodges never joined in with our Masonry, and have retained their individuality to the present day—real Operative lodges.

The claim of *The Builder* that "obviously" the 1717 movement was not the result of the act of men who simply made use of Operative Masonry the better to exploit some hidden philosophy, in my opinion, is more ingeni-

ous than definite, in that it does not account for the presence of the signs of a Masonic philosophy in the Masonry of today. Has Masonry no philosophy? If so, does *The Builder* wish to convey the impression that it came through the Operative builders of the three old lodges? I do not believe that the 1717 movement was or was not merely the "act of men who simply made use of Operative Masonry" to exploit some hidden philosophy; but it was one of the reasons why the meeting was held, and its acceptance as one of the prime movers is better substantiated than that it was a purely Operative initiative. Of the two, I believe there is a greater mass of evidence that it was a purely Speculative gathering than that it was a purely Operative; but I believe it was neither.

That the Operative guilds, or Free-Masonry, was declining is generally acknowledged; that the medieval philosophy known as that of the Alchemists (and in the June *Duluth Masonic Calendar* is a quotation from a non-Masonic book, in which the words "free-Mason Carpenter," "Joiner," "Carver," "Architect," and "Alchumust" are used to designate the abilities of one man, thus placing the words free-Mason, Carpenter, Alchumust on the same level), Kaballists, Hermeticists, Rosicrucians, was increasing and vigorous; that the ban of the inquisitorial Church was on them; that secrecy and silence was necessary for individual safety; that the seclusion of the decadent Operative societies, with their favoring laws, afforded such a place of refuge, and that these Operative societies were glad to receive the kind of men we know as Speculatives; that they took advantage of such opportunities and joined these Operative Bodies—is better substantiated than most of the facts on which other theories of Freemasonry are based.

Further, that the acceptance of this idea explains everything in connection with Freemasonry. Without that acceptance there is a stone wall so high that it cannot be surmounted and so dense that it cannot be seen through.

It is a case where we need the exercise of the scientific use of imagination, such as Leverrier, the great French astronomer, possessed when the erratic movements of one of the planets in the heavens led him to invent a new planet, and he designated the position it would occupy at a certain specified time; then, when he secured the services of a telescope powerful enough, Neptune was discovered.

The symbols of Freemasonry are its Soul; its life-giving energy its reason for continuance. It is known that they are found in, and as a part, of these philosophies above mentioned, and that the jargon, the whimsical published language and terms are but blinds to hide the real character, which, it must be borne in mind, was considered heretical; therefore subjected the one suspected of such a connection to loss of property or life unless they were so silly as to subject the holder to being sympathized with as a foolish person. In a recent article in the *National Geographic Magazine* is a statement by Professor Bell of the state of proven facts, present scientific facts, which, if mentioned at any time previous to the sixteenth century, would be considered just as the sayings and doings of the Rosicrucians, and, strange to say, along the lines of Rosicrucian doctrine.

I have said above that I believe neither the unadulterated Operative idea nor the unadulterated Speculative idea, nor any single unadulterated idea will account for either the calling of the 1717 meeting nor the results; but the logical idea of two causes is here presented the declining Operatives. The stream of medieval philosophy, conserving the primitive doctrines, kept moving by the Kabalists, Rosicrucians, etc., had been for some time running down the years in almost parallel lines, but slightly tending to converge, and in 1717 they did mix—the one, the Operative, giving the child its name and in a measure its organization; the Speculative, or the Philosophical, giving the child its intelligence, its soul, its energy. And so it remains today, and there is no other theory which accounts

for so much, that requires so few apologies, or which promises so gloriously for the future.

LODGE SECRETS

Such is the heading of a pertinent article in the *Scottish Rite Bulletin*, of Wilmington, N. C., in which the danger of careless conversation is depicted and the necessity for circumspection demonstrated. It then gives in the following excerpt the logical reasoning on the subject:

As our doors are Tiled, so let our lips be guarded. The slightest incidents of the Tiled recesses are secret. The brother who does not regard them as such has not yet learned Masonry. We positively can allow no license in this direction. Honor, fidelity, vows, good faith to the whole Fraternity requires that on such subjects the profoundest secrecy must be observed. He that cannot do this is not fit to be a Scottish Rite Mason or any other Mason; he that WILL not do it should be summarily dealt with, as it is a Masonic offense.

A great deal of harm is done to the Scottish Rite Masonry, and in fact to Masonry in general, by those who cannot guard their tongue from talking too much outside the Tiled recesses of our sanctuaries. The tongue is enclosed by the teeth as with a wall, and guarded by the lips as with sentinels, so that it be not suffered to run wild. Then, brethren, guard well thy tongue, and think twice before you speak, is a good Masonic maxim.

This is all true, and it is a growing evil which it seems to be no one's business to check, if not stop. It is a practice which grows on us, and many times it is the result of lack of thought. We first of all, perhaps, begin by telling a stay-at-home what transpired at the lodge meeting; we then get in the habit of talking about what we should not; the next thing we find ourselves talking about lodge business with the profane; next we are discussing this or that degree and how well Bill Jones acted the part of Julius Caesar, and what fun it was to see the candidate fall into the water, etc. As the *Bulletin* says, the person who cannot keep to himself what transpires in the lodge room is not fit to be any kind of a Mason, and in the investigation for membership to the Scottish Rite it

would be well to have the committee report as to the candidate's previous ability to keep his mouth shut on all occasions outside the length of the Tiler's apron strings.

But there are other things just as much in bad taste and which show the height of poor judgment as unwise talking, and that is reckless and injudicious writing and printing. Of late our Masonic periodicals are multiplying very fast. At first they were discreet, but as the competition became active and the advertisers insistent on something sensational, care and good judgment are being thrown to the north-easters. Full synopses of degrees are written by Masons and printed in full in Masonic papers in sufficient detail to serve as a good substitute for the short form of "Communication" if very little more was added and it was correct. Then, again, another writer, whose articles are generally interesting and never seems to want for either subjects to write about or words to express fully what he intends to say, has in the *Virginia Masonic Journal* filled space with attempted descriptions of degree settings, clothing, shape, color, and furniture of rooms used. That he does not describe our features correctly cuts no figure; it is a trespass on good taste and a breach of Masonic decorum. Nothing of interest is added to the really interesting historical portions except to fill space, and it is a pity that a good article should be spoiled by these additions, possessing neither merit nor correctness.

We cannot too strongly insist on the importance of the closed mouth, the cramped hand, or the locked typewriting machine in matters Masonic. Our Masonic papers have it in their power to be useful agents of everything which is high-minded and useful in Masonry. They can bring the beauties and practical merits of the institution before those who, having entered on the quest which the Blue Lodge initiates, desire to continue their search for the ultimate in Masonry. They can be useful in spreading the Masonic news which do not come under the title of "improper"

to be made known; but, like the individual member, they should consider themselves bound by all the obligations, rules, and regulations that the individual is, as well as the dictates of good judgment, good taste, and good sense.

Other trespassers on the right of discretion are still found in the otherwise splendid notices of meetings, which, contrary to a resolution of our Supreme Council, to the effect that it is not permissible to print, etc., any illustrations of any part of the forms or ceremonies or any synopsis in any form, and by implication this applies to programs and announcements of meetings. Some uninformed and enterprising manager of the announcement feature takes off an inch, another two inches, and before we know it the imitators are wearing their dresses up to their knees with a waist-line tendency, with pleasure to themselves and the admiration of the noisy portion of the Craft. A short quotation from the Ancient Constitutions may put us all wise: "You shall be cautious in your words and carriage that the most penetrating stranger shall not be able to discover or find out what is not proper to be intimated, and sometimes you shall divert a discourse and manage it prudently." Let this word to the wise be sufficient.

THE UNIVERSALITY OF FREEMASONRY

In addition to the glorious opportunity which the present war has offered to the United States to be the deciding factor in the settlement of the dispute between irresponsible tyranny and the rights of man and the bringing of all nations of the earth under the laws and ordinances of justice, right, and truth, the Masons of this fortunate country have the opportunity to decide whether or not the universality of Masonry shall be an accomplished fact or like many other of our high ideals which our own shortcomings prevent becoming realities. With the exception of this one great and very important feature, Masonry has made some headway

in accomplishing all the essential ideas embodied in the early ideals of the Fathers and the old Constitutions; but we appear to be too insular, too narrow when the question of extending our sympathetic brotherhood across the boundaries of our country.

We have yet much to learn, yet much breadth and height of vision to attain, yet much understanding of what Masonry means and requires of us. In my opinion, the Masonic Body politic is willing to be led, but the leaders are so prejudiced, so contracted in their views, so selfish that the bigger things of Masonry are beyond their comprehension and the small circle of their own personal vision is the limit of their Masonic world and ideas. When we see Grand Bodies for trivial causes "not speaking" to other Grand Bodies, we cannot help but feel that in the larger things of recognition of what we call "foreign" Masons, as if there was such a thing, we have to secure some other leaders than those at present in the saddle.

The greatest difficulty is our failure to see in the Masonry of another country the reflection of the settled habits and customs of that other country, and instead of making allowances for these natural and racial differences we want to place them all on the procrustean bed of our own habits and customs, our own greatness or littleness. We talk of American Masonry as the model and guide for the world, and anything not in accordance with our borrowed and copied Masonry is a thing to be avoided and not recognized. There is no more jumbled up lack of system in the world, but it is good Masonry, it is our Masonry, it suits us and our needs. Why not let each other nationality have theirs and call it all Masonry? It is as much as ours entitled to the name. Let us learn from them and teach them.

We look askance at the Masonry of the South American countries. They are doing a splendid work. Maybe not one of them could work his way into one of our lodges, but his Masonry is suited to the needs of his republic, and,

like our own Masonry, has made republics of their country. Has our Masonry done more or is it doing more now that they are? If so, let us know about it.

Some kind of Masonry has obtained a foothold in China, and its lodges have been held in the heavenly temples. A few years ago I had the pleasure of being chairman of the civic committee which entertained the Japanese commercial delegation, headed by Baron Shibusawa, when on a visit to this country, and in Duluth, as the Commercial Club happened to be moving that day, they were there. The Masonic Temple dining and other rooms were tendered to the club, and for entertainment we gave an organ recital and concert. This hospitality in that strange place seemed to puzzle them, and by the questions put to me I formed the opinion that they did not know what Masonry was. Since then some of our local papers note the fact that permission was given to Masons to march in procession as Masons at the funeral of Ambassador Guthrie, 33°, Pennsylvania, and a seat of honor given the Master with the Imperial family. That Masonry cannot be the same as ours very long, but can anyone say it is not Masonry. Masonry in other countries would, for earnestness, accomplishment and high ideals, put ours to shame. Can we afford to ignore their ideas and refuse to profit because of the clasp of the "dead hand" by their virtuous excellences?

I have before me a letter from a brother giving an idea of how Masonry, which is not permitted in Austria, held their meetings before the war and made Masons. THE NEW AGE might not object during war times to accept from a Cornishman who reads Lower Canadian French with a split infinitive accent the translation of this letter in French, written by an Austrian who rolls his "r's" and writes the letter on a German typewriting machine which has no "I," as he uses a "J" all through. I want to quote extracts from it to show the earnestness of our Austrian-Hungarian brethren and how they succeed

and what they do in the face of difficulties and dangers which would absolutely deter us effeminate Masons from any participation in Masonic work or enterprises; and yet they accomplish much and are Masons, but for some reason which would require the Masonic lawyer to find it and make it stick we can't recognize them as brethren working and laboring in a common cause—the cause of Masonry, Liberty, and Humanity.

For proper reasons, I will not give the name of the writer nor anything which might lead to identification; so if there is a break put it down to the censor—myself: "In Austria there is really some Masonic life and there is none, and in this country a Mason, as we understand it, is rather a scarce thing. What we Masons call a lodge must be hidden here under the disguise of a 'nonpolitical' club or association. These clubs have statutes agreed to by the police. Of course, there is no mention in it of the name of Masonry or of Masonic working as such. These clubs hold their meetings in Vienna or at Prague, etc., in their own club halls, where only 'members' have the right to assist, or such people as are accepted by them. These, of course, must be Masons, or, rather, only Masons are allowed as visitors.

"Now, the dispatch of business, as you say in America, is done according to the Ritual of the Symbolic Grand Lodge of Hungary, but all assistant brethren wear no Masonic clothing, the officers of the lodge no distinguishing badges, etc.; all is just like the session of a profane society, but with Masonic forms. The opening, closing, etc., of the Hungarian Ritual are much shorter than in England or Germany. The Admission of an Entered Apprentice being considered as a Masonic activity par excellence, and Masonry being not allowed, initiations, raisings, etc., never take place in Vienna, but for these functions the brethren travel over the Hungarian frontier to Pressburg, etc.

"The Vienna bodies undertake some important charitable work, such as an asylum for destitute children, etc., and

as such all people concerned in such matters know that these institutions and their origin are Masonic. Even the police know quite well of the existence of Masonry in this veiled form in Austria, but as there is no law prohibiting a person from becoming a Mason abroad or Masons made abroad to gather in nonpolitical—that is, literary, scientific, or humanitarian—clubs, they let them do so.

"The works of Albert Pike are well known here, and I thank you for a copy of your index to the 'Morals and Dogma,' so necessary to the study of that great work. It is a very useful book, and I prize it highly. As to the religious aspect of the Masonic situation, I am a Catholic, and, although active and well known, I have never been hindered or molested. Of course, we adhere to the rules of the government or conform to their known desires. Neither in Austria nor Hungary do they bother themselves with the question as to what religion a candidate for initiation belongs. A good many of the brethren are Catholics, just as in Italy or in France, and as Catholics they care just as much for the Pope as Masons do in France or in Italy. Of course, it must be noted that the Catholic profane are far from being as religious or bigoted as Roman Catholics seem to be in Protestant countries.

"Even the Catholic priests are not at all so strict with Masons. Their motto is '*quieta non movere*,' and if the family of a Masonic brother calls for the priest he administers the extreme unction or the funeral consecration without vexatious hesitancy, even if he knows he has to do with a Mason, living or dead. But since about ten years I note that the Roman Church begins to become active, even in Hungary, for the reason that Hungarian Masonry tends to declare war against the Church; not against the spiritual side of the Church, but on account of its political activity

and because of the great secular wealth of the priests and the Church. In Hungary the Church possesses immense territories of ground, while the peasant, to whom they pay but a mere living pittance for their work, prefers to go abroad, to emigrate to America. Some few years ago a Budapest lodge had amongst its members a Roman Catholic priest; he was at the same time a member of Parliament, and one of the most admired presiding officers in the chair."

The letter contains much in connection with the secular work of the Austrian Masons, and with the start they have now and the humanizing influence and aspirations for freedom, spiritual and political, which will follow the termination of this war, it will be our negligence and apathy if Austria does not be added to the roll of countries marching under the Banner of Toleration, Peace, and Humanity—the Banner of Scottish Rite Freemasonry.

Another significant sign is found in the bulletin of the Los Angeles Consistory, which announces the incorporation of the "Danubia," the purpose of the organization, according to its application, being "to bring into close association members of the Masonic Order who immigrated to this country from Austria-Hungary, now residing in New York, and to develop among them knowledge of America, American history, and American institutions, and do a great educational, patriotic, and philanthropic work."

The influence of such an association, with conditions as above described and the assistance of our Supreme Councils, surely ought to give legal life to the Masonry of our brethren in Austria and Russia. Won't we rise to the occasion and make Masonry indeed universal? And not merely in name, for without the universality it is not Masonry, but some narrow, circumscribed, intolerant thing.

GENERAL MASONIC NEWS

COMING REUNION DATES

The Bodies of the Rite in Washington, D. C., hold their meetings every Tuesday evening. A reunion for the conferring of degrees will be held October 1 to 6, inclusive.

The San Francisco and the California Bodies of the Rite in San Francisco, Cal., hold their meetings, the former every Friday evening and the latter every Wednesday evening.

The Bodies of the Rite in Oakland, Cal., hold their meetings on Monday evening.

The Bodies of the Rite in Seattle, Wash., hold their meetings every Tuesday evening. Degrees will be conferred on the evenings of September 11 and October 9, 1917.

The Scottish Rite Bodies in St. Paul, Minn., hold their meetings every Wednesday evening.

The Scottish Rite Bodies in San Antonio, Tex., will hold a Saturday night class for conferring degrees during the summer months up to and including September 22, 1917.

The Bodies of the Rite in the Valley of Guthrie, Okla., will hold their fall reunion September 25 to 27, inclusive, 1917.

The San Diego Consistory, of San Diego, Cal., will hold its first reunion for conferring degrees in the Masonic Temple October 3 to 5, inclusive, 1917.

The Bodies of the Rite in the Valley of Chicago, Ill. (Northern Jurisdiction), hold their meetings every Thursday evening.

SPRING REUNION, GUTHRIE, OKLAHOMA

The most successful and enthusiastic spring reunion ever held in the Valley of Guthrie closed on the night of May 10. Candidates to the number of 280 took the Lodge of Perfection degrees, and the thirty-second degree was conferred on 219. This was the second

largest class in the history of the Rite in Guthrie, the largest being the January, 1917, class, which finished with 276 members. The personnel of the class was of the highest character, there being 58 clergymen, 22 merchants, 32 professionals, 12 bankers, and 95 miscellaneous professions. The work, always done in a creditable manner and the equal of any in the entire Southern Jurisdiction, seemed to be better than ever, and was an inspiration to every one who had the good fortune to witness it. As a result of the spirit of patriotism that seemed to pervade the entire meeting, the class chose for their name "The Star Spangled Banner Class." It was a reunion that will long be remembered. The following class officers were elected: President, Clarence B. Sleeper, Tulsa; vice-president, Robert B. Climer, Okmulgee; secretary-treasurer, Edwin Wagner, Bartlesville; orator, Carl B. Jordan, Vinita; historian, William L. Carlyle, Stillwater.

TWENTY-FOURTH REUNION AT SANTA FE, N. MEX.

The Scottish Rite brethren in the Valley of Santa Fe, N. Mex., are very jubilant and enthusiastic over the results of their spring reunion, held on the 21st, 22d and 23d of June, 1917. A class of 67 candidates took the degrees up to and including the thirty-second.

The brethren insist that they have not yet reached their limit; they propose to do still better at their fall reunion. The *Scottish Rite Bulletin* of Santa Fe, N. Mex., states that they have a list of 153 duly elected eligibles, and there is every reason to believe that 50 more new petitions will be received, and out of the whole number, if they cannot surpass anything they have ever done heretofore, their disappointment will be great. And so it ought to be; for, if with all these fine prospects, they fall below the mark set, it will be their own fault; and when one fails, knowing that

the failure is his own fault, he is very likely to be disappointed and to kick himself all over town.

Moral—Don't fail!

REUNION AT DENVER, COLO.

A new Consistory of Scottish Rite Masons, known as Rocky Mountain Consistory, No. 2, has recently been organized and started on its way. It began its career in very promising fashion, having conferred the degrees on a class of 180, a very commendable start. Twenty-five brethren of The Wyoming Consistory of Cheyenne arrived at Denver on the morning of June 25, bringing with them a carload of paraphernalia, to help in the work of the new Consistory. Illustrious Brother H. C. Plumley, 33°, Inspector General in North Dakota, assisted Brother R. H. Malone, the Deputy of the Supreme Council in Colorado, in the work of organizing the new Consistory.

FROM KANSAS CITY, KAN.

We have received the first number of a new Scottish Rite paper called *The Caswell Scottish Knight*, published by the Bodies of the Rite in Kansas City, Kan. Its appearance marks the beginning of a new plan for the extension of Scottish Rite philosophy in the valley of Kansas City, Kan.

Heretofore these bodies have depended upon semi-annual reunions of four days each; and while this plan has been very successful, yet there has been of recent years a lack of sustained interest among the membership.

The plan of the Executive Committee now is, first—the publication of a monthly paper to be sent to every member of the Rite and to prospective candidates as well. Second—to hold six monthly reunions of one day each, at which the degrees of the Lodge of Perfection and the Chapter of Rose Croix will be conferred in full form, and at which the brethren will be called together for social intercourse. The first of this series of one-day reunions will be held on Wednesday, September 5, at which time the degree of the Lodge

of Perfection will be conferred. The two semi-annual four-day Reunions will be held as heretofore, except that, in all probability, the Spring Reunion will be held in March instead of April.

At the Spring Reunion of this year, which was a great success, forty-one candidates received the degrees.

INFANT WELFARE WORK IN DULUTH, MINN.

As we have had occasion to state on several previous occasions, the Infant Welfare Work in Duluth, Minn., has been assigned to the Masons of that locality exclusively, and they are carrying out that work with commendable thoroughness and efficiency. We have several times published reports of the work done, and we cull the following from the Duluth Masonic Calendar for June, 1917. The report is upon the work accomplished between June 1, 1916, and June 1, 1917.

Total number of infants recorded	1,856
Number of calls made by the nurses	2,203
Number of infants in attendance at the three clinics during July, August and September..	162
A number of the above infants were brought at different times, making a total attendance	362
Total number of quarts of milk sold at the three milk stations.	2,497
Of this amount, quarts of milk given free of charge.....	725
New infants visited during the year	710
Infants sent to the hospital.....	11
Total attendance at Little Mothers' Clubs.....	80

On August 13, 1917, the Little Mothers had their annual automobile ride and refreshments.

A number of infants were supplied with medicine by Palestine Lodge.

The Past Matrons of the Eastern Star sewed complete outfits of clothing for infants.

Let it be borne in mind that this work is being carried on by the Masons of Duluth entirely at their own expense.

FROM LOVELAND, COLORADO

Loveland Lodge No. 53, organized in 1883, appointed a committee in December last to obtain as many as possible of the pictures of its Past Masters, have them framed and hung up in the lodge room. Some of the earliest Past Masters are dead and most of them have moved away, so the task of the committee was no light one; but with time, patience and perseverance, they have accomplished their work, and now the pictures of *all* the Past Masters of the lodge adorn the walls of the lodge room. The pictures are uniform in size, and the brethren of the lodge are very proud of their portrait gallery.

BELGIAN ORDER OF ST. JOHN OF JERUSALEM

The Ancient Order of the Hospitalers of St. John of Jerusalem was one of the three Orders of Knighthood in the Middle Ages. We have recently received a communication from Belgium, signed by Brother P. M. De Smets-Mondez, stating that the revival of this order in Belgium is contemplated. It is proposed to make it an entirely independent branch, aiming at helping victims of the war: maimed and disabled soldiers, widows and orphans. It is to be established as soon as peace is declared, The Belgian branch will have no connection with the English Order of St. John of Jerusalem, although confusion in this respect may arise owing to the fact that its promoters are now in England on account of the war; and to avoid any misapprehension, some differences in degrees and badges will be established.

The Order will be established in Belgium only after the evacuation of Belgian territory. At the present time and on English soil, it will bend its efforts toward the preparation of its organization, so that at the proper moment everything may be in readiness.

The Belgian Order will be a free institution, without any state interference. The Belgian Order will take from the existing branches in Europe, and especially from that of England, all points which seem suitable to the Belgian temperament and laws; but it is from the medieval organization that it will copy its mercantile branch, one of the important features of this famous Order.

A special effort will be made to bring children within the scope of its influence and activities, thus giving them an early love of the work of benevolence.

It is hoped that American people who have done, and are still doing, so much for the relief of distressed Belgians, will view this institution with sympathy, and will support the establishment of the Order in Belgium by making application for honorary membership and by inducing youths and children to cooperate also.

In order to obtain sufficient resources for the Order it seems necessary to resort to the following:

1.—Donations. To be collected from neutral countries, Belgium having sacrificed so many of her young men to support the rights of neutrals, and expecting nothing, from either war or peace, except her independence.

2.—Entrance Fees. For honorary membership as follows:

- (a) Honorary Soldier of the Order (boys or girls)...\$2.00
- (b) Honorary Sergeant of the Order (young men and women) 5.00
- (c) Honorary Captain of the Order (men and women).25.00

The entrance fee will include the price of the badge and the certificate. No annual subscription will be required, because it is believed that donations will be sufficient for carrying out the intentions of the Order with a view to its further support.

The title of Commander of the Order (with certificate and badge) can be obtained without any entrance fee, but only for conspicuous services rendered the Order.

The purpose of the founders is not to keep these people in a hospital of some kind, thus making idlers of them, but to enable them to undertake minor industries in buildings devoted to such purposes, and then selling the goods so manufactured to charitable people in Belgium and abroad.

All letters should be addressed to Dr. J. G. Smets-Mondez, 48 Leyborne Park, Kew Gardens (Surrey), London, England.

Any money sent should be registered. Official receipts will be supplied, signed by the Treasurer and countersigned by the Chairman or Vice-Chairman, and also bearing the stamp of the Order.

In this connection we have received the following circular letter from Grand Master Lee Stewart Smith to the members of the Grand Encampment, K. T. It will speak for itself, and may enable you to decide what to do in the case:

An individual signing himself Dr. J. G. Smets-Mondez, of London, England, has been circulating a letter lately which requires some attention, as I have had inquiries from a number of members of the Order throughout the jurisdiction of the Grand Encampment asking as to this individual.

Briefly, his history is as follows:

Some year and a half or more ago he sent out a circular letter through this country soliciting money for tobacco for the soldiers at the front.

Next we find him writing that he's contemplating starting a commandery of Knights Templar in Belgium at the close of the war, and now he is sending circular letters throughout the United States asking assistance and claiming that he is forming an independent Order of St. John of Jerusalem for Belgium.

As far as I can ascertain, this individual has no standing Masonically at all, and would advise the members of the Order to ignore his communications.

LEE STEWART SMITH,
Grand Master.

MAN

Man that stands in the way of his own enlightenment, is as the puddle which soon dries up and disappears. He has gone *his* way through *his* life and has accomplished nothing. There is much in this life of ours to discover, and it is only diligent search in, around and through the temple, that will disclose its hidden treasures. He (man) hides behind the mask of his own personality, and his ideas and opinions have been pruned from another orchard. Where, then, as individuals, are we to know growth, unfoldment or expansion within ourselves? It is only through years of cultivation and fertilization of his own barren soil that he is enabled to grasp the significance of what is duly and truly required of him. As it is, he is guided and directed by what others think instead of thinking, doing and knowing for himself.—*George H. Ogden.*

LITERATURE, SCIENCE, EDUCATION, FREEMASONRY

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MAGAZINE



Tyrian Masonic Temple, Brooklyn, N. Y.

The Official Organ of
The Supreme Council 33° A. & A. Scottish Rite of Freemasonry S. J. U. S. A.

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 JOHN LONSDALE ROPER, 33°..... Norfolk, Virginia Oct. 18, 1886

EMERITI MEMBERS OF HONOR (Non-Resident)

THE EARL OF KINTORE, 33°..... Edinburgh, Scotland..... Oct. 18, 1888
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FIGURE OF PERNES ON THE FACADE TO THE RIGHT
OF THE DOORWAY

The New Age

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PERNEB THE PATRICIAN, AND HIS TOMB

BY HENRY R. EVANS, LITT.D., 33° HON.

"Yet these tombs of Sakkara are hidden in a desolation of the sands, peculiarly blanched and mournful; and as you wander from tomb to tomb . . . the awfulness of the passing away of dynasties and of races comes, like a cloud, upon your spirit."

—ROBERT HICHENS: *Egypt and its Monuments*.

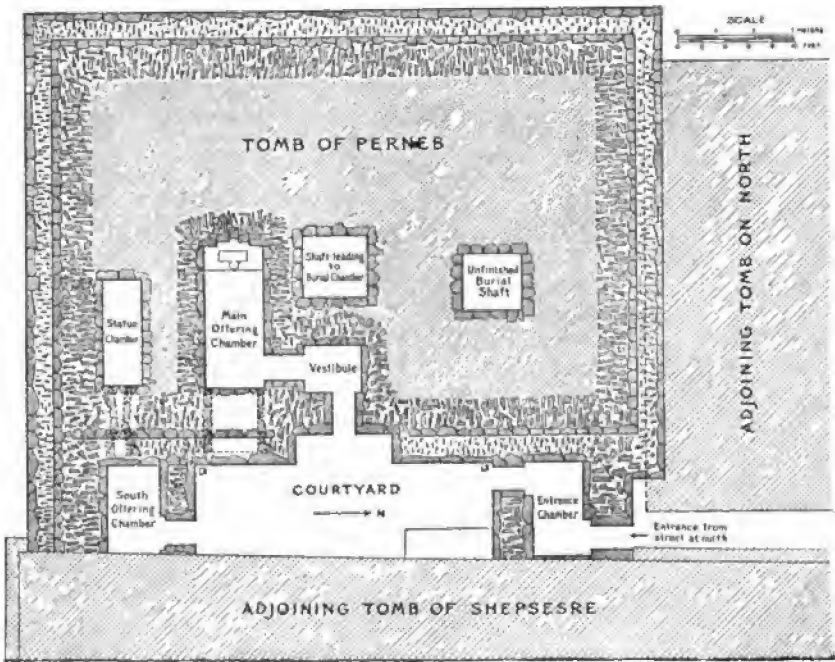
A FIRST class museum without a mummy is like the play of Hamlet, minus the melancholy Dane. In fact, the possession of a mummy is the distinguishing mark of a strictly up-to-date archaeological collection; consequently most museums can boast of their mummies, nicely labeled and cataloged, and stowed away in large glass cases. But how few museums can plume themselves on the possession of a real Egyptian tomb! There is only one such in the world, and that is in the Metropolitan Museum of Art, of New York City, which has acquired the tomb of Perneb. The story is an interesting one, and is set forth at length in a brochure recently published by the Museum, written by Albert M. Lythgoe and Caroline L. Ransom. But let us begin at the beginning.

Some four thousand five hundred years ago, about 2650 B. C., there resided in the great city of Memphis, Egypt, a certain patrician named Perneb, who held high office under the reigning Pharaoh. While still in the flesh and enjoying life as only patricians know how to do, he began to think about building his tomb, and

making preparations for the eventful day when he should embark in the funerary boat of Osiris for the kingdom of the Other World. He probably sent for the best architects in Memphis and got bids on the projected tomb. After the contract was awarded and the work begun, he doubtless frequently visited the necropolis of the city to see how things were getting along. At last, when the mortuary structure was built and everything ready for occupancy, he had painted over the lintel of the door the following inscription: "Perneb, Sole Companion [of the king] and Lord Chamberlain." And then he died! In fact, he probably departed this life ere the tomb was completely decorated. The edifice bears the marks, in some parts, of having been hurriedly put together; for in the southern chamber "the walls exhibit an inferior and haphazard type of masonry entirely out of keeping with that in any other part of the structure. If, as seems likely, Perneb had left the erection of his tomb until the later years of his life, perhaps some warning of his approaching end or even death itself rendered the hurried finishing of these features necessary."

Now who was Perneb, and who was the mighty king for whom he enacted the rôle of Lord Chamberlain? Beyond the fact that Perneb held high office at Memphis and his royal master and friend was one of the later kings of the fifth dynasty, nothing is known. Judging from a quarry mark on one of the stones of the tomb, it is thought that the monarch was King Isesy, next to the last ruler of the fifth dynasty of the "old kingdom." One of Perneb's official duties was to keep the crowns of the king, for a wall inscription on the building calls him "keeper of the crowns." The tomb consists of a vestibule, a main offering chamber and an adjoining offering chamber, a statue chamber, lighted by a slit in the wall, an unfinished burial shaft, which was probably intended to lead to the mortuary chamber of Perneb's wife, and the shaft which leads to a sepulchral room fifty-five feet underground where was located the limestone sarcophagus of the tomb's owner. Gorgeous hieroglyphics are painted upon the walls of the various rooms—a perfect riot of reds, yellows, blues, and greens. Upon the facade of the structure are representations of Perneb himself, on either side of the doorway, giving one the impression that Perneb is just entering or leaving his tomb. And this is in keeping with the Egyptian faith, for the *ka* or double (astral shape) was supposed to dwell in the tomb and come forth whenever it so desired; hence the tremendous efforts to preserve intact the mummy. For only so long as the mummy was preserved, did the *ka* exist on the earth plane. The real soul, or *Ba*, of Perneb had long ago winged its flight to the Pools of Peace, in the kingdom of the divine Osiris. Offerings of food and drink were offered up, at stated intervals, in the chapel of the tomb for the use of the *ka*. This weird belief (call it superstition, if you will) has always exercised a powerful fascination over me. There is something about the faith of ancient Misraim, pagan though it be, that somehow or other appeals to me. The perfect belief in the doctrine of

another life beyond the portals of the grave distinguishes the Egyptian religion from all others. In no other country of the ancient world was the cult of death so ardently pursued. I have always felt that the initiates into the mysteries of that wonderful religion were, in one respect, the Masters of Those Who Know. The unseen world touched them at every side. But to return to Perneb of Memphis. He died and was laid away in his massive sarcophagus in the subterranean vault, the shaft was filled with stones, and the top plastered over the better to conceal it. Years after the High Chamberlain's death, the mortuary priests performed in the chapel of the tomb the formal rites for the benefit of the deceased, on every important feast day. "The rites," says Miss Ransom, "consisted in large part of placing actual beverages and articles of food on the low offering table . . . accompanying each by a prescribed incantation." Fragrant incense was burnt, and then the priests went home to the Temple of Memphis. The time came, alas, when the family of Perneb departed this life to join him. The money left for prayers and incantations was used up; and then—Perneb was forgotten! The centuries slipped into the abyss of time like the sands in an hourglass. The "dark period" of Egyptian history, that lasted some three or four hundred years, intervened between the "old kingdom" and the "middle kingdom." Thieves broke into the tomb of our patrician and played sad havoc. They smashed the wall into the ghostly statue chamber and made kindling wood of Perneb's effigy. They uncovered the shaft, removed the rubbish, broke open the sarcophagus, stripped the mummy of its jewels and ornaments, and then departed. The sands of the desert took pity on Perneb and speedily covered his tomb from mortal view, thus saving it from complete destruction. Be it known, "that later kings and nobles, from the Middle Kingdom on, found these tombs at Sakkara a convenient quarry from which to obtain well-worked blocks for the



PLAN OF TOMB OF PERNEB



MODEL OF TOMB OF PERNEB SHOWING ABUTMENT AGAINST TOMB OF SHEPSESRE AND A TOMB TO THE NORTH

construction of their own edifices on other sites." It is a well-established fact that Old Cairo was largely built of stones taken from the ancient city of Memphis. Memphis is now but a heap of rubbish. "It is," says Mr. Lythgoe, "only within recent years, since the establishment by the Egyptian Government of its present system of guarding such ancient sites and the still more rigorous laws, that this wholesale destruction of monuments has been stopped." In the spring of 1843, the famous Prussian explorer, Lepsius, discovered the tomb of Shepsesre, son of Perneb, and cleared its chambers, but he did not advance far enough in his labors to unearth the burial chamber of Perneb. In the year 1907, an expedition fitted out by the Metropolitan Museum of Art, headed by Mr. Quibell, attacked the great mound of débris which covered the last resting place of our High Chamberlain. The walls of the tomb being in such condition that it could never be opened to the public, Sir Gaston Maspero, director-general of antiquities at Cairo, gave consent to its purchase by the Metropolitan Museum. The blocks of the tomb were all numbered and transported to Cairo, where they were carried to steamers for New York. The tomb has recently been set up in the Museum and is open for inspection by the public. It is intact, all but the shaft and the sepulchral chamber, models of which are shown.

Says Mr. Lythgoe:

In the work of taking down such a structure one has an opportunity which rarely occurs in archaeological work of seeing, though in reverse order, all the various details of its erection. Thus very many of the blocks bore on their backs "mason's marks" scrawlingly written in red ochre, while a great patch of the paint itself was found in the sand just north of the tomb where it had been thrown. At the backs of the walls, too, the mortar bore the hardened

imprints of the fingers of the workmen as distinctly as on the day when the blocks had been placed in position, while in some cases little wooden wedges still in sound condition remained where they had been driven into the back of a joint to bring some imperfectly fitting block to a proper bearing. Such realistic traces of the work of the ancient builders go far in the imagination to bridge the ages that have passed, as was the case particularly when we found under the remains of the plaster and mud flooring of the offering-chamber the scattered shells of a number of nuts which some workman had had for his luncheon on the day he was laying the floor.

The complete mummy of Perneb was not found, the thieves having broken it to pieces when they violated the tomb ages ago. Mr. Quibell, however, discovered the bones and the skull of the Egyptian on the floor beside the sarcophagus, and these relics are now on exhibition in a glass case next to the entrance of the tomb, in the Museum. Says a writer in the *Outlook*: "The fame of Perneb is now secure until New York shall be buried by its own drifted dust or sunk beneath the sea by the weight of its towering skyscrapers."

There is something singularly interesting and strange in this story of the old aristocrat who walked the earth so many centuries ago. About him we know literally nothing, merely his name and titles, which I will cite in full: "Perneb—Sole Companion, Keeper of the Crowns, Chief Nekhebite, Daily Favorite of His Lord, Privy-Counsellor of the Duat-Bureau, He who Wins the Favor of the King Daily." An imposing array of worldly honors, Brethen, but they give us but a meager idea of the man who bore them. What Duat-Bureau means we have as yet no clue; but Chief Nekhebite was "an old and honorable priestly title, which had its origin in Nekheb, the capital of the south, before the union of Egypt under one king."

TIME

Dost thou love life? then do not squander time, for that's the stuff that life is made of.—*Poor Richard's Almanac*.

THE KABBALAH IN ANCIENT CRAFT MASONRY

BY PAUL N. DAVEY, 33° HON.

I

COME, my brother Master Mason, and stand with me before our Masonic altar. Upon this altar lies on open Book. In the center of the black and white tessarated, *Mosaic Pavement* of the printed page two geometrical instruments are so arranged that their extended points form the vague outline of a glittering or "blazing" pentalpha, or five-pointed star. These three objects—the Bible, square, and compasses—are, as you know, the three great lights of Masonry. You may also have learned that the square has the exact form of the earliest Greek initial letter "G," and that the compasses, when extended at an angle of 60 degrees, has the exact form of the same letter in the earliest Latin chirography, and that, therefore, the letter "G," suspended in the East, is an utterly superfluous and a corruptly interpreted symbol that was introduced into modern Masonic symbolism by Ignorance sitting in the high place.

Being Speculative Masons, let us briefly speculate as to the first of these three objects—the Book. As a Mason who works "only in Speculative Masonry," and having become a Master of that art, you know that to *speculate* means to scrutinize, to look into and under, to analyze, contemplate, meditate, to philosophize by the *a priori* method, to pursue truth by aid of the reflective faculties unassisted by the common senses; for you have found all those definitions in your dictionary. Let us *speculate*, then, concerning this Book.

It is given us as "the rule and guide of our faith and practice." But there is a great deal in it that the wisest among us does not understand; there is much that, interpreted literally, appears unreasonable, fanciful, illogical, incredible, absurd; there is so very

much that appears obscure, enigmatic, veiled; so much that has been the cause of or the excuse for disputation, dissension, persecution, massacres and wars. We know that much of confusion has resulted from many redactions, revisions and translations in divers languages. Quoting briefly from a standard authority:

The Hebrew text of the Old Testament, as we have it, has already passed through many revisions. . . . After the return from the Babylonish exile, the sacred books were subjected to a careful and critical examination. About the same time the written character of the ancient Hebrew was modified by the Aramaic chirography. . . . Simultaneously came another arrangement of the text. . . . The text, thus written and distributed, was most jealously guarded. In copying it nothing must be added, nothing taken away, nothing changed. Letters, words, verses, sections, were counted. Rules were made in regard to the way in which the MSS. were to be written; every letter that was larger or smaller, suspended or inverted, or otherwise unusual in form, even if accidentally so written, was to be heedfully copied.—*American Cyclopaedia Bible*.

But let us read what is written in the Bible itself concerning this redaction, in 2d Esdras, Chap. xiv:

And I said, Here am I, Lord. And I stood upon my feet (2). . . . Then I answered before Thee (19). . . . Thy law is burnt (21). . . . but send the Holy Ghost into me and I shall write all . . . which were written in Thy law (23). . . . And He answered me, saying, . . . I shall light a candle of *understanding* in thy heart (25), . . . and when thou hast done (writing) some things shalt thou publish and some things shalt thou show secretly to the wise (26). . . . And, behold, the next day a *Voice* called me, saying, Esdras, open thy mouth and drink (38). . . . and I took it (the cup) and drank; and when I had drunk my heart uttered *understanding* (40). . . . and my mouth opened (41). . . . The Highest gave *understanding* to the five men and they wrote (42), . . . And it came to pass

. . . that the Highest spoke, saying, The first that thou hast written, publish openly; that the worthy and the unworthy may read it; but keep the seventy last, that thou mayest deliver them only to such as be wise among the people, for in them is the spring of *Understanding*, the fountain of wisdom and the stream of knowledge (45, 46, 47). . . . And I did so (48).

It was thus and at that time, according to the Kabalists, that the *Secret Doctrine of Qabbalah* and "the secret art" of *Gematria*, by which the hidden and true meaning of words may be brought to light were incorporated into the literal text of the Hebrew Scriptures.

But—still standing before our altar and gazing down upon the Book—let us pause to refresh our minds as to what is generally known as the Kabala.

According to the Kabalists, the demotic Hebrew theology contained a secret doctrine orally transmitted from the remote times of the early patriarchs—a doctrine known and adhered to by the priests, but not divulged to the people. Very briefly, this secret doctrine taught the existence of a One God so illimitable and incomprehensible that it was improper to say that He is good, or wise, or just, since to do so is to limit Him to our imperfect conception of those attributes. Each human soul is immortal, having existed before the birth of the body and being imperishable. What we regard as life is in reality death. Upon the death of the body and after a shorter or longer time the soul again enters into a human body, there to undergo further development and purification. When the last soul has attained perfection, the *pleroma* of a purified humanity will, as one soul, be absorbed into the One—the *En Soph*.

The Kabalists, it is seen, believe in *the raising of the dead to a new life in a living body*. How this belief accords with a certain allegory that enters into our system of impressing wise and serious truths, you, my brother, as a *Master Mason*, may determine for yourself. Their doctrine also teaches that every individual wrongdoing, every evil thought, word and deed, by so much delays the coming of the millennium.

With the Secret Doctrine of the *Kabbalah* goes a metaphysical philosophy as to the dynamic power of numbers throughout the material universe; also a "sacred and secret art," based upon numbers and the numerical value of the letters of the Hebrew alphabet, by which the veiled or hidden meaning concealed beneath the literal meaning—beneath "the *substitute word*"—may be discovered and "brought to light." It is upon this sacred and secret art of the Kabalist that we will next *speculate*.

Before proceeding to do so, however, let us pause to remember that it was here—before this altar—we were first given to understand that among the hidden mysteries of Freemasonry thereafter to be imparted to us was a certain secret "art," the parts and points of which we were never to reveal. Has that art, or even a hint as to its nature or character, ever been imparted to you? Did Freemasonry—an institution consecrated to Truth—lie to you across its altar and the open Holy Book? What, then, is that art? Did you ever inquire about it? Did you ever even take the trouble to *speculate* concerning it?

Turning now to this secret art of the Kabalists, we read in our easily accessible authority (the *American Cyclopaedia: Cabala*):

The modes by which the Cabala educes the secret meaning veiled under the words of the Hebrew Scriptures are manifold, extending to every peculiarity of the text. Even in what we should regard as critical marks or as errors or fancies of some transcriber, as when a letter is written too large or too small, is inverted, or in any way distinguished, an occult intent was presumed. But the most notable system was that to which the Cabalists gave the name of *gematria*, apparently a Hebrew way of writing the Greek *geometria* (geometry), by which they designate the art of discovering the hidden meaning of words by means of their numerical value. Each Hebrew letter, besides its alphabetical character, is a numeral. *Aleph*, the first letter of the Hebrew alphabet, stands for 1; with a line over it, for 1,000. . . . The numerical value of *bereshith*, "in the beginning," the first word of Genesis, is 913; this is also the numerical value of the phrase *battorah yatsar*, "by the law he

formed;" that is, the world, which shows that the law existed before creation and that the latter was accomplished through the former. . . . Another Cabalistic formula was called *notarikon*. . . . It consisted of taking some leading word of the Scriptures and making each successive letter the initial of a new word, all of which, in order, should form an intelligent sentence.

Now, my brother, open your printed Masonic *Monitor*. Should it chance to be a Missouri *Monitor* (1889 ed.), you will find, on page 26, an illustration of a closed door, and beneath it a certain passage of Scripture:

Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.

Perhaps you were told as an Entered Apprentice to what this passage of Scripture alluded, but did the explanation as to why your attention was called to it, *when* and *where* it was, satisfy your intelligence?

Read it again, and speculate concerning it. Observe that it is a complete sentence composed of three complete sentences, and that the leading word (Ask) contains three letters. Now, with the definition of a Kabalistic *notarikon* above given fresh in your mind, take "the leading word" of the sentence—ask—and *letter* it; or should we say *deletter* it? No matter; letter and begin.

Ask—A-s-k. Now, note that each letter, in its regular order, is the initial letter of each of the leading words of the component sentences in their order and that these three words make an intelligible sentence. Ask, Seek, Knock. A coincidence? Call it such, if you wish, but your conductor in this speculative journey seriously assures you that that "certain passage" was called to your attention when and where it was as an *illustration* of one of the forms of a Kabalistic *notarikon*, the purpose of which was to cabalistically *notify* you that from the moment your foot crossed the threshold of a Masonic lodge you would have to deal with veiled and hidden meanings, with *counterfeit* words and *substitute* words, with *true* words and *covered* words

and *lost* words. Of course, you later learned something about a certain *substitute word* and a *true word*, but did it ever occur to you that there might be a score or more of *other* substitute words? And suppose that we find other and still more remarkable *coincidences*, similarities in the integral system (the unwritten work) of our "secret art we call Freemasonry" and in the integral system of that sacred and secret art of the Kabalists—their *sacred geometry* to which they gave a name *counterfeited* from the word Geometry?

When next you go to a public library, take the fifth volume of *The Jewish Encyclopaedia* (an international standard authority on all matters pertaining to the Hebrew religion and literature) and turn to page 589; there you will find an instructive article on the secret art of *Gematria*. You will learn that this art is a "system;" that it is divided into "degrees" therein and by Kabalists so called; that the more important of these *degrees* are *three* in number, and that each of these *has a name*. In the First Degree ("the degree of separation") if you wished to *dispose* a word so as to come to the knowledge of it—that is, of the concealed word—you would begin by "lettering it," separating the word into its letters. In the Second Degree ("the degree of consolidation") you would dispose of the word by "syllabing it"; that is, by calculating the total numerical value of each syllable. In the Third Degree, before you could dispose of the substitute word and come to a knowledge of the true word, it would be necessary to note whether the substitute word stood in the *proper position* in the sentence with regard to the numerical values. This degree is called, in the article referred to, "the degree of equilibrium;" it is more properly called "the degree of the balances." My brother, we are standing within the *sanctum sanctorum* of the temple of the hidden mysteries, and are forbidden to speak except in a low breath, lest the profane overhear. Your conductor must content himself to merely point

out certain interesting objects without commenting upon them; he has depended upon you to remember, to reflect, and to do your own speculating.

We are still standing before our Masonic altar, gazing down upon the open Book, the checkered black and white of the printed page, and the glittering outlines of the star formed by the square and compasses. But whence comes the light that is reflected from the polished surfaces of these two geometrical instruments—these two initial "G's?" Whence comes the light that makes visible the Book itself and renders legible the words upon the printed page? Ah! Arranged in the form of an equilateral triangle at the left side (the "reading side") of the altar are three burning tapers. We have been taught that unless these three lights so arranged are burning the lodge would be, Masonically, *in darkness*; that only by their aid are we enabled to behold the open Book upon our altar or to read one word upon its printed page, no matter how many electroliers may be flooding the lodge room with brilliant light. You have been told of what those three burning tapers so arranged were "representatives." Was the explanation vouchsafed consistent, harmonious, logical? Did it satisfy your intellect? Of course, it did not. Our beautiful system never intended that it should; the explanation was merely a test of your intellectual capacity to receive more light.

The first symbols adopted by the ancient sages were taken from what were then regarded as celestial phenomena. The greatest of these phenomena and the most mysterious—a mystery that astronomy has failed to solve—was the resplendent apparition known to us as "the zodiacal light"—a triangular expanse of light that, just before sunrise and just after sunset in the tropical regions, appears in the heavens, having a pyramidal elevation of which the base appears to rest upon the horizon while the apex rises some 50 degrees toward the zenith. Our ancient brethren, the Egyptians, believed in "the One God of the unknown

Name who is above all other gods, even the god Ra, who abides in the sun," and believed that this One resided in the center of this mysterious region of celestial light. They represented this One of the Ineffable Name (whom they referred to as "the Voice" and "the Word") by a heirogram having the equilateral-triangular form of His supposed place of residence and visible manifestation—a character that centuries later became the Greek letter *Delta*. The ancient Magi and astrologers adopted the symbol as representing Universal Light, and as such it is still retained by modern astrologers. (Take your little green *Hostetter's Almanac* and a magnifying glass; look closely at the figure of the naked, disemboweled man in the middle of the "tree-box," or rectangular frame of the zodiacal chart, in the front part of the almanac. The man is the murdered Osiris extended in his "tree-box" or coffin made from a hollow acacia tree. Now, with your glass, look at the base of the throat of Osiris, just where a certain *illustrious* personage of Masonic tradition received the first blow at the hand of a *ruffian*, and you will discover a very small *equilateral triangle*. This little symbol is the reverential recognition of the modern "magi," who combine astrology with astronomy, of that God of the *Voice* (wherefore the symbol is placed at the base of the vocal chords), "at whose august command, Let light be, light was.")

The Hebrew Kabalists adopted the symbol of the equilateral triangle, embellishing it by placing in the center of it the initial Hebrew letter *Yod* (י) known to mystics as the *flammata*, since it is an ideogram of the *flame* of a *candle* stirred by a *breath*. (The "representatives" at a Masonic altar should always be "burning tapers;" to substitute gas jets or electric bulbs is to remove a landmark and utterly destroy the significance of the symbol.) The symbol of the equilateral triangle, whether made with a *flammata* in the center of a triangle of straight lines or shown as three *Yods* or *flammatas* arranged in a triangular position, is the

great and distinctive symbol of the *Qabbalah*—and as such it appears today in our lodge rooms, casting its light upon the printed page of our open Holy Bible, upon the two geometrical instruments of Operative Masonry, and the two intertwined initial “G’s.” And once more we are to remember that it has been authoritatively impressed upon us that it was only by the aid of these burning tapers so arranged—only by the aid of these “representatives”—that we were “enabled to behold” the Great Lights upon our altar. And that, according to the Kabalists, it is only by the aid of the sacred and secret art of Gematria that we may arrive at the true and concealed meanings of much in that Book that now appears to us fanciful, meaningless, and absurd.

But, you may be mentally protesting, has it not been definitely established that the *Work* of the Ancient Craft, as

we have it today, was conceived and formulated by medieval stonemasons so illiterate as to be unable to read or write any language, even their own? What could they have known of the *Qabbalah*? That, my brother, is one of the great mysteries of our history of civilization that makes Masonic investigation and research worth the while. For they—or some among them—did know not only of the *Qabbalah*, but had all the learning of all the ages at their disposal.

As an evidence that the Kabbalah was known to and recognized by our medieval operative brethren, recognized in the most authoritative way, we will in the second part of our inquiry examine the most important and authoritative document, save one, in all the archives of Freemasonry—the earliest Anglo-Saxon Constitution of Freemasonry.

THE RELIGION OF FREEMASONRY

FREEMASONRY AS AN INSTITUTION

By NEMO

III

IT is a common saying among learned Masons and writers that Masonry is an institution. It is doubtless true that, to the profane, those who stand without the sacred precincts of the Temple, and, unfortunately, to many who have crossed the threshold, Freemasonry is but one among many secret societies or fraternal organizations. They are all alike in that they have some ceremony of initiation, and that for the initiates there are fellowship and association which result in certain benefits, financial and otherwise.

But to the thoughtful, earnest Mason who has caught the vision of the purpose and meaning of Masonry it is not so. On its outward and visible side, it is true, Masonry exists as a society or social organization; yet as such it must be regarded as unique among all other fraternal organizations, not only in

that it is far older than all others, but chiefly in that it is more honorable than all others, as existing for more noble and glorious purposes in a sense which no other fraternal organization may claim. Masonry has to do with life and with whatsoever tends to make life nobler, truer, grander—in short, better worth living.

But there is another side to Masonry which we may venture to call its inward or spiritual side. Masonry, as even a cursory study of its history makes plain, is an institution; and as such it is to be distinctly differentiated from a mere society or fraternal organization. To make this distinction quite clear, it may be sufficient to say that an institution is something which has grown; a society is something which has been made.

Without wishing to seem invidious, and at the same time fully appreciating

the worth of these fraternal organizations, by whatever name known, we know, or at least we can discover, when they were made, and by whom they were made.

While I do not profess to speak from knowledge concerning them, I would not hesitate to say of each of them that some man or set of men devised the plan, worked out the scheme, wrote the constitution, elaborated the ritual, and thus established the society.

Now I am not in any wise suggesting any criticism concerning them. They may all be excellent in their way; they may have beautiful rituals and gorgeous ceremonials; they may be high in their ideals and helpful in their purposes; all this is not to the point—the fact remains that they are societies which have been *made*.

How different is it with Masonry! No one knows its origin—it comes out of the mist of the long ago, from a time when the memory of man runneth not to the contrary. It certainly never came into being all at once, with a fully framed constitution and a fully developed ritual.

(The next article in this series, entitled "Whence Came I?" will be published in the October number of THE NEW AGE.)

All the thought and study which devoted Masonic scholars have been able to give to this most fascinating subject have accomplished no more than to prove that modern Masonry is but a revival; that it sprang out of another Masonry of the Middle Ages, as that sprang from another which preceded it, and from still another which preceded that, and so on, back and back, until the institution is lost in the dim mists of the long ago.

Between the extremes of the long past and the present now, we find the intervening period occupied by similar associations, succeeding each other from time to time, but all engaged in the same symbolic instruction, with substantially the same symbols and the same mythical history. Moreover, all the symbols and all the instructions have had to do with the truth concerning human life, in the constant endeavor to find the answer to the great life questions which ultimately are the same for all men, and sooner or later come home to every thinking man: Whence came I? Why am I here? Whither am I going?

FURTHER LIGHT

By FRANK I. BLODGETT, 32°, K. C. C. H.

THE following is brought out by the experience of "John" set forth in the article, "Curious Experience of a Drunkard," in the March, 1917, issue of THE NEW AGE. As these ideas rest upon no authority except that as expounded in the Eighteenth Degree of the Rite, or Truth as the writer sees it, and also as these ideas have reference to the old adage, "Man, Know Thyself," but not used here as authority, kindly remember they are only submitted for thoughtful consideration.

Dealing as the article does in metaphysics, or that beyond the physical existence—the physical existence, mind

you, being the starting point—nothing is hereby assumed or taken for granted in this attempted explanation of the image of "John" which he saw, and to which he addressed the words, "D—you, you can't have any more for a year." In fact, the writer might say that it is in the realm of psychophysics, for a portion of "John's" experience was psychic in any event, for the reason that the real man is never tangible, never discernible to the eyes of the flesh, especially where "John" speaks to his image, the appearance of which he does not like.

It will be observed that when "John" saw pictured in the mirror the disgust-

ing spectacle he there presented, he became aware that he did not desire to present so pitiable and deplorable a thing as himself, the image. He instinctively knew that this appearance was something to which he felt himself bound; that this appearance was not the real one, or man, who *knew* that condition. In other words, "John" realized that *he* was not the condition he saw or knew. This idea he makes clear to himself in his saying to that appearance, "D— you, you can't have any more for a year."

Thus he makes a definite distinction between himself, who knows the condition, and the condition known; although it is presented as himself, which is the result of his wrong thinking. And so he has declared the truth without knowing it; but, like all truth, it operates when proper contact is made with it.

Just as electricity will be manifest in a wire that is brought into contact with the current whether the contact is made designedly or not, so will the truth of our essential being act when proper contact or connection is made with it by our recognition—our continued recognition. To know this and to use it is, I submit, to be self-mastered, or to be a Master of the Royal Secret.

"John," in his closing paragraph, says: "My best impression is that mine was a case of auto-suggestion or self hypnotism." This the writer of this article does not consider true; but he does think "John" is correct when, continuing, he says: "but a theory is no solution and amounts to little more than giving a name or names to that which, in this life, I shall never understand."

The closing clause of this last sentence, or, "that which, in this life, I shall never understand," is not of necessity true—indeed it is probably a long, long way from being true. Of course one has the right of denial that the symbols of Masonry have no key to offer. It is not at all improbable that the key to the solution can be found there.

It is well, however, to remember that no knowledge is ever conferred regarding anything by denial. Thus it, or this knowledge of the Truth that the real man is our Consciousness or Life, which is the background of all manifestation, is not a matter of goodness as popularly understood by the teachings of the church in the "Thou shalt not do this or that" sense, but comes with contact with the essential source of our being, the realization or the waking up to the fact of *Who We Are* in reality. As a matter of fact it is the mental distinction of the Real from the False, the Light from the Shadow. This contact once made, it seems to the writer that goodness or righteousness follows as the cart follows the horse; but the horse never follows the cart.

Here are presented certain fundamentals which, it seems, have been sadly neglected by students and writers of the so-called psychology of man. Should the reader be interested he is respectfully requested to observe carefully the following:

No appearance can be apart from the perceiver of it, and no question can exist distinct or apart from the questioner; for the very good reason that the questioner or perceiver must be *before* the question of appearance. Consequently all these—the question idea, thought or perception, etc.—rest upon the fundamental nature of the perceiver, or the Real Man, variously called the Soul, the Witness, the Ego, the Self, the Life or Consciousness, as the *Knowing* or the *Power to Know*, which is the fundamental nature of all of us.

In other words we are alive and conscious. We reason upon our own self-conscious conditions. This Life or Consciousness, which at base we are, is not perceivable to the eyes of flesh, but is appreciable to the Light of the Intellect. It is the driving out of darkness or ignorance by the light of reason. Hence life or consciousness being the God in all of us alike, possibly constitutes Unity, or a Master of the Royal Secret. This knowledge is also the

separation of the thought from the form, which must be the significance underlying the symbol.

Who can find any valid fault with Christian Science which endeavors to bridge over the state called death, and really proves that man is immortal *Now*. You remember it is said, "Now is the time and here is the place" for the gift of the Lost Word.

And why not *now*? It has been declared time and time again that death does not confer any knowledge; that in reality there is no such thing as death. Death is by many claimed to be only a change of form; and this conclusion leads the writer to say that he is quite positive that the symbology of Solomon's Seal, with its double interlaced triangles in the circle, denotes this; thus being two manifested forces of the *One* which is unmanifested, and which, by our individual thought or knowledge, we limit; the same being indicated by the circumference of the circle. This *One* when manifested becomes the Constructive Force or the light triangle; also a destructive force or the dark triangle. Spirit and Matter, opposite poles of the *One*, the G. A. O. T. U. In other words, the *One* or Unity, or our super-consciousness; that which is always directly unmanifested; but, when in manifestation, this *One* throws out two forces; the constructive and the destructive, the positive and the negative, God and the devil, and all the pairs of opposites which go to make up our manifested life here on this planet.

Does anyone doubt the fact that Scottish Masonry is anything other than constructive or upbuilding? Does not every initiate put himself on the constructive side of life when he commences the climb from the third degree, thus putting himself in line for *further light*? Certainly he in no way connects himself with the destructive side of life by this act, but unless this contract is made with the *One*, he is quite liable to lose valuable time.

It seems to the writer that it is life everlasting that we are all looking after when we think on these subjects. The

One or Consciousness back of everything gives us this. A study of the dot in the center of the circle leads one to this conclusion for the simple reason that this something which is back of and behind all manifestation of everything which is seen, is Omnipresent, everywhere present. Omnipotent and Omniscient, all powerful and all knowing. Now where is there any room for a devil or evil or sin? for really there can be no such thing as sin. Inasmuch as this is true, there is only left room for light and shadow; and shadow is sometimes known by the word ignorance. In fact this shadow is nothing more or less than man's conception or thought of the law of death, which will include the world's worries and troubles, with its sin, sickness, etc., a contemplation of which will surely compel one to remain in the shadow unless the mind is illumined by Masonic Light. For it is a known fact that Nature abhors a vacuum; and one who demands, cannot remain ignorant of spiritual things if he desires the Light.

Of course, the writer understands that to be a Free and Accepted Mason one must have the right of denial; in fact, not having this right, one would not be free. But is it not worthy of thought that to deny is but to prove the reality of one's own existence? for the very simple reason that one must *exist* before he can *deny* anything; also, as a corollary of this, one's right of denial must end where his knowledge ends.

One great trouble, it seems to the writer, is that we have too much Orthodoxy, too much Ecclesiolatry; in fact, too much of an interpretation of truth from an orthodox standpoint. This, the church explanation or interpretation, must fit in with its mechanical theory of the life about us. It is but a curtain between us and the light. The church does not take up the teachings of the Master and give them emphasis—for example, "I and my Father are One," or "who hath seen me hath seen the Father," or "In Him we live and move and have our being," or "The kingdom of heaven is within us," etc.

Some writer has said—and the same is hereby endorsed—that the present war shows too much Ecclesiolatry and too little Christianity; that the symbolic mission of Moses, who gave as a mystic key in a general or generic sense, the *I am* of the burning bush—which bush, you will remember, was never consumed—and the symbolic mission of Jesus who gave the *I am* in an individual or affirmative sense—*I am* that *I am*, have not been fully understood or preached. It is barely possible that the Lost Word is on everybody's lips.

It is well always to keep in mind the fact that Masonry has no secrets for the one who digs and who tries to unravel and understand its symbols; and that these symbols are its power and strength. Everyone has a right to his own interpretation—consequently the above is submitted for what it may be worth. "John" proved conclusively that, so far as he was concerned, there was no such thing as free will; but that, when he got himself out from under the shadow and into the light, he was alive, conscious and constructive.

UT OMNES UNUM SINT!

We read in the Book of Deuteronomy: "Hear, O Israel (ye who go straight to God), the God within us (the point within a circle) is Unity, and we are ONE." When we have attained to a *realizing sense* of this great truth, then will the sheaf of wheat and the troubled waters vibrate in harmony with the wafted music of the celestial spheres; then will the weary pilgrim (N. K. R.) plodding along the "level of time" (KRONOS) become the harp (K. N. R.) attuned to the Divine Message, vibrating synchronously with the Divine Word of the High and Holy ONE, in whose image he was created. Then will the At-ONE-ment be consummated. Then will the secret door of the Sanctum Sanctorum open to him, and he will behold in luminous letters the mystic words: *Intra Nobis Regnum Iacet*, and in the joy of his heart he will exclaim: "Eureka!" Then he will have attained Perfection. "Be ye, therefore, perfect, even as your Father, which is in heaven, is perfect." "I and my Father are ONE." "ONE is your Father, even God, and all ye are brethren."—*Mark F. Finley, Jr., 32°*.

A PROPHECY

A glory shines, across the coming years,
 The glory of a race grown great and free;
 Whose vision glimpsed the dawn that is to be.
 A shining shore is by the future's sea,
 Whereon each man shall stand among his peers
 As equal; and to none shall bend the knee.
 Awake, my soul! Shake off your doubts and fears!
 Behold the hosts of darkness fade and flee
 Before the magic of the Morning's face;
 And hear the sweet and wondrous melody
 That floats to us from far-off golden days—
 It is the choral song of Liberty—
 It is the anthem of the Coming Race!

—Selected.

CALIBAN

DAVID EDSTROM,
SCULPTOR

CALIBAN'S PRAYER

Lord, my vileness and my Wrath Thou knowest—
Thy listening ear is ever pierced by the groanings
That Tetanus and Rabies, my frame convulsing,
Scourge from my soul.

Seething, murderous thoughts the will consumes,
Leaving all elements and functions weak and impotent.
The law of instinct guides the creatures of the field—
My will is free.

My Lord, the torture that is mine to bear
Is that, in everything both far and near, Thy face I see:
And being what and where I am, inflamed by hate,
Love feeds the flame.

Blind in soothing darkness my dawning sight!
In some black prison cell within the lower planes of life,
With sluggish, sightless worms and other earth-hid things,
Now let me rest!

Let not Thy light break through the veil of flesh,
Quickening before its time the seed of Immortality,
Until the base elements that ensow the my soul
Respond to Thee!

Today they writhe in madness and despair;
Aborted, crude, unable to vibrate unto Thy breath.
My Lord, in darkness let me yet awhile abide!
Oh, hide Thy face!

—David Edstrom, 32°.

THE NEW AGE MAGAZINE

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Relations to Present Day Problems

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NOTES AND COMMENTS

A PRACTICAL SOLUTION OF THE NON-ATTENDANCE PROBLEM

It is a lamentable fact that many members of the Fraternity of Freemasons after receiving their degrees and perfunctorily attending their lodges for six months or so silently drop out of the ranks and are heard of no more except upon some gala occasion like a Grand Lodge Visitation, etc. The problem of nonattendance is one of vital interest to the Order, so much so that the National Masonic Research Society, with headquarters at Anamosa, Iowa, has taken it up. We are in receipt of a communication from Bro. Wildey E. Atchison, assistant secretary of the society, discussing the subject at length, and showing what the national organization has already accomplished towards solving the problem. We greatly regret that our limited space does not permit the publication of his communication in full, but we will endeavor to set forth the meat of it.

Bro. Atchison puts the following queries:

Why do not more members attend the average lodge meeting?

Is it because they have become tired of the continual grinding of the degree mill—the same thing over and over again, with an occasional “feed” to tempt them to attend a “third” in order to have enough members present from which to select a team to work the degree?

Or is it because they expected, while they were busy committing their Entered Apprentice and Fellow Craft lectures, that after they should be raised to the “sublime degree” they would then receive instruction at the meetings to follow which would enable them to learn more about the history, philosophy, symbolism and teachings of the Institution, but were later disappointed in this respect?

Possibly both of these conditions, which exist in nearly every community, have had their influence upon the brother who, after six months or so subsequent to his raising, is seldom if ever seen at any of the meetings of his lodge.

How may this brother be induced to again become a frequent attendant at the meetings of his lodge?

Will he not welcome any plan by which the meetings may be made interesting and instructive to him, where he will be invited to bring up any or all questions concerning Freemasonry in any of its phases and have these questions satisfactorily explained to him?

Bro. Atchison answers the last paragraph of the above series of questions in the affirmative and we agree with him. The National Masonic Research Society has inaugurated its study club movement—a sort of Masonic Chautauqua—to induce the study of Freemasonry in all its phases, historical and symbolical. Lodges throughout the country are urged to form these clubs and a syllabus of subjects is issued by the Society to guide the students in their work, as follows:

THE BULLETIN COURSE OF MASONIC STUDY

Division I. Ceremonial Masonry.

- A. The Work of a Lodge.
- B. The Lodge and the Candidate.
- C. First Steps.
- D. Second Steps.
- E. Third Steps.

Division II. Symbolical Masonry.

- A. Clothing.
- B. Working Tools.
- C. Furniture.
- D. Architecture.
- E. Geometry.
- F. Signs.
- G. Words.
- H. Grips.

Division III. Philosophical Masonry.

- A. Foundations.
- B. Virtues.
- C. Ethics.
- D. Religious Aspect.
- E. The Quest.
- F. Mysticism.
- G. The Secret Doctrine.

Division IV. Legislative Masonry.

- A. The Grand Lodge.
 - 1. Ancient Constitutions.
 - 2. Codes of Law.
 - 3. Grand Lodge Practices.
 - 4. Relationship to Constituent Lodges.
 - 5. Official Duties and Prerogatives.
- B. The Constituent Lodge.
 - 1. Organization.
 - 2. Qualifications of Candidates.
 - 3. Initiation, Passing and Raising.
 - 4. Visitation.
 - 5. Change of Membership.

Division V. Historical Masonry.

- A. The Mysteries—Earliest Masonic Light.
- B. Study of Rites—Masonry in the Making.
- C. Contributions to Lodge Characteristics.
- D. National Masonry.
- E. Parallel Peculiarities in Lodge Study.
- F. Feminine Masonry.
- G. Masonic Alphabets.
- H. Historical Manuscripts of the Craft.
- I. Biographical Masonry.
- J. Philological Masonry—Study of Significant Words.

In the official organ of the Society, *The Builder*, a section is devoted to the work of the clubs; correspondence is invited on mooted Masonic questions under the head of “Correspondence Circle Bulletin,” conducted by Brother Clegg. Courses of study are outlined for each month, with a list of “References for further research,” from which members of lodges may obtain data. “Most of these references are confined to articles which have appeared in back numbers of *The Builder* and to Mackey’s Encyclopedia, these two works being the ‘text-books’ on which the course of study is based. From time to time Brother Clegg’s articles are supplemented in the Correspondence Circle Bulletin with other articles pertinent to the subject reprinted from other reliable Masonic sources such as the *Ars Quatuor*

Coronatorum of the Quatuor Coronati Lodge of Research of England; the proceedings of the Leicester Lodge of Research; the Manchester Lodge of Research, etc."

Says Bro. Atchison:

The services of our Study Club Department are entirely free to all inquirers and members of the National Masonic Research Society at all times. No charge is made to lodges taking up our course, for the services of the Study Club Department. Neither do we ask that all of the brethren in any lodge where the study plan is taken up shall be members of the Society. We shall hope to prove to many of them who may thus become interested, that such a membership will be worth their while, and to those we shall extend an earnest invitation to affiliate with us for their own pleasure and enlightenment. The annual dues in the Society are \$2 per year. There is no initiation fee. Each member receives as a prerogative of membership one year's subscription to *The Builder*, free.

THE CARNEGIE ENDOWMENT YEAR BOOK

Mr. James Brown Scott, Secretary of the Carnegie Endowment for International Peace, sends us a copy of its annual Year Book for 1917, together with a note which he asks us to make use of in *THE NEW AGE*. We comply with this request with great cheerfulness because we are heartily in accord with all things educational, and particularly because the Endowment is endeavoring to educate along lines wherein education is very greatly needed, not only in this country but elsewhere. Education is the crying need of all mankind, therefore, let everybody help it along all he can. Here follows the note in its entirety:

The Carnegie Endowment for International Peace has published its annual Year Book for 1917, being the sixth issue. Its contents reveal a wide field of constantly extending activity and demonstrate the striking difference between the work of this organization and that of all other so-called peace societies. The Endowment is in fact an educational, scientific and economic research institution, working along the lines of a better understanding of the problems of international relations, and a wider diffusion of the fundamental principles of international law, upon the recognition and development of which the future peace of the civilized world depends.

So far from being put out of business by the devastating war in which the democracies of the world are now allied for the defeat of the autocracies of Central Europe combined in a desperate scheme to dominate modern civilization on the basis of militarism, the Trustees of the Endowment see in existing conditions an opportunity to reconstruct the international organization of the world, the corner-stones of which will be international justice and the mutual protection of the rights of all nations.

To this end, the Trustees declared at their annual meeting in April last, their belief that "the most effectual means of promoting durable international peace is to prosecute the war against the Imperial Government of Germany to final victory for democracy, in accordance with the policy declared by the President of the United States."

A comprehensive understanding of the wide field of study covered by the Endowment activities is obtained from the list of its publications, of which no less than sixty-nine titles are listed in the Year Book. These publications vary from small pamphlets to large volumes. Many of them are distributed gratuitously; those which appeal to a limited class of specialists and experts are sold at a price; but in order that everybody may have access to them, the Endowment has established a chain of Depository Libraries, widely distributed in the principal cities and in educational institutions and public libraries of the United States and other countries, where they are freely accessible. A list of these free depository libraries is published in the Year Book, and it already numbers 626.

At the April meeting of the Trustees, \$500,000 was voted to aid in the restoration of the devastated homes in France, Belgium, Serbia or Russia.

The personnel and equipment of the Endowment headquarters in Washington were tendered the Department of State for any service during the war, and the tender has been accepted.

VOCATIONAL EDUCATION AND VOCATIONAL GUIDANCE

On July 21, 1917, the Federal Board for Vocational Education organized, with Secretary of Agriculture David F. Houston as chairman, and P. P. Claxton, Commissioner of Education, as temporary secretary. The board provided for in the law consists of seven members—the Secretary of Agriculture, the Secretary of Commerce, the Secretary of Labor, the Commissioner of Education, and three citizen members, representing respectively labor, agriculture, and commerce. The citizen members, as nominated by the President and confirmed by the Senate,

are: Arthur E. Holder, of Iowa, representing labor (three-year term); Charles A. Greathouse, Indiana, representing agriculture (two-year term); and James P. Munroe, Massachusetts, representing commerce (one-year term). Mr. Holder has for some time been the legislative representative at Washington of the American Federation of Labor. Mr. Greathouse is a former State Superintendent of Public Instruction of Indiana. Mr. Munroe is a Boston manufacturer long identified with the industrial education movement. The appointments appear to have been very favorably received throughout the country.

Shortly after organization the Federal Board determined to employ a director, and Charles A. Prosser, who needs no introduction to anyone in the vocational education movement, accepted the call to serve, at least temporarily, in this important post.

Conferences were held, August 17-28, with representatives of the various States.

THE MANLESS ELEMENTARY SCHOOL

We are living in an age of the horseless vehicle and the manless elementary school. For the first condition of affairs we are to be congratulated because the automobile conserves time and prevents the brutal exploitation of horse flesh; for the second condition, we need not pat ourselves on the back prematurely and shake hands with ourselves, because the situation is to be deplored. The twentieth century has seen, to all intents and purposes, the eclipse of the male teachers in the elementary schools. The "school marm" rules supreme. Is this as it should be? We doubt it! Now don't misunderstand us, ladies—if any should happen to read these Notes and Comments. We don't intent to cast any reflection or doubt upon your mental qualifications to run the schools of these United States of America. If you cannot teach "the young idealists how to shoot" (prepare them literally to defend the nation by force of arms), you can instruct them in the art of living for their country, which is a good thing to do. So much for the mental abilities of the lady pedagogue. But the problem lies deeper than this. It is a psychological as well as a physiological problem. The boy nature requires the influence of the man for his full development. As Prof. C. F. Barr, of the State Normal School of Wisconsin (*American School*, Vol. ii, No. 1) says:

In the reforming of our grade school regimen, whether through evolution or by revolution, the teacher, after the child, will remain the vital factor in the educative process, and the first measurement will be with respect to the sum total of personal influence—the motives, capacities, vision—of the teacher with regard to the individual needs of the child and his relation to the social complex. It would be of interest to know whether sex is a vital factor in the foregoing premise.

Confining the argument to the upper grades and for the sake of brevity to the boys in particular, may we not venture that the woman teacher cannot satisfactorily interpret certain essential experiences of youth and early manhood; cannot know the real problems of boy life. This involves no question of her success in covering subject matter, in maintaining decorum, in satisfying the exactions of superior officers and the general public, nor does it seek to lessen the fact of the boy's essential need of contact with women teachers in every grade of his school experience.

It is unreasonable to assume that girls, even though fortunately reared in a rugged environment with large freedom among boy playmates, construct their lives through the same or very similar activities as those by which boys arrive at manhood. More particularly upon leaving early girlhood does she diverge so widely in impulses and habits from the life of the normal lad that she presently neither exhibits nor appreciates much that is vital to the physiology and psychology of boyhood. Any measure of even wholesome masculine attributes which may tend to persist is condemned by convention and shamed out of her life by parents, almost without exception.

Some women teachers, through studied interest in boys, acquire a capacity to understand, but their natural inaptitude plus the strenuous demands in other directions strongly operate against their taking into account the significance of the more masculine traits and impulses. Too often the environment of her girlhood and her constant lack of opportunity, as a teacher, to know boys and men in other than school relations, seriously limits both her capacity to interpret and the power of appeal. Companionship with virile men and women, shapes the habits and

ideals of growing boys more than do the influences of the printed page, the Sunday school lesson, and home restrictions combined, as these usually obtain. A false sense of modesty, vulgarity, and vicious sex habits thrive in the atmosphere of inaction and dullness which too often characterize the elementary school program, and these can be displaced only by a dietary which includes life building activities under intelligent leadership. Let us confess that the men who are, under present conditions, content to remain in grade school relations, apart from supervision, are usually non-virile—anaemic in spirit and often even flabby of muscle. No plea is here made for adding to this type but rather for the retention of those who are ideally equipped, yet who are lost to the profession by certain wretched conditions which persist.

Not only in such incidental matters as hikes, rafts and caves, but in the whole range of sports, crafts and sciences—constructive activities which must now more than ever expand to meet the growing needs of both city and rural life—is the need increasingly felt for highly endowed men to cooperate with the present masses of intelligent women in the guidance of boys and girls, through those constructive years of the elementary school. The whole scheme of the school of the masses demands a more rugged direction and a more rugged constructed regimen than has yet been more than glimpsed.

The almost complete feminization of the elementary schools of the United States is not due to the fact that it is based on some sound pedagogical principle, scientifically tested and tried out by experience, but just the contrary. The plethora of lady teachers in the schools is due to economic reasons. They come cheaper. Men (who are the founders of families) do not find in the school system, sufficient field for financial development. The salaries are too small to admit of marriage and the raising of a family in comfort, consequently the virile male biped seeks commercial and technical pursuits. It is a great pity. Those who remain do so at great sacrifice. With the raising of salaries more males would seek the profession of teacher as a life career—one of the noblest careers in the world. The training of the child for participation in the great, strenuous life of the Republic is a most important desideratum—the most important.

MASONIC EDUCATION

Some years ago we knew a good old man whose long experience in life in this world had apparently not brought him the wisdom that ought to have been his share. He lived in a town in which a university was located; and at a church meeting called for the purpose of discussing means to be adopted for broadening the effect of religious influences among the students of the said university, he gave it as his firm opinion that the root of the alleged general indifference to religion among college men and women was to be found in "edication;" and he added further that there was altogether too much of that commodity within the reach of the young men and women of the country. We are glad to be able to state that no one else present at the meeting agreed with him.

Concerning the George Washington National Masonic Memorial Association, the Grand Master of the Grand Lodge of Free and Accepted Masons of Alabama has given it as his opinion that it may "serve as a nucleus for the establishment of a nation-wide education in the tenets of Freemasonry."

And now comes a good brother, from whom we rather expected more liberal views, who says that there is danger in this idea, and that, unless we desire to have an eventual National Grand Lodge, Grand Masters had better be kept away from the meetings of the Association; and he says that if Alexandria, Va., becomes a Mecca for Masons, there is no telling what may happen.

First let us ask the good brother how he proposes to keep Grand Masters and Past Grand Masters away from the meetings of the Association if they desire to attend and have the price? Let us also ask him, how education in the tenets and the philosophy of Freemasonry, even if inspired by the George Washington National Masonic Memorial Association, is going to result in a National Grand Lodge unless the Craft at large demands it? And if the Craft at large demands it, how are all the Grands and Past Grands going to stop it? So far as is noticeable, however, the

Craft at large does not appear to be making any such demand, nor does it seem that it is likely to do so—at least in the near future. Incidentally, the George Washington National Masonic Memorial Association is on record as opposing the creation of a National Grand Lodge, a resolution to that effect having been adopted. The brother's expressed fears seem to indicate that he is to be found in the ranks of hide-bound conservatism—indeed they savor somewhat of Jesuitism.

Education in the tenets and philosophy of Freemasonry, whether nation-wide or confined to merely two or three individuals, never did and never will hurt anybody. There can be no objection to nation-wide breathing, eating, bathing, wearing clothes or learning to read and write, and if Masonry is the good thing we believe it to be, we can't know too much about it. By all means let us have nation-wide education in the tenets and philosophy of Freemasonry. It is a good thing, brethren, push it along!

ARE MILITARY LODGES IRREGULAR?

We have seen it stated that, last year, the Grand Lodge of Alberta refused to warrant a military lodge in a battalion going to the front because "investigation" by its committee brought out the alleged information that, since 1792, none of the "regularly organized Grand Lodges" have issued military warrants.

Oh, I say! Come, now! We know that there are English and Irish military lodges among the troops now at the front, but whether any of them have been warranted since 1792 we are not prepared to say. However, is the Grand Lodge of Missouri a "regularly organized Grand Lodge?" Well, then, in 1847, Col. John Ralls, who was also Grand Master of the Grand Lodge of Missouri, Chartered Missouri Military Lodge No. 86, Third Regiment of Missouri Volunteers, of which regiment Colonel Ralls was in command. The same year, Grand Master Ralls also chartered Hardin Lodge No. 87, First Illinois Volunteers. Both these regiments were stationed in New Mexico at the time; and their authorization and institution specified that they should be regular travelling lodges, and their duration was limited to the service of the regiments. A rather full account of this, the beginning of Freemasonry in New Mexico, will be found in THE NEW AGE MAGAZINE for June, 1916.

Again, is the Grand Lodge of Kentucky a "regularly organized Grand Lodge?" Well, the Grand Lodge of Kentucky warranted a military lodge during the war with Spain. Once more, the Grand Lodge of one of the Dakotas, we believe—we do not recall just which one, but they are both "regularly organized Grand Lodges"—authorized a military lodge which planted the American brand of Freemasonry in the Philippines and resulted in the formation of the Grand Lodge of the Philippines which has now absorbed all the different brands of Freemasonry in the islands.

The committee of the Grand Lodge of Alberta ought to wake up. Its idea seems to be that if a thing isn't done in the best circles, it just isn't done, don'tcha know. Well, let us say with Abraham Lincoln, "If a man likes that kind of thing, that's about the kind of thing I should think he'd like."

FROM ÆSCHYLUS

" he who sits
Holding the helm in the high poop of state,
Watchful, with sleepless eyes, must, when he speaks,
Speak words that suit the time."

—"Seven Against Thebes."

REASON VS. INSTINCT

By JULES A. MARTIN, 32°

OF ALL the animal kingdom, man is the only type endowed with reason; and yet in most things he is apt to put his cardinal reason into the background and suffer his action to be guided by law. And what is law? It is a rule of order or conduct established by authority—a decree. There are two types of persons for whom I feel sorry. It is the “law-abiding” and the “God-fearing” man. If a man is only good because the law makes him so, his condition at best is a superimposed, artificial one, which will vanish as soon as the prop on which he leans is removed; that is, he will assume his usual poise as soon as the constraint of the law is removed. Again, the man who is only good because he fears God is a very poor specimen of a man at heart. Fear in his case is the dominant motive. Fear is always negative, whereas good is the positive factor. Used in this sense, it is only the positive man that is good. We are apt to misconstrue the meaning of the word positive. We associate the firm, the severe, the self-opinionated with the term positive. This may or may not be fallacious, depending in the last analysis upon the particular use in which they are considered. Positivism predicated of a man associates itself with the term reason, or else it is very apt to assume a dogmatic air, and then, in turn, evolve into that sinister brood, bigotry, fanaticism and intolerance. Another factor entering into man's conduct is the one of the time element. Most of us are unconsciously being wrought upon by the heavy hand of time—the past, the present, or the future. Some of us bespeak in our personality and individuality either a true expression of one of these time elements, either in its single or its composite form; that is, one is apt to lay the greater stress on the past than the present or future, while another equally as insistent lives altogether in the present and sneers at both the other claims; while still a third, true type of the optimist, paints his horizon with the rainbow hues of the future. Philosophy calls each of these types traditional, statical, or dynamical, respectively—each in his place and economy a valuable asset, but out of his element, a positive deterrent to the social whole. The true artist in life is he who is conscious of these distinctions or attitudes of mind, and in their proper place seeks to employ the needed factor as the occasion calls for it.

In ancient times, when there were no nations or governments and everything was tribal, it was indeed necessary to enact laws and promulgate edicts. It was only by threats and intimidation that people could be governed. During countless ages the world remained in this condition. At last there came a man, called the Nazarine, who abrogated the law (the law of man), and said: “Brethren, let us reason together.” His message was one of peace, not of strife. He said that if a man smiteth him on one cheek He would turn the other; also that they that were without sin should have the right of casting the first stone, and this set the world to thinking. But with all our pretense the element of the mercenary crept into calculations, and only too many of us are corrupted by its sway. Law was only a rule laid down by the ruler to check the animal instincts of man. Jesus' divine mission was to lift man up out of this animal thralldom by invoking reason instead. Only Jesus caught the true meaning and significance of reason. How many of us have caught its meaning? Reason is thought self-conscious, knowing itself as the creative element in the object. Everything in nature is dual, double, namely (1) subject and (2) object. The perfect union of subject and object in a thing by the finite mind is reason. The great Aristotle, of ancient Greece, when he finally proclaimed his supreme category of “thought thinking thought as the essence of all things,” simply meant that everything whatsoever is endowed with an intelligent purpose, and when man, by the exercise of his sovereign mind, can formulate

this essence into the terms of vocable speech, then, indeed, was he invoking the divine art of reason.

Primitive man, in the very nature of the case, was not guided by his reason. The man of savage culture had not yet learned the lesson of associating two or more objects together. He saw things only in their unit or individual forms. He could not combine and recombine two or more similar objects in their relations to one another. He saw and perceived only the one object at a time, and his mind was a perfect blank when it came to consider a group of interrelated objects with one another. Only as man ascends the ladder of his culture does he learn to correlate or group similar things into their proper family, tribes or union. The savage man was always exposed to the furies of all forms of natural elements because he had not learned the first principles of correlation and the protection against the capricious and unforeseen—these factors of reason which now so fully shield the civilized man from the blasts of primal nature. Not a few of these shields but are easily traceable to the marvelous instincts of our dumb animals down the ladder of organic evolution. Let us for a moment look at the contributions we have received from them. First of all, let us see what our loyal friend, the dog, has contributed to our storehouse of knowledge. The dog teaches us the lessons of—

1. Contentment with little.
2. Power of patience.
3. Indifference to cold or heat.
4. Vigilant watching.
5. Gratitude.
6. Fortitude.

The crow teaches—

1. Providence for the future.
2. Agility.

The cock (rooster) teaches—

1. Early rising.
2. Sharing of food.
3. Protection of women.

The ant teaches—

1. Uniform care.
2. Promptness.
3. Order with which they proceed to scene of action.
4. Harmony which reigns in their bands.
5. Eagerness with which they help the weak and fatigued.
6. Readiness of those who have no burdens to yield the way to those that bend under the load.
7. When the grain happens to be too heavy, they cut it in tow, taking one-half upon their own shoulder, thus furnishing striking examples of—
 - a. Industry,
 - b. Benevolence, and
 - c. Concord.
8. Skill and vigor in—
 - a. Digging under ground.
 - b. Building their houses.
 - c. Constructing their cells.
9. Prudence and foresight in making use of the proper seasons to collect a sufficient supply of provisions.
10. Cooperation of labor.
11. State-making, and an efficient centralizing of control.
12. Patriotism of the individual to the weal of the whole.

What an object lesson from these beautiful traits of our kin below! And has not man borrowed much of his accretion from them? We are all parts of one stupendous whole whose body nature is, and God the soul. All creation is thought-laden. Our divine mission, through the medium of reason, is to find its motif. When man finally lives according to the law of reason, and not the law of restraint, with the unlimited potentialities which lie dormant in all of us, it is not overstraining the imagination to conjure the near approach of the superman. At the present time a superficial view of man's qualities assumes the ever-present struggle for supremacy between the positive and negative of his being. With a widening of his vision, these arbitrary distinctions will gradually disappear, and in the summing up of the whole man it will be found that both positive and negative faculties are found to be necessary coefficients in the formation of the complete man.

THE COMMUNICATION OF DEGREES

BY CHARLES SUMNER LOBINGIER, 33° HON.

Deputy of the Supreme Council for the Philippines

V

PHILOSOPHICAL AND CHIVALRIC

<i>Name</i>	<i>Theme</i>
XXV°. <i>Knight of the Brazen Serpent</i>	<i>Wisdom of the Druses</i>
1. <i>History and Character.</i> —A people and sect of Islam (with which the Scottish Rite here alone comes into any considerable contact) still dwelling on the slopes of Mt. Lebanon; of mixed origin: religiously unitarian, an offshoot of the Shiah branch and has its own sacred literature but also uses Koran; gives higher place to women; whole cult is esoteric (allowing even outward profession of other faiths) but about 15 per cent form an inner circle of adepts (Akala); use of wine and tobacco forbidden. Their founder, Hakim, the Fatimite Caliph, reigned about A. D. 996 to 1020 and their Great Emir, Said Abdallah, lived about 1450.	
2. <i>Doctrine</i> (Rit. 200–1, 177–8, 187, 207, 208–9, 209–10, 213, 214, 214–16).	
3. <i>Symbolism</i> (Serpent & Dragon)	
(a) <i>Universal</i> { Survival among Druses. M. & D. 492–502 (Abbreviate) 278.	
(b) <i>Masonic</i> (Rit. 2045, 197).	
4. <i>Ceremonial</i> { Reception (Rit. 168–9, 169–70, 183). Hymn, "Holy, Holy, Holy, Lord, God Almighty." Vow (Rit. 202–3). Modes of recognition (Rit. 203–4).	
XXVI°. <i>Prince of Mercy; Scottish Trinitarian</i>	<i>The Triads</i>
1. <i>Diffusion</i> (M. & D. 548–552).	
2. <i>Symbolism</i> { <i>Kabalistic</i> (M. & D. 104). Christian (Rit. 221–2, 258). Masonic (M. & D. 525, 531; Rit. 255–6, 230). Vows (Rit. 249).	
3. <i>Ceremonial</i> { Enlightenment (Rit. 251–2). Modes of recognition (Rit. 252).	

¹ Encyclopedia Britannica, Art. "Druses." Cf. De Sacy's work on the "Druses." Read Browning's Poem "The Return of the Druses."

CHIVALRIC DEGREES

XXVII°. *Knight Commander of the Temple**The New Chivalry.*

1. Place and character of the degree. (Rit. 272, M. & D. 578 (1st)).
2. Ceremonial { Questions (Rit. 275-6).
Knightly virtues (Rit. 290).
Vow (Rit. 284-5).
Modes of recognition (Rit. 289-90).
3. Homily (M. & D. 578-80).

XXVIII°. *Knight of the Sun Adept**The Religion of Nature*

1. *Origin and character.*
 - (a) *Ancient* (M. & D. 583-4, 599, 601-2, 659).
 - (b) *Modern* (M. & D. 25, 625 (Rit. 320, 110), 713-14, 714, 715 (Rit. 180, pp. 88, 84, 83, 89-91).
2. Ceremonial { Charge (Rit. 321, 324, 325).
Hymn, "One Holy Church of God Appears," S. Longfellow.
Vow (Rit. 327-8).
Modes of recognition (Rit. 330).

XXIX°. *Knight of St. Andrew of Scotland**The Old Chivalry*

1. Legend of the Degree. (Rit. 378-381).
2. The Investiture of a Knight. (Rit. 383-6).
{ Vow (Rit. 369-71).
3. Ceremonial { Hymn, *Te Deum Laudamus*.
Modes of recognition. (Rit. 373-6, 381).

XXX°. *Knight Kadosh**The Templars*

1. *History.* (M. & D. 815-16, 816, 817, 818, 819, 819-20, 820, 821, 823 (2) 823-4; Rit. 465.)
2. Symbolism (Rit. 467-8, 422-3, 469-70).
{ Sacrifice (Rit. 428).
3. Ceremonial { Vows { S. W. 16.
S. W. 17.
S. W. 18.
S. W. 19.
Modes of recognition (S. W. 22-27).

PHILOSOPHICAL DEGREES

XXXI°. *Inspector Inquisitor**The Soul's Test*

1. *Argument* (M. & D. 187) (Book of the Dead).
Osiris { Isis.
Nenlei.
Atum: Ma.
Thoth: Anufu.
2. *Dramatis personae* { Har.
Kebhsenuf.
Tua-mutef.
Hapi: Amset.
3. The Trial { Appearance.
Interrogatories (Rit. 38, 40, 42-43).
Deliberation (Rit. 4445).
Judgment.
4. Ceremonial { Vow (Rit. 55).
Charge (Rit. 56).
Modes of recognition (S. W. 6, 7).

XXXII^o. *Master of the Royal Secret**Self Mastery*1. *Homily* (M. & D. 854-6, 858-9, 860-1, 861).

Sacrifices (Rit. (30°) 428	{	Ancient (Rit. 115-16, 116 (2)).
		Modern (Ex. Rit. 104-5; S. W. 13)

Hymns	{	Character (Rit. 116 (1)).
		Examples (Rit. 101-3).

2. *Ceremonial*

Vows	{	1. S. W. 14.
		2. S. W. 15.
		3. S. W. 16.
		4. S. W. 17.
		5. S. W. 18.

Obligation, S. W. 19.

Modes of recognition (S. W. 20, 21).

Recessional (Bro. Rudyard Kipling 30).

SECOND ANNUAL REPORT OF SCOTTISH RITE EMPLOYMENT BUREAU, KANSAS CITY, MO.

BY FRANK S. LAND, 32°, *Secretary*

How to give steady and lucrative employment to the great masses of people, that they may have the necessities of life, is the special problem that confronts this age.

The greatest evil of our industrial system is unemployment. Statistics although very meager indicate that the losses due to this evil are greater, both in a financial and moral way, than the losses due to industrial accidents or industrial illness. Many believe that one who seeks work may find it at all times. That unemployment is due to the refusal of workers to work. Yet we fail to realize that even during the best of times there is an appalling amount of unemployment in the most prosperous industries throughout the United States. It is only during periods of industrial depression that we stir our lethargy and realize that we have to deal with a new and dangerous factor called the unemployed.

Society does not fear the man with a steady job for he is a being of habit. The man unemployed becomes habitless, he either sinks into pauperism or turns against society. A few come up from the depths, the better for the experience but disillusioned.

How Scottish Rite Masonry, in this community, is raising aloft the banner of social service and brotherly love to people of every creed, is exemplified in the following report which illustrates that it is not only teaching charity but is practicing it. In a score of American cities Scottish Rite Masonry is alleviating the distressed, by way of hospitals, milk depots, day nurseries, etc.

Two years ago the Scottish Rite Bodies of Kansas City, Mo., formed an Employment Department to render practical service, free of charge, not only to those of its membership, but to any worthy man or woman in the community who needed assistance in securing honorable and lucrative employment.

THE HOME OF THE BUREAU

The office of the Bureau is located in the Scottish Rite Temple, with private phone service and all of the facilities that enables it to prosecute its work with vigor.

ITS SERVICE

The Bureau is serving with facility and satisfaction, over 600 business firms in Kansas City, many of these firms depending entirely upon the Department to

furnish the employees whom they need. A reputation has been established of sending only such men and women to positions as are competent to fill them, guarding the interests of the employer as zealously as the well-being of the applicant for work.

CHARACTER OF POSITIONS SECURED

The Bureau accepts any worthy position, no matter how large or how small it may be. Applicants have been sent to positions, some paying as high as \$3,000 per year, while others, during dire times, have accepted day work in preference to charity.

POSITIONS SECURED

During the past year, 2,037 positions were secured. Of this number 1,284 were permanent and 753 temporary. Of these, 1,511 positions were filled, while 498 were withdrawn because of inability to find the proper applicant, or low wages. Twenty-eight positions remain on file.

<i>Year</i>	<i>Positions secured</i>	<i>Permanent</i>	<i>Temporary</i>	<i>Filled</i>	<i>Withdrawn</i>
1915-1916	1326	508	818	951	365
1916-1917	2037	1284	753	1511	498
Total	3363	1792	1571	2462	863

POSITIONS FILLED

During the past year of 2,037 positions secured, 1,511 positions have been filled. Of this number the calls were for 618 temporary positions, but through the efficiency of those sent to fill these openings, 107 became permanent, making 1,000 permanent and 511 temporary positions filled during the year.

<i>Year</i>	<i>Positions filled</i>	<i>Permanent</i>	<i>Temporary</i>	<i>Led to permanent position</i>
1915-1916	951	252	699	154
1916-1917	1511	154 893 107	618	107
Total	2462	1406	1317	261

CHARACTER OF APPLICANTS

Applicants of high character are essential to the operation of a successful employment bureau. Probably no similar department in the country has been so fortunate in meeting this need. Of 1,149 applicants sent to positions the past year, only twenty-four have proved incompetent.

APPLICANTS REGISTERED

Those applying for employment, by written application, numbered 1,733. Of these, 538 were Masons, 461 relatives of such and 689 were not affiliated with the Fraternity. One thousand four hundred and twenty-seven were men and 306 were women. It might be of interest to know that probably 1,500 people made inquiry regarding securing employment, but made no application.

<i>Year</i>	<i>Applicants</i>	<i>Men</i>	<i>Women</i>	<i>Married</i>
1915-1916	942	725	217	503
1916-1917	1733	1427	306	779
Total	2675	2152	523	1282

<i>Year</i>	<i>Single</i>	<i>Masons</i>	<i>Relatives of Masons</i>	<i>Non-Masonic</i>
1915-1916	439	379	306	257
1916-1917	954	583	461	689
Total	1393	962	767	946

SUCCESSFUL APPLICANTS

Applicants numbering 1,149 were successful in securing employment through the Bureau. Of this number 385 had no affiliation with the Masonic Order, while 408 were Masons and 356 were relatives of members of the Craft. Nine hundred and twenty were men and 229 were women. Six hundred and forty-two were single and 507 were married. Over 2,186 people were dependent upon these wage earners. Among these applicants 104 were sent to this department by other social agencies.

<i>Year</i>	<i>Applicants</i>	<i>Men</i>	<i>Women</i>	<i>Married</i>
1915-1916	627	512	115	332
1916-1917	1149	920	229	507
Total	1776	1432	344	839

<i>Year</i>	<i>Single</i>	<i>Masons</i>	<i>Relatives of Masons</i>	<i>Non-Masonic</i>	<i>Dependent</i>
1915-1916	295	259	169	199	1400
1916-1917	642	408	359	385	2186
Total	937	667	528	584	3586

UNSUCCESSFUL APPLICANTS

Those applicants who were unsuccessful in securing employment numbered 584. Three hundred and four had no affiliation with the Fraternity, while 175 were Masons and 105 were relatives of Masons. Seventy-seven were women and 507 were men. Two hundred and seventy-two were married and 312 were single. Of these, the records show 186 secured employment themselves, 259 withdrew their applications, while 49 are unknown and 90 remain on file.

<i>Year</i>	<i>Applicants</i>	<i>Men</i>	<i>Women</i>	<i>Married</i>
1915-1916	315	220	95	171
1916-1917	584	507	77	272
Total	899	727	172	443

<i>Year</i>	<i>Single</i>	<i>Masons</i>	<i>Relatives of Masons</i>	<i>Non-Masonic</i>	<i>Dependent</i>
1915-1916	144	120	137	58	700
1916-1917	312	175	105	304	1143
Total	456	295	242	362	1843

EFFICIENCY

The Bureau has attempted to keep an efficiency record of each applicant, after employment has been secured. The record covers a period of one year and is made every three months, or more often if desired. Of the 1,149 applicants sent to positions during the past year only 24 were incompetent. Eight hundred and seventy-four secured permanent positions, 107 secured temporary positions which led, through their efficiency, to permanent places, while 168 secured temporary places. Of the 874 sent to permanent places the records show 856 are still in the same positions. Fourteen resigned their places for various reasons and 4 could not be located. Two hundred and eleven have received promotions or increase in salary. Of the 107 sent to temporary places, and by their efficiency secured

permanent positions, 93 are still in the same places, while 3 secured better places and 11 cannot be located. Of the 168 sent to temporary places, 117 cannot be located, 18 secured places themselves and 33 are now doing temporary work.

The results from this efficiency record is obvious as the applicant is able to know how his or her work is being received by the employer. When doubt is entertained the applicant is requested to call at the Temple and he or she is told their weak points. This was been the means of many holding their positions.

It may be of interest to know that at the present time between 1,300 and 1,400 people are in permanent positions through the aid of this Bureau.

The Department is striving at all times to be of service to the applicant by securing the proper position. As an illustration the following cases may be of interest.

Case No. 1. Mr. A. B., 38 years of age, had lost his position through retrenchment. Not being able to secure employment at his regular vocation, this department placed him in sixty-eight temporary places, in all of which he did fairly well, before he secured a permanent position. The sixty-ninth he has held for four months, having been promoted twice in that time.

Case No. 2. Mr. C. D., a man 45 years of age, married, bad temperament. In destitute circumstances. This man had never been compelled to work for any one before. The Bureau was able to place him in six different permanent positions, all of which he did fairly well, but lost each one by the use of his uncontrollable temper. Between times forty-nine temporary places were secured. He gave a good report from each one. After a short period of time a permanent position was secured for him. He has been in this place ten months and has received an increase in salary.

EXPENSE

During the twelve months just ended the Employment Department has cost the Scottish Rite Bodies of this Valley \$1,706.06. Considering the number of positions filled during the past year it is interesting to know that the average cost of producing positions has been \$1.12. This cost per situation is lower than that shown by any similar bureau in the United States as far as available statistics show.

<i>Year</i>	<i>Cost</i>	<i>Average cost</i>	<i>Number positions filled</i>
1915-1916	\$1,567.48	\$1.64	951
1916-1917	1,706.06	1.12	1511
Total	\$3,273.54	\$1.32	2462

YEARLY WAGE

The average yearly wage of those who secured employment through the Bureau was \$700.

AGES

As a matter of interest the following table has been prepared showing the ages of 1,733 applicants applying to the Department:

10 to 15 years of age.....	34	56 to 60 years of age.....	45
16 to 20 years of age.....	203	61 to 65 years of age.....	28
21 to 25 years of age.....	268	66 to 70 years of age.....	3
26 to 30 years of age.....	357	71 to 75 years of age.....	3
31 to 35 years of age.....	282	76 to 80 years of age.....	3
36 to 40 years of age.....	146	Unknown.....	52
41 to 45 years of age.....	161		
46 to 50 years of age.....	86		
51 to 55 years of age.....	62		
			1,733

A CORNER OF THE LIBRARY

By MYSTICUS

PSYCHICAL RESEARCH¹

"I am confident that there truly is such a thing as living again and that the living spring from the dead, and that the souls of the dead are in existence, and that good souls have a better portion than the evil."—PLATO: *Phaedo*.

ST. THOMAS would not believe in the physical presence of the Master until he had put his fingers into his wounds. The disciple, Thomas, was the Man from Missouri of his time, and yet he was not chided by the Lord. There are some people you can reach by argument, but there are others who will not accept a truth until it is manifested to their physical senses. "You must *show me!*" says the fabled gentleman from the Ozark State. And it is well that such skeptics abound in the world, otherwise we should base all our beliefs on mere opinion and not upon demonstrated facts. This attitude of *show me* is the attitude of science. Science should be willing to accept *all* facts that are sufficiently demonstrated and reject nothing however *outré* and out of the beaten path it may be.

But is this always the case? Alas, no! Modern science, for the most part, is rigidly *orthodox*, as orthodox as the most dogmatic and hide-bound religion, and will not accept any facts that lie outside of certain preconceived conclusions. For years we have heard scientific men denounce in unmeasured terms the *a priori* conceptions of philosophers; and then turn about and set up a rigid theory of the universe as a blind, soulless mechanism and reject with scorn any facts that tended to show the contrary. As a working hypothesis this is all very well, but the fact should be admitted that the mechanical theory is only a *working* theory, circumscribed and partial, and not the complete story. Now there has grown up in comparatively recent years a mass of facts tending to show that the world is a living organism and that the human soul survives the shock of death. We call this data, *psychic phenomena*. The earliest investigators were Sir William Crookes and Dr. Alfred Russel Wallace, who implored the scientists of their day to investigate the phenomena of the seance room, but the latter scornfully refused to do so. As H. B. Marriott Watson (*North American Review*, August, 1917) says: "Orthodox science had no time to waste on such obscure phenomena, phenomena which, if substantiated, threatened to subvert the whole scheme of natural law as built up by several generations. This conservatism of science amounts to a prejudice as regrettable as the crusted traditions of orthodox religion."

Dr. Wallace, writing in the early seventies of the nineteenth century, claimed that every time science had opposed alleged discoveries on *a priori* grounds it had been wrong. He says:

When Benjamin Franklin brought the subject of lightning-conductors before the Royal Society, he was laughed at as a dreamer, and his paper was not admitted to the *Philosophical Transactions*. When Young put forth his wonderful proofs of the undulatory theory of light he was equally hooted at as absurd by the popular scientific writers of the day. The *Edinburgh Review* called upon the public to put Thomas Gray into a strait jacket for maintaining the practicability of railroads. Sir Humphrey Davy laughed at the idea of London ever being lighted with gas. When Stephenson proposed to use locomotives on the Liverpool and Manchester Railway, learned men gave evidence that it was impossible that they could go even 12 miles an hour. Another great scientific authority declared it to be equally impossible for ocean steamers ever to cross the Atlantic. The French Academy of Sciences ridiculed the great astronomer Arago when he wanted to discuss the subject of the electric telegraph. Medical men ridiculed the stethoscope when it was first discovered. Painless operations during the mesmeric coma were pronounced impossible and therefore impostures.

As Mr. Watson remarks: "Orthodox science anchors itself on Monism and refuses to budge. What cannot come under the scalpel and the microscope does

¹ Hill, J. Arthur. *Psychical Investigations*. Some personally observed proofs of survival. New York: Geo. H. Doran Co., 1917. 303 pp. \$2.

not exist, or at least is not worth consideration." I should add that orthodox science is wedded to *Materialistic Monism*. There is another, *Idealistic Monism* that takes quite a different view of the universe, such as we find in the Vedanta philosophy and other schools of thought. But there are pioneers of science who have broken away from the rigid dogmatisms of their sect and pushed their way into the field of the super-normal. I have already mentioned Crookes and Wallace; others are Sir Oliver Lodge, Sir Joseph Thomson and Sir William Barrett, in England; Dr. Richet, Dr. Ochorowitz, Dr. Janet, Prof. Flammarion, Dr. Maxwell, Colonel de Rochas, in France; Lombroso and Morselli, in Italy; and Dr. Hyslop and Prof. William James, in America. Not a few of these eminent men have passed into the Great Unknown.

Some thirty-three years ago the English Society for Psychical Research was founded for the purpose of investigating the realm of the super-normal. Many eminent men who entered upon the work as strenuous agnostics were converted to the spiritualistic hypothesis, that is to say of the *survival of the soul after death*. Despite the mass of fraud and imposture unearthed, the investigators discovered *genuine phenomena*, but such data were obtained largely through "psychics" in private life, and not through professional mediums. Those who *trade* in the super-normal are naturally suspect. But *all* professionals are not humbugs by any means. The Society for Psychical Research has proved beyond peradventure that telepathy (thought transference), clairvoyance, and clairaudience are facts; moreover there exists in each one of us a subliminal self—a submerged consciousness, as it were—that possesses extraordinary powers. The hypnotic trance proves that fact with its concomitant of automatic writing, etc. Telepathy is the method used for conveying messages from the so-called dead to the living; a method that may be compared to wireless telegraphy. The "psychic" is the receiving instrument for these vibrations of thought. Many investigators are of the opinion that the messages emanate from the *living* and not from the departed. The sitter, in some occult manner, transfers his conscious or subconscious impressions to the "psychic," and receives them back as alleged communications from discarnate souls. But, looking at the matter from "all points of the triangle," as Masons often say, it is a question of *evidence*. If information is received that never was in the possession of the sitter and the medium, and has to be afterwards verified through extraneous sources, delving into old documents, questioning strangers, etc., then the spiritual hypothesis seems to be the only reasonable one. It is such testimony as this that has convinced unprejudiced investigators. As the years roll by, psychical researches are gathering more and more evidence of the reality of a spirit world, not far removed from this. Those who are not content with mystical and philosophical arguments for the immortality of the soul should delve into the evidence accumulated by psychical researches. We have such evidence in a very recent book by J. Arthur Hill, entitled *Psychical Investigations*, being a verbatim record of sittings with certain well-known mediums, among the number being the psychic mentioned by Sir Oliver Lodge in *Raymond*. The book is replete with evidence "that led the author from agnosticism to belief in the survival of personality beyond death—together with chapters on the psychical phenomena of earlier times, the telepathic difficulty, the influence of rapport objects, the subliminal consciousness, the relation of psychical research to religion, and kindred matters."

I am familiar with other works by Mr. Hill and regard him as a sane and cautious investigator. He recognizes and admits the many difficulties in the path of the researcher and states them clearly. His conclusions are largely my own, for I have had many experiences in this line of work. In the last analysis, as I have said before, it is a question of *evidence*.

The sheet anchor of psychical research is *Telepathy*. The word was coined by F. W. H. Myers, one of the founders of the S. P. R., and author of a book that may justly be called the Old Testament of psychical research, *Human Personality*.

etc. Telepathy, as defined by him, is "the communication of impressions of any kind from one mind to another, independently of the recognized channels of sense." It explains much of the phenomena of spiritism but not all. When messages are received through a medium, people are so prone to explain: "Oh, thought transference between the living! The psychic has read my mind!" Says Mr. Hill:

Telepathy from the living, I suspect, has been much overworked. It is time to be more critical. If telepathy may be either between incarnate and incarnate or between incarnate and discarnate, we must differentiate. If the materialist says there are no discarnate minds, we ask how he knows. We demand his proof—which is not forthcoming. We admit, however, that the antecedent probability or improbability of survival fails to be considered. Therefore a word on this point.

It can hardly be denied that though individual survival of bodily death remains part of the supposed belief of Christian churches, it has ceased to be part of the living faith of the average religious man. It is rarely preached about or written about. Clergymen shy at discussing it; they have no vital belief in it themselves. I am aware that this is a risky generalisation, and no doubt there are exceptions. Some clergymen have such vital belief, intuitively. But, generally speaking, the religious man for the last half century has been able to do no more than stretch "lame hands of faith." "We have but faith, we cannot know." Tennyson typified his generation and the one following it. The great advance in natural science had resulted in the material world's filling all our field of vision. It is now receding into its proper perspective. We are beginning to remember that Spirit is the primary thing. Humanly-caused events take place first in the human mind before they are manifested on the material plane. The Forth Bridge (Scotland), the first *Dreadnaught*, the aeroplane, were created in the builders' minds before they took visible form in matter and could be perceived by others. And, analogically, events not humanly caused must have their source in another Mind, as Berkeley and all the Idealists have taught. In other words, there is a spiritual world behind the material one, and the former is the more real. The seen things are temporal; the unseen things are eternal.

And if there is any sense in this philosophy, survival of the human spirit is more likely than its extinction. Mind is not caused by and dependent on body, but the other way round. Body is merely part of the mind's experience—a necessary part in the present plane, an engine or vehicle of its manifestation; but a part that can be dropped like a suit of old clothes when the time comes for us to go "up higher."

It is not necessary for us, then, if this philosophy is sustainable, to cringe to the materialist, humbly begging his tolerant examination of our evidence. We have been too patient. It is time to take our rightful position. Survival is at least as likely as extinction, to put it at its very lowest; and, if so, and if we have evidence claiming to support survival, it is for our opponents to prove that it does not, or confess themselves beaten. If it is "telepathy" (from the living), let them prove it. Let them produce experimental telepathic results—provably telepathic and without spirit help—of the same kind as the evidence in *Proceedings of the Society for Psychical Research* that claims to be due to the action of discarnate minds. It has not been done. Let Sir Ray Lancaster and his friends do it, and we will accept telepathy from the living as a possible and reasonable explanation. But until it is done there is no scientific basis for the belief that telepathy between living minds can produce results even remotely approaching those in question.

Now, further, this telepathy from or between the living is used loosely to cover two entirely different things. For clearness' sake there ought to be two different terms, one meaning the *experimental*, or at most the *inferribly-willed* transmission of thought, including cases in which, for example, a veridical apparition is seen of a relative or friend who may reasonably be presumed to have directed his mind to the percipient at or about the time; the other meaning the thing that happens so frequently in mediumistic communications, when details are given which are unknown to the medium but which are known to the sitter, who, however, did not happen to be thinking about them, or which are known only to some distant person who again, is not—so far as reasonable inference goes—thinking about them or "willing" their transmission. There is a great difference between the experimental telepathy effected by hard voluntary concentration, and this supposititious reading of a mind which is not concentrating on the subject at all. For example, in a sitting with Mrs. Piper (a famous American psychic), a message came, purporting to be from the son of a man slightly known to the sitter, who was Sir Oliver Lodge. The message was to be given to the ostensible sender's father, and this was judiciously done. The details, which referred to matters totally unknown to Sir Oliver, turned out true. The father neither knew nor was known to Mrs. Piper, and the same was true of his deceased son. If this was telepathy from the living, it means a reading of the mind of a distant person whose existence was unknown to the medium, *plus* elaborate make-believe to represent the message as coming from the son. If Mr. McCabe or any other so-called "rationalist" can believe in such "telepathy" as that, great indeed is their faith! I confess that my credulity cannot stretch so far. I must remain sceptical.

The writer's treatment of telepathy is certainly reasonable and scientific enough to satisfy the most exacting mind, provided that mind is not clouded with

prejudice. The interest that is being manifested today in psychical research is considerable. The literature is growing and the evidence is accumulating. It seems to me that we should welcome any light, however feeble we may regard it, that throws a ray on the darkness of the grave.

OTHER BOOKS RECEIVED

Campbell, Rev. James M. *New Thought Christianized*. New York: T. Y. Crowell Co., 1917. 152 p.

A critique of New Thought, viewed from the standpoint of Christianity. The reader will find the chapter on health and religion extremely suggestive. The chapters on fear and worry contain some interesting material. In the latter, the author speaks of the sublime tranquillity of the great Nazarene, which came from his "quiet trustfulness of God touching the future." He faced the future without fear because sustained by a perfect faith. Says the writer: "There is, perhaps, no greater test of faith than that which comes from the sense of insecurity in connection with mundane affairs. While this sense of insecurity has never been altogether absent from life, it perhaps has never been felt more keenly than in this industrial age. The economic disturbance is frightful. The air is filled with impalpable apprehensions. Business men do not know where they are or where to turn, for at any moment a mine may be sprung beneath their feet. Working-men are in constant dread of being cast out upon the rubbish heap. If, for any reason, they are jolted off the labor wagon, they find increased difficulty in getting on again. The passing of the dead line of fifty, and the consequent closing, one by one, of the doors of opportunity, fills them with dismay. All alike are victims of a vicious system, and are involved in the insecurity which it breeds. To escape from it altogether is impossible."

Life was less complex in the days when Christ walked the earth. Many of the problems which now confront the world were then unknown. But despite these problems we can still possess the faith of the Nazarene, if we will, and take no thought of the morrow; that is to say borrow no unnecessary trouble, and cross no bridges until we come to them. We should exercise forethought, but endeavor to rid ourselves of worrying anxious thoughts. We can trust and wait, and leave the future with God, taking material things for granted, and going on to the pursuit of higher things.

Major, Clare T. *How to Develop Your Personality*. New York: T. Y. Crowell Co., 1916. 121 p.

The writer of this little book is a graduate of the Academy of Dramatic Art of London, founded by Sir Herbert Tree, and has based her work on first-hand knowledge of its methods and results obtained in the above-mentioned school.

Margolis, Max L. *The story of Bible translations*. Philadelphia: Jewish Publication Society of America, 1917. 129 p. 16°.

A little book that will interest all students of the Hebrew Scriptures. The writer endeavors to show how the epoch-making translations of the Old Testament "go with great cultural and religious upheavals and how all of them display certain characteristics which seem to inhere in the oldest and youngest alike." The author discusses among other topics the ancient Christian translations; Jewish translations in the Middle Ages; the age of the Reformation (Luther and the King James Version); and modern translations by Jews and Christians. What Mr. Margolis says of the King James version is extremely interesting:

Its production fell upon a period when, as at no other time, the standard of literary taste, under the influence of such masters as Spencer, Sidney, Hooker, Marlowe, and Shakespeare was at its highest. It has an inimitable charm and rhythm; the coloring of the original is not obliterated.

ated, and yet examples abound of idiomatic renditions reproducing the thought in an admirable manner. It ranks as a classic in English literature, and has exercised a potent influence upon writers of English to this day. A venerable document of a great literary and religious period, after three centuries of unquestioned sway, it was found capable of improvement on the side of interpretation and in some of its vocabulary and phrasology which are not quite intelligible to readers acquainted with modern English only; but all attempts at a fresh revision have based themselves upon it as a starting point. When modern revisers have changed its matchless diction where no difference of meaning was involved, they have erred in their zeal. Practical as the object of all Bible translations must be, the King James Version, in which so many earlier efforts have deposited their happiest and best, has pointed out the way how with accuracy of rendition there must go elegance of style, and how a translation of the Scriptures must aim at rivalling the stately diction of the original.

I agree with the writer. In some of their efforts to improve upon the King James Version, modern translators have quite destroyed, in spots, the sublime beauty and simplicity of the text. It is like setting a tinker to mending one of Cellini's gold or silver masterpieces.

Mr. Margolis prints reproductions of many of the famous original manuscript and printed texts of the Bible, such as the British Museum, Codex Vaticanus, Palimpsest of the Cairo Genizah, etc.

Beede, A. McG. *Toward the Sun*. Bismarck, N. D.: Tribune Co., 1916. 199 p., 8°.

A book of poems portraying Indian life and thought, with appreciative commentary notes, by Dr. Melvin R. Gilmore, Curator of the North Dakota Historical Museum. As Dr. Gilmore says: "Without either casting the Indian under a cloud of derogation or investing him with a halo of impossible idealization, Dr. Beede simply meets him and thinks of him as a man." The author lived on the border with Indians during his boyhood, and later in life lived intimately with Indians and frontiersmen. He embodies in his poems many original Indian sayings. Dr. Beede is a member of the Scottish Rite; his poem "Spirit of Life," which was read in the Consistory, gives the substance of a prayer which he heard an old Indian make after having bathed in the water and while standing on a hill. The poem begins:

Spirit of Life in things above
And lovelier in things below,
We pray to thee, All-Being-Love (Wacantkiye)
Spontaneous in our hearts to grow.

Dresser, Horatio W., *Editor*. *The Spirit of the New Thought*. New York: Thomas Y. Crowell Co., 1917. 297 p. 8°.

Essays and addresses by representative authors and leaders of the New Thought Movement. As the editor says: "The papers here collected are for the most part from what may be called the middle period of the movement, when it was passing out of the stage denominated 'Mental Science' and taking shape as the New Thought." A bibliography adds value to the book.

BOOTS AND SADDLES

The crash of the bugle fills the air,
The horses stamp and neigh,
As they twist about in eagerness
To be off to the coming fray!

They rattle the saddles on their backs,
Their spirits scorn delay;
Then the sharp command "to mount" rings out
And they're gone like the wind away.

—Denman S. Wagstaff, 32°.

CORRESPONDENCE

A GOOD AMERICAN CITIZEN

TAMPA, FLA., August 13, 1917.

DEAR BRO. COWLES:

I am enclosing you herewith check for \$20 which balances account to date. Please mail receipt as soon as possible as I am arranging to go to the "front."

I was the 364th number drawn in district No. 1 which means the second batch. Today, I understand, notices have been mailed out calling this second batch for physical examination. I know I can pass that with flying colors. And I am not going to claim exemption. I have a wife and two children, but my father and my father-in-law, either one, will take care of the family. So I am going to fight for those principles, which, as director of work, Master of Blue Lodge, etc., I have been for years drilling into others. I believe it is the duty of every male person, whether citizen or stranger, to become a "Soldier of Freedom," especially is this incumbent upon Scottish Rite Masons, who have actually sworn to do and to fight for these very principles.

I am a strong believer in the "draft" system, although I'm a "victim." But I do not believe in the exemption clause. If we all expect to derive benefits, we all ought to fight. Of course we can't all fight at one time, but we all ought to be ready to answer the call, when needed. *None* ought to claim exemption because *no one* has the right to say (not in so many words but in actions), "Go thou, and fight for freedom, while I stay home and prosper." And this is what exemptions will finally amount to. Moreover, it's almost an axiom, "were any drafted man to die a natural death tonight, his family would get along without him, and in a good many cases, especially if he carried insurance, better! We are all *useful*, but no one is *necessary*."

I have a personal motive, as well as a patriotic one. I have a boy 6½ years of age, and it shall never be said to him that his daddy crawfished. I am satisfied that if I go and don't come back, he will be proud of me, and if I go and do come back, he will be prouder still. It may be necessary for you, some day, to tell him this. I thank you.

Unfortunately, I have never had any military experience, but it doesn't take me long to learn, and I have aspirations.

When I go I will try to keep you informed. With all good wishes, I am, fraternally,

CEFERINO BALBIN, 32°,
Registrar.

FRATERNAL COMMENT

Boston, Mass., May 12, 1917.

TO THE EDITOR OF THE NEW AGE:

As a thirty-second degree Mason, I was surprised to read in the March number of THE NEW AGE a reference to Christian Science that would be regarded by most readers as disrespectful. Such a reference to Christian Science by an honorary thirty-third degree Mason reminds me, by contrast, of a letter in *The Freemasons' Monthly Magazine* of August 1, 1847 (Vol. VI, page 298). That letter was part of an article headed "The Celebration at Worcester," which reported a celebration of the anniversary of the nativity of St. John the Baptist, at Worcester, Mass., to which honored guests from other cities and States were invited. The report of that celebration in *The Freemasons' Magazine* of August,

1847, included several letters from guests who were unable to attend, among them being Hon. George M. Dallas, Vice-President of the United States, and Hon. Lewis Cass, United States Senator from Michigan.

One of these letters was prefaced and quoted as follows:

"Extract of a letter from a Mason's widow, dated Sanbornton Bridge, N. H., June 7, 1847:

"Dear Sir— . . . Many thanks for the beautiful card inviting me to attend the Masonic festival, on the 24th of this month. Nothing would afford me more real pleasure; but I am not disposed to go alone, and my brother cannot leave at that time. Why is it that little, sweet word Masonry thrills a deeper tone in my heart than volumes could awaken? But why should I ask the reason—I, who have been nourished by its streams of love, who have felt its power to soothe, to succor and to bless? O, may God prosper and forward the institution, preserve it in its pristine purity, and 'let brotherly love continue,' while sisterly thanks 'shall rise up and call you blessed.'"

This letter, though printed without the name of the writer, was written by Mary Baker Eddy, then Mary Baker Glover, who became, nineteen years later, the discoverer and founder of Christian Science. Evidently it was published by reason of its tender and beautiful appreciation of Masonry.

I trust that this letter may be of interest to readers of *THE NEW AGE*, and that they may be glad to know also that Mrs. Eddy's interest in Masonry continued to the end of her earthly life.

Yours sincerely,

CLIFFORD PABODY SMITH.

Boston, Mass., May 12, 1917.

AMERICA FOREVER

America forever! The champion of right.
Liberty and justice she upholds with her might.
To th' oppressed and enslaved her strong hand she extends;
The smitten and helpless she protects and defends.

For the autocrat's reign, with repressions that blast,
Now belong to an age and a time that are past.
To the tyrant and despot the challenge is hurled
When the star-spangled banner to the breeze is unfurled.

'Tis in this sign we conquer!—in the flag of the free;—
Which is Liberty's emblem, on land and on sea!
Yea, in this sign we conquer, say her sons true and brave,
And the flag of the free e'en forever shall wave!

'Tis not mad ambition impels her great deeds;
'Tis not selfish aims, neither glory nor creeds;
But the rights of mankind she maintains with her power,
That Hope's star may increase; that Freedom may flower.

America! The land where Freedom had birth!
Shall carry its blessings to the ends of the earth.
'Tis for this she shall ever dare unsheathe her sword,
And do battle for right in the fear of the Lord.

—By DeWitt McMurray, 33° Hon.

REVIEW OF THE MASONIC "COUNTRY" PRESS

By T. W. H.

A COMPOSITE PICTURE

SCIENTISTS in order to secure a composite picture of a group, large or small, take photographs of them, superimposed one on top of the other, and out of the dominant features grows the Type. When we stand on a bluff and overlook a western stretch of country, with hills, trees, mountains, plains, vegetation, water, dry and burned over soil, it is very rarely that we carry away in our minds any particular portions, but all within the range of vision forms a composite picture, and it appears to us unlike any particular portion of what we really saw, as did the type group picture, but we carry away more in the nature of a general impression.

So, when we glance over a pile of periodicals we secure a general idea of what these periodicals wish to tell us but it is a composite impression and if I were to attempt to describe the picture I have in my mind's eye after looking over a number of our Masonic Country Press publications, and taking the most frequent and dominant impressions, I would say that it is the idea and wish of our sisterhood of Masonic publications to convey to us the supreme importance of "Who's who in Masonry, and why." The personal element is very persistent, and the "cuts" very prominent, the information extends to the date of birth, and generally emphasizes the business in which he is engaged, his place of business, and the date of the birth of the latest addition; in this way we become quite chummy with the whole family, play with the children, compliment the wives and admire the brother; if we went to Ooglyville on a visit we would feel acquainted enough to call on the brother there and expect to be invited to stay for lunch;

as a means of becoming acquainted, familiarly, these press outputs are a success, even if that portion is of doubtful value except locally and to please those who like that kind of notoriety.

The next most important feature in the press composite picture is the good times the lodges and other Bodies (including, of course, the members, and their babies and members of their families) participate in. The picnics, the boat rides, the histrionic, musical, delartean and gastronomic feats are wonders.

The next feature noticeable is the gradual evolution from Vol. 1, No. 1, which is mostly all editorial ponderosity and ethical doctrine, with a mention or two of the sacred landmarks and definitions of Masonry, in addition to an article explanatory of the editor's opinions on the needs of reform in the Order and an outline of how he is going to bring it about. Following that comes, before Vol. 1, No. 12, is printed, a change in the make-up, the ethical section narrows up and the social columns lengthen, the ads. encroach on the editorial space and we get down to business as a real Masonic journal.

Another change is in the survival of the fittest; I have noticed on occasions when there were two editors at the start, one being the female of the species, that as the issues appeared the Eastern Star portion became more prominent and the rest of the publication has drifted into notions or hypotheses, base ball or advertisements; all very delightful, and it shows the tendency of the patrons of these publications, or the manager's idea of what they want. Sometimes I can't help but think the managers are wrong, but if their paper lives they show good judgment of the human nature whose needs

they are supplying; if it dies, it shows they made a mistake, and will stand as a warning—until next time; the experiences of one generation of Masonic papers are the experiments of the next.

It is a very difficult task to write for a Masonic paper; there are so many things in connection therewith which cannot properly be publicly discussed, and of which, if attempted in a veiled manner will be taken literally by the great percentage of Masons, and so be more mystifying than ever. There are many things which interfere with a full and complete discussion of matters Masonic which might tend to give us all a clearer conception of the institution, the idea, the business, the purpose back of it all, and until that time comes when, if ever, it will be thought wise to so clarify the atmosphere by free discussion of Masonic problems, by Masons competent to do so, Masons free from faddish notions, human Masons, broad and liberal, and withal essentially tolerant, in my opinion we will not make the progress or be able to assume the position and dignity to which we are entitled by the wise working out of the fundamental principles of the Order. Further, in my humble opinion, I cannot see that much progress will be made by placing our trust for such development in the work of lodges, still less from Grand Bodies, which are but reflected rays of the lodges which do not themselves shine brightly. The efficiency of our Masonic press must be based on the receptive capacity of the individual Mason, through him the lodge, and then, if the impossible can be achieved, the Grand Bodies. In this work the Country Masonic Press can accomplish wonders provided it will provide not exactly what the cave mason wants but what he ought, for his own good, to have.

MEETINGS BETWEEN REUNIONS

I have no objection to those who champion the reunion cause, either wholly or in part, to convey the impression that the reunion idea is the proper thing as long as they will let the

rest of us have a chance to hold our weekly, or bi-weekly, or monthly meetings regularly and have a round-up once a year to brand the mavericks and give all of us a chance to get acquainted and count noses. Let us have a week of it and not try and crowd ten days hard labor into four gruelling, man-killing orgies of work that no labor union or I. W. W. would stand for. I have no doubt that whatever the custom is it has grown out of the old rule of following the line of least resistance by which you may become an angel, by and by, as all of us hope and expect, though what kind of an angel a Janitor would make is problematical. But, if we find gross misconceptions concerning the Scottish Rite, if we find ourselves wandering away from the orthodox ritualistic performances, if we find ourselves losing touch with the constitutional requirements of the old laws and statutes under which we were given Bodies of the Rite in charge to make use of as the vehicles through which we would transmit to those who honestly and in good faith come to us to secure the simon pure doctrine that is laid down in the authorized rituals, and nothing else; if we find that we do not hold our membership so that they become steady attendants on our meetings, but wander away after strange gods or giddy side masqueraders; if our Order cuts little or no figure in the world, exercises no influence nor demands nor receives respect as a civilizing factor in the progressive development of the people; if it is pacifistically inclined against wrongs and evils which concern its members and condones crimes and criminals against liberty and the rights of man; if in fact we find after strict search throughout the temple that the sacred vessels of our fundamental rights are missing from the Holy of Holies; that the Ark of our Covenant has been stolen and an imitation one substituted; that our venerable writings have been so mistranslated that they are some other things, almost unrecognizable and certainly do not teach the doctrines nor exemplify the teachings the originals were in-

tended to teach or exemplify, then it is time for all of us reunionists, weekly meeting-ists, or a combination of both, to take stock and see if our practices are in any manner responsible for this state of affairs; if we find it to be serious let us all, as Masons, correct the evil practices, whatever they may be.

The Janitor is satisfied that all are trying to do the best for the Rite according to their knowledge and good judgment, but may be some of us are mistaken or are prejudiced by that great bane of Masonry, precedent, and the failure to recognize the fact that "the sun do move."

I have found that many Scottish Rite Bodies are dropping away from the purely reunion method and in some manner are adopting a compromise plan, some who have never done so before have adopted the one annual Easter reunion but keep up their weekly or monthly meetings as is their custom, so that perhaps in the combination breakfast on the menu card we may find the suggestion which will save us a lot of experimenting and some money. Most often when this matter has been discussed the arguments have been to show "why the reunion," but in a recent issue of the *Scottish Rite News*, published at San Antonio, Texas, we find the argument directed to show "Why the weekly meetings" are advisable, as follows:

AN OPPORTUNITY FOR THE BUSINESS MAN

The Lodge of Perfection, Chapter of Rose Croix and Council of Kadosh have decided to hold a Saturday night class during the summer months for the following reasons: First, a number of Master Masons of the city have not joined the Rite on account of being unable to be absent from their business during the regular reunions; second, it will afford our membership an opportunity to witness the conferring of the degrees at regular intervals, many of whom have not seen the degrees conferred since they were initiated, as most of the reunion work is done during the business hours; third, it will strengthen our degree teams and working corps and in a large measure do away with the necessity of rehearsals prior to our regular reunions.

Brethren, we hope you will manifest an

interest in the Rite by attending these night classes. You are sure to derive an immense amount of pleasure from them; besides, we owe it to the degree workers who are giving their time and talent to fill the gallery at each session.

Lodge of Perfection

June 2—Fourth and fifth degrees.
June 9—Sixth, seventh and eighth degrees.
June 16—Ninth, tenth and eleventh degrees.
June 23—Twelfth and thirteenth degrees.
June 30—Fourteenth degree.

Chapter Rose Croix

July 7—Fifteenth degree.
July 14—Sixteenth degree.
July 21—Seventeenth degree.
July 28—Eighteenth degree.

Council of Kadosh

August 4—Nineteenth degree.
August 11—Twentieth degree.
August 18—Twenty-first degree.
August 25—Twenty-second, twenty-third and twenty-fourth degrees.
September 1—Twenty-fifth and twenty-sixth degrees.
September 8—Twenty-seventh and twenty-eighth degrees.
September 15—Twenty-ninth degree.
September 22—Thirtieth degree.

The Janitor will watch with a great deal of interest this experiment, especially as he is informed that they never experience below zero weather in San Antonio during the period mentioned, and it would be a good place for him to go to take his vacation as he could be neither coaxed nor forced to work, as there is nothing for him to do at his business. If they make a success of the venture there is no reason why it cannot be adopted anywhere, meteorologically at least.

\$1.98 MASONRY

If I had the time and wished to get a general idea of the state and condition of any branch of Masonry in the English speaking countries, I would lay in a collection of Grand Body Annual Reports, some extra dark cigars, a new ribbon for the typewriting machine, cut the telephone wires, lock the door and by next week tell you all about it; but I have not got the time, this being my vacation until November; consequently, I am very busy, but a casual glance at the Proceedings of the Grand

Chapter, R. A. M., of Mississippi (I am firmly convinced that the original individual who pronounced that word stuttered in his spelling, as the intellectual genius who first spoke Massachusetts did so just as he was sneezing). However, it is called Mississippi, and from their Report for 1917 I note that "away down South in Dixie" they are subject to the same heartbreaks as we'uns up "Nawth," so that there is nothing personal in our present remarks. Mississippi may as well be spelled New York or as any other State.

The Grand High Priest in his address calls attention to the large percentage of dormant chapters in his jurisdiction, quoting in relation thereto, "There are sixty chapters defunct and seventy-three existing." Over 45 per cent. In accounting for the cause of this mortality, worse than the casualties of the Somme, he throws the blame, first of all, on the unwise granting of charters, then on the inefficient secretariat, and on the failure to collect dues from the members. For the sake of affairs so honestly acknowledged, he compels our admiration by saying he is "convinced that we are to blame," the "we" being the Grand Chapter.

As far as the poor secretary service is concerned, I do not agree with him that the Grand Chapter is responsible for that, except that, in the main, they are responsible for locating a Chapter in such a place that a good secretary is not available, or appreciated. Nor do I believe the Grand Chapter is to blame for the failure to collect the dues, that also is a local condition; a Chapter, or any other Body which has not business ability and Masonic interest enough to collect its dues or fire those who do not pay, is not entitled to have the privilege of a Chapter in their neighborhood; it is not a question of large or small Chapters, Mississippi or Alaska, it is just the lack of interest of the membership of a Chapter which should never have been chartered, and in this respect the Grand Chapter is to blame for the difficulty.

Neither the amount of annual dues nor the entrance fees are given but I

will bet one of mother's cookies that they were entirely inadequate to the needs of the institution, and not commensurate with the benefits which in the charter were assured to them, if they did their part. I am heartily tired of the "coddling" idea, growing stronger and more general, in Grand Bodies in respect to their treatment of their constituent bodies, they treat them as many parents treat their children and then wonder why their progeny are slouchy, pacifists, weakened, hump-backed, round shouldered, drivelling no-goods; not a trace of manliness or womanliness, because Paw and Maw did not turn them out to fight their own battles and learn the art early of being men and women amongst their fellows. Grand Bodies, organized by the will and consent of a few lodges, immediately become of the opinion that they own the lodges and everything belonging to them, the bodies and souls of the members and that on the Grand Lodges falls the responsibility of seeing that the faces and hands of the members are washed, or send a Grand Lecturer to do it for them, in a manner prescribed; that they blow their little noses with a handkerchief of a specified pattern, wear a stiff shirt and store clothes and in every way possible make their Masonic life uncomfortable, unnatural and hypocritical. Who should wonder that the attendance is weak and the Bodies dead! Every incentive for being alive is removed, initiative is frowned on and dry rot and death by mortification ensues.

There is too much sentiment and too little cold-blooded business in Masonry in most cases; we would not for a moment advocate the elimination of the Masonic sentimentality, nor refrain from urging the cultivation of the Masonic spirit, but we would have some consideration for the business end of the Masonic Body and recognize the fact that to be honest, and all want to be, we must pay our debts promptly, to do that we must have money, whether we call it fees or dues it makes no difference, it is just the same necessary "filthy lucre" with which we pay our grocery man, our taxes, our cigar bills and comes from the same source—our individual efforts which we exchange with somebody else for his shekels.

In organizing a Masonic Body we can get

a petition from those Masons who think they want a chapter, the nearest is too far away, the next has some brothers in it we don't like and another in the vicinity is just common people, therefore we want one of our own; demits are applied for and then we find our personal Masonic affairs are in a terrible muss, but eventually we get enough demits and the petition goes in to the Grand Secretary who checks up and sends the papers to the Grand presiding officer who also counts up, sometimes writes for information, sometimes looks at a map, and if the number of petitioners is all correct, and they say they have a place to meet and will have it fitted up the Dispensation is granted and away they go; it is a new thing, the applicants are of the best and the grade is kept up; they exhibit their work and get a charter of which they are very proud and for a couple of years they go ahead like a house afire, but in order to induce men to join, for that is what it means in plain language, the fees and dues were set at low figures; the rent has to be paid, so has the secretary, nowadays, the brethren want better furniture and go in debt for it; they must have a "banquet" at every "arch," anyhow, and an entertainment for the "women," the "best" men only increase at a certain percentage, and soon the chapter has caught up, meetings for "Work" are not so frequent, and having given all their attention to such "Work" meetings, now they are not available, they are lost as to what to do, but a petition from a second best man comes along and he is accepted, the "Work" is resumed; another pause, the rent and other expenses pile up right along, the debates over charity claims are prolonged, and finally some brother finds out that Masonry is not a charitable organization or proves it to the satisfaction of the lodge and that expensive feature is dropped; the "best" men begin to drop into the habit of having other business on lodge nights, another "second best" application is presented followed by a "third best," and still the bills are not paid promptly; an assessment is proposed which brings more recriminations than money, but finally the assessment is made and paid, one or two drop out, more "third best" applications come now, few "second best" and none of the "best," then comes a Grand High Priest or a Grand Orator and tells them they should be more careful in the selection of new material.

The brethren of that chapter have done the best they knew how, under the circumstances as they found them, and the number of chapters whose history could be written by the above general statement demonstrates that they started or were started under unreal ideas or false representations. They were permitted to charge for their goods less than it was going to cost them, and the Grand Chapter, acting through its Grand High Priest and Grand Secretary, is responsible for the failure of our lodge, not the members of it. Without going into too close

details the Grand Chapter should insist on much higher fees and dues for the chapters, and this applies to all Grand Bodies. The fee for entrance should be sufficient so that at least 50 per cent of it would be placed in a reserve fund and invested by the trustees, the annual dues sufficient to pay the rent, costs of suppers and other indulgences, salaries, etc., in fact the running expenses, and the other half of the entrance fee for charity, relief, neighborliness, humanitarianism, to enable the lodge to take its place in the community Sun as a municipal asset and be educationally and philanthropically as well as humanly a credit to the town and an honor to the Craft, so that by their deeds they are known and respected.

If the Masons of a community do not want a chapter badly enough to warrant them in paying a suitable price they should not be given the opportunity or encouraged to undertake what the Grand Chapter ought to know will be their undoing; a scolding for doing what they thought they must do, keep up the chapter by taking in the "third best" men; of dying a lingering death of poverty, apathy and indifference, lowering the general average throughout the Grand Jurisdiction and neglecting their duties of charity and benevolence; being unrecognized in the factors for the uplift in their community which is deprived of the benefits of what ought to be one of the most active influences for permanent progress and good, a live Masonic Body.

A Steward of our Grand Lodge informs me that of the applicants for assistance from the charity funds of the Grand Lodge at least ninety per cent comes from lodges which started in cheap, have lived cheap, acted cheap and even with that are not now able either to pay their debts of honor or of humanity. When will the Order get down to business principles and set a standard not alone of imponderable morality, which is relative, but of financial integrity and visit on those guilty of infractions of both laws the penalty of the violation of wholesome regulations; but first of all, let the Grand Lodge set the fees and dues high enough so that there will be no need for infractions, financially; the other is well taken care of.

MILITANT MASONRY

Perhaps it should be Masonry Militant; however, whichever is correct, the war will be a Masonic blessing if it makes Masons think they have some-

thing else to do other than degree work and eating and smoking at lodge expense if they want to be Masons patriotic and loyal both to country and Order.

I wonder if we realize that the conditions which prevailed in the United States, in our state, in our country are vastly different from what they were in 1916 this time; is Masonry, that institution which so vigorously acknowledges its patriotism and love of country, going to be satisfied with lip service? What are you doing about it or going to do about it? Are we going to be the only claimant for a place in the great parade of beneficent factors which is going to be satisfied with merely sending our condolence to our country, regretting the trouble which has arisen and which threatens its and our existence?

It is not a difficult matter to suggest many things which the fraternity could do to its everlasting credit and glory, but as each would necessitate some self-sacrifice generally, an unknown Masonic virtue as yet, we will only mention some of the easy things for an institution such as ours claims to be to do. The Masons of each State should be able to furnish a hospital unit; each two small states could furnish one, each three smaller ones could

furnish one. What could be more typical of our philanthropic claims, or patriotic protestations, or bounden duty or all three. \$60,000 will furnish a base unit for 500 sick and wounded, the government will bear the expense of maintenance.

If we think we cannot undertake such a splendid concrete example of the sincerity of our intentions, we can at least take up other matters which will be of service, such as organize the machinery through which we can keep track of the soldiers and sailors of the fraternity, and from a fund which we will supply see that they are reminded that we are with them and send them some token of our solicitude, regularly. Else our influence to have our temples thrown open for any patriotic or helpful influence which desires accommodations to carry on its work. Let us make provisions to fraternize with and entertain our own or strange soldiers and sailors who may sojourn with us, and organize a fund for that purpose. Let us, as one way of showing our unselfish devotion to the cause we undertake, swear off from all "feeds" or picnics, or such like selfish expenditures and agree to waste nothing, either material, food, time or money, as suggested in the *Virginia Masonic Journal*.

CHARITY

Charity is the brightest jewel in the Masonic crown. Charity is the Corinthian pillar, the entablature that adds strength, grace and beauty to the fabric. Charity is a radiant spark emanating from God, inexhaustible love; if we attempt to eulogize its charms, the cooler powers of life melt into ecstasy. The heart is its empire and every discordant passion bows before its lenient sovereignty—not the charity circumscribed by the narrow limits of feeding the hungry, clothing the naked, binding up the wounds of the afflicted, but the grander, broader, nobler charity that regards all men as brothers; the charity that is swift of foot, ready of hand in the cause of common humanity; that charity that writes a brother's vices in water and his virtues in enduring brass; the charity of which He who spake as never man spake, was the illustrious example.—*Edward M. S. Ehlers, 33°*.

GENERAL MASONIC NEWS

COMING REUNION DATES

The Bodies of the Rite in Washington, D. C., hold their meetings every Tuesday evening. A reunion for the conferring of degrees will be held October 1 to 6 inclusive.

The San Francisco and the California Bodies of the Rite in San Francisco, Cal., hold their meetings, the former every Friday evening and the latter every Wednesday evening.

The Bodies of the Rite in Oakland, Cal., hold their meetings every Monday evening.

The Bodies of the Rite in Seattle, Wash., hold their meetings every Tuesday evening. Degrees will be conferred on the evenings of September 11 and October 9, 1917.

The Scottish Rite Bodies in St. Paul, Minn., hold their meetings every Wednesday evening.

The Scottish Rite Bodies in San Antonio, Texas, will hold a Saturday night class for conferring degrees during the summer months up to and including September 22, 1917.

The Scottish Rite Bodies in the valley of Juneau, Alaska, hold their meetings every Friday evening.

The Bodies of the Rite in New Orleans, La., will hold a reunion for conferring degrees September 21 to 23 inclusive.

The Bodies of the Rite in Salina, Kans., will hold their fall reunion October 2 to 4, inclusive.

The Bodies of the Rite in Huntington, W. Va., will hold a reunion October 1 and 2, 1917.

The Bodies of the Rite in Clarksburg, W. Va., will hold a reunion October 12, 1917.

The Bodies of the Rite in Charleston, W. Va., will hold a reunion October 18 and 19, 1917.

The Bodies of the Rite in Wheeling, W. Va., will hold their fall reunion October 22 to 25, inclusive.

The Bodies of the Rite in Hastings,

Nebr., will hold their thirtieth reunion October 22 to 25, inclusive.

The fall reunion of the Bodies of Dallas, Tex., will begin on Monday, November 19, 1917.

The sixty-fifth reunion of the Bodies in Pittsburgh, Pa. (Northern Jurisdiction), will be held November 20 to 23, inclusive.

The Scottish Rite Bodies of Guthrie, Okla., will hold their fall reunion September 25 to 27 inclusive.

The San Diego Consistory of San Diego, Cal., will hold its first reunion for conferring degrees in the Masonic Temple October 3 to 5 inclusive.

The Executive Committee of the Bodies of the Rite in the Valley of Wheeling, W. Va., has set October 22 to 25 inclusive as the dates for their fall reunion.

The Bodies of the Rite in Little Rock, Ark., will hold their fall reunion November 12 to 14 inclusive.

The Bodies of the Rite in the Valley of Chicago, Ill. (Northern Jurisdiction), hold their meetings every Thursday evening.

THE MASONIC AMBULANCE CORPS OF CALIFORNIA

The idea of a Masonic Ambulance Corps originated at a dinner held at the Stewart Hotel, San Francisco, on May 12, 1917, when a number of Masons who were there conceived the idea of entering the United States Army in some branch of the service where they would be together.

The original committee which launched the movement discovered that the object could be achieved by forming an Ambulance Corps and entering the service through the American Red Cross. Steps were immediately taken along that line.

The Masonic Club of San Francisco volunteered its services to further the movement and also help raise the sum of \$15,000 which will be contributed to

the National Red Cross Service. The Corps is already enlisted in the Medical Reserve Corps of the United States Army and will be designated as "The Masonic Ambulance Corps of California."

The organization itself consists of a captain, four lieutenants, twelve sergeants, twenty chauffeurs and eighty-seven privates. Every individual in the corps is a Master Mason in good standing hailing from various parts of the country.

Its equipment consists of twelve motor ambulances, three motor trucks and three motorcycles. The following extract from the Manual of the Medical Department of the United States Army defines the duties of these "Soldiers of Mercy."

"671. The function of the ambulance company is to collect the sick and wounded, to afford them temporary care and treatment and to transport them to the next hospital in the rear.

672. In camp the ambulance company operates an ambulance service between the camp infirmaries and the field or other hospitals.

"673. On the march ambulances are distributed among the marching troops, usually one to each regiment, for the purpose of supplying transportation to those who become unable to march.

"674. In combat the company operates in two parts. The first establishes and operates a dressing station and collects the wounded thereat, the second operates the wheeled transportation in evacuating the wounded."

At a meeting held on Tuesday evening, June 26, an executive committee was appointed to look after the future welfare of the corps. Their efforts will be directed towards keeping the numerical strength of the unit at its original figure and furnishing the members with periodicals, books and other luxuries not included in the regular army regulations. This committee will be assisted by a group of "Foster Fathers" and "Foster Mothers" who will "adopt" an individual member of the corps as their "Foster Son" and

will cooperate with the committee in the general effort to make the life of the boys at the front as pleasant as possible.

Just before leaving for the front under the American flag, the Masoinc Ambulance Corps, the first Ambulance Corps leaving San Francisco in government service, was reviewed by the Mayor, by military, naval and civic officials and by friends of its personnel at the City Hall on the afternoon of August 4—a solemn and patriotic farewell to the men who have offered their lives to the cause of liberty.

HISTORY OF SCOTTISH RITE MASONRY IN TEXAS

The Library of the Supreme Council has received a copy of the History of Scottish Rite Masonry in Texas, presented by the author, Brother Charles A. Hotchkiss, 33° Hon., the senior 33° Honorary in Texas. The volume is dedicated to Illustrious Bro. Sam P. Cochrane, 33°, Sovereign Grand Inspector General in Texas and Grand Master of Ceremonies of the Supreme Council. The price of the volume is \$1.50. Bro. Hotchkiss' address is, Galveston, Texas.

THE MASONIC MILITARY INTELLIGENCE BUREAU OF WILMINGTON, N. C.

The officers of the several Masonic Bodies in the City of Wilmington, North Carolina, ever mindful of their obligations and the duties they impose, and being desirous of discharging those duties to our brethren who are called to the service of our beloved country during the present war in any department of the Army or Navy, whereby they risk their lives, met and have organized "The Masonic Military Intelligence Bureau."

The one object of this organization is: That the great and essential principles of our ancient Fraternity, Brotherly Love, Friendship and Relief, may be established and recognized by those who remain at home for those who have been called to service, and

that these principles be put into action immediately and with the fullest measure of cooperation by and between the members of this organization, as a bureau of intelligence and cooperation only, coordinating the efforts of all the members to the end of effecting better service, reserving to each separate body the rights, prerogatives and privileges appertaining to their several organizations by virtue of the Ancient Landmarks, Customs and Usages of the Craft. It is the intention of the bureau to keep in as close touch as possible with all of the brethren called into service, to endeavor to obtain the best information as to their locations and conditions, and, whenever desired, to transact any business for any brother whose duty calls him to the service of his country in any capacity.

These are the objects and purposes of the Masonic Military Intelligence Bureau, and the services of the bureau are always at the disposal of every member of the Craft and of his family.

A VERY INTERESTING RELIC

The Sovereign Grand Commander, our illustrious and well-beloved Brother, George Fleming Moore, 33°, now carries a cane—not because of any physical infirmity, but on account of the ideas and associations which surround the said object.

The cane is made up of small cylinders of horn, accurately joined together and strung upon a slender rod of steel. The whole thing has been carefully smoothed and polished.

It was made in Siberia by a Russian political exile, and was presented to Brother Moore by Dr. George Hamilton of the United States Army Medical Service. Dr. Hamilton, by birth a Russian, obtained the cane from a gentleman in Detroit, Mich., who in turn obtained it from a gentleman who brought it from Siberia. Dr. Hamilton is also an enthusiastic Mason of the 32d degree of the Ancient and Accepted Scottish Rite of Freemasonry for the Southern Jurisdiction of the United States.

THE SCOTTISH RITE SPREADS PATRIOTISM IN THE PHILIPPINES

One of the results of the recent unification of our Rite in the Philippines—by which the bodies formerly under the Supreme Council of Spain surrendered their charters, and their members affiliated with the bodies of our Supreme Council—has been a profound manifestation of good-will and patriotism. We have just received a program of the "Flag Day" celebration held under the joint auspices of the eight Scottish Rite Bodies in the Valley of Manila. Sir Francis Burton Harrison, 32°, Commander of Malcampo Preceptory and Governor General of the Philippines, and the speakers included three prominent Filipinos—Justo Lukban, 30°, Alcalde (Mayor) of Manila, Solicitor General Quintin Paredes, 30°, and T. M. Kalaw, 32°, Under Secretary of the Interior.

The *Manila Times* in describing the affair said:

With the presentation of a very good program, and with Governor General Harrison as the principal speaker, the members of the Ancient and Accepted Scottish Rite Freemasonry in the city celebrated Flag Day last evening in their hall at the Masonic Temple. The ceremonies commenced promptly at 8.15, and with variations of musical numbers and speeches, the knights of the Scottish Rite spent a most agreeable evening.

Characteristic of the occasion being celebrated, everything uttered or done was highly patriotic. From the moment the "colors" were brought forward, with its escort of knights, until the last word of the speeches was spoken and last song was sung, nothing but of the mother country was heard. Even the refreshments following the program savored of the homeland, nothing having been served but American and Philippines products.

It was late in the night when the loyal knights of the order left their banquet hall on the fifth floor of the temple, after partaking of the many good things which the caterers had placed before them.

One of the American brethren who was present writes:

"It was a grand success in every way. Over 500 present, I judge. Crowded to the doors. It was the first time I have seen the Filipinos salute the American flag properly. They did this at the suggestion of the Gov-

ernor General who told them that they owed everything they had to that flag. And every one did. The exercises were solemn, respectful and it would have done President Wilson's heart good to have seen. And it was willingly done. While Mayor Justo Lukban spoke, he actually kept his hand up for over five minutes' salute. It was really one of the greatest moments in our Masonic life. The Governor General, of course, presided. Teodoro Kalaw was one of the speakers and the American flag never had a more eloquent speech."

Our membership in the Philippines has grown in ten years from nothing to more than 1100 and its prospects as regards both numbers and achievement was never more promising than now.

THE GEORGE WASHINGTON MASONIC NATIONAL MEMORIAL ASSOCIATION

The work of this Association is progressing, not as rapidly as its ardent supporters would like to see, but it is moving along. No doubt the existing conditions are having something to do with the slowness of its growth, but the project should not suffer because of that. The Masons of England, this year—and it is the third year of the war for them—have broken all previous records in their donations for their Masonic institutions, and the war has been much heavier upon them than it has or will be upon the Masons of this country for some time to come.

The erection of this Masonic Temple to Washington, the Mason, will not only honor him as he deserves to be honored by the Masons, but it will preserve forever the two millions of dollars worth of relics owned by the Blue Lodge over which Washington presided as the first Master, and which are the indisputable evidence of Washington's activity as a Mason, but from a business standpoint such a temple will be a great asset to Masonry.

The Imperial Council Nobles of the Mystic Shrine, at its annual session in Minneapolis, Minn., voted \$5,000 for the work. The Grand Council R. & S. M., of New Hampshire, and the Grand Commandery of Knights Templar, of Missouri, have recently taken life memberships in the Association, as did

the Supreme Council of Veiled Prophets.

THE GROTTA

The Supreme Council of the Veiled Prophets held its 28th Annual Session in the City of Washington, June 12 and 13, 1917. It was well attended, and the impression it made upon our citizenship, as well as the Masonic Fraternity, was good.

The Grotto occupies relatively the same position to Master Masons as the Shrine does to 32° Masons and Knights Templar, it is the playground for the Master Masons. And from the reports, it seems to be growing and prospering.

It also seems to be alive to the issues of the day and loyal to Masonic endeavor. This is evidenced by the fact that it voted \$100 for a life membership in the George Washington Masonic National Memorial Association. And the Grand Monarch, Brother Ed. S. Schmid, of this city, says that he is going to recommend to every subordinate Grotto that it give at least one hundred or more dollars to this splendid work.

The House of the Temple was opened one evening during the session in order that the local Grotto could tender a reception to the officers and members of the Supreme Council.

THE ROYAL MASONIC INSTITUTION FOR BOYS

In the July number of the *New Age* we chronicled a remarkable contribution of English Masons to the Royal Masonic Institution for Girls, some £50,721 3s 7d being collected from the Fraternity by the Stewards; and now, on the top of that, comes the information, published in the London *Freemason*, that the Stewards for the Royal Masonic Institution for Boys have reported a collection of £53,789, 3s, 6d for the benefit of that Institution.

It goes without saying that H. C. L. is in evidence in England, but it doesn't appear to worry the brethren over there as much as it does some of us over here.

TYRIAN MASONIC TEMPLE

On the outside of the front cover we print a picture of "Tyrian Masonic Temple," erected by Tyrian Lodge No. 618, F. & A. M., on Pennsylvania Avenue, Brooklyn, N. Y.

The temple was completed at the cost of \$51,000, and dedicated on April 10, 1907, on which date Tyrian Lodge held its first communication in its new home.

The building is three full stories in height, with the upper floor given up to one large commodious lodge room, 42 feet wide by 65 feet long, and the usual lodge room requirements of reception room, coat room, lavatory, Tiler's and preparation rooms, and a lobby convenient to the stairway. A private stairway, leading to a small mezzanine containing lockers, is accessible from the Tiler's room.

On the second floor is a Chapter Room with coat room, lavatory, Tiler's and preparation rooms; also a banquet room with kitchen, Tyrian Lodge library and reading room, Tyrian Lodge office, and a lobby convenient to the stairways.

On the ground floor are two large offices, and in the basement the steam heating plant, electric switchboard and coal storage.

The entrance to the upper floors is through a lobby, with its marble floor ornamented with the emblem of Freemasonry in marble mosaic, and an entrance hall, where is placed a bronze tablet containing names of the members of the building committee and other proper inscriptions.

Tyrian Lodge was organized by sixteen members and held its first meeting on July 23, 1866, under a Dispensation issued by M. W. Grandmaster, Robert D. Holmes, in a small hall located in the little village then known as "East New York" which, together with Cypress Hills, Brounville and Brownsville, formed the "Town of New Lots," now part of Borough of Brooklyn, New York City.

The lodge was warranted June 18, 1867, and remained in its first meeting place about ten years. Since then it has changed quarters several times, but it was always to make room for a growing family, until finally in April, 1907, the lodge moved into its own comfortable home.

The 50th anniversary of the institution of Tyrian Lodge was celebrated in October, 1916, at which time the lodge had 496 members on its roll.

ANNUAL REPORT OF THE SCOTTISH RITE BODIES OF THE CANAL ZONE

	Lodge of Perfection	Chapter of Rose Croix	Council of Knights Kadosh	Consistory
Membership, June 30, 1916.....	221	187	180	174
Gains:				
Initiated.....	100	93	86	85
Affiliated.....	4	4	5	4
	325	284	271	263
Losses:				
Deaths.....	1	1	1	1
Demitted.....	8	6	6	5
Membership, June 30, 1917.....	316	277	264	257

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CHARLES E. ROSENBAUM.....	<i>Lieut. Grand Commander</i>	Little Rock, Arkansas
CHARLES F. BUCK.....	<i>Grand Prior</i>	New Orleans, Louisiana
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	<i>Second Grand Equerry</i>	
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EMERITI MEMBERS

HARRY RETZER COMLY, 33°.....San Diego, Cal.....Oct. 23, 1895
 JOHN LONSDALE ROPER, 33°.....Norfolk, Virginia.....Oct. 18, 1886

EMERITI MEMBERS OF HONOR (Non-Resident)

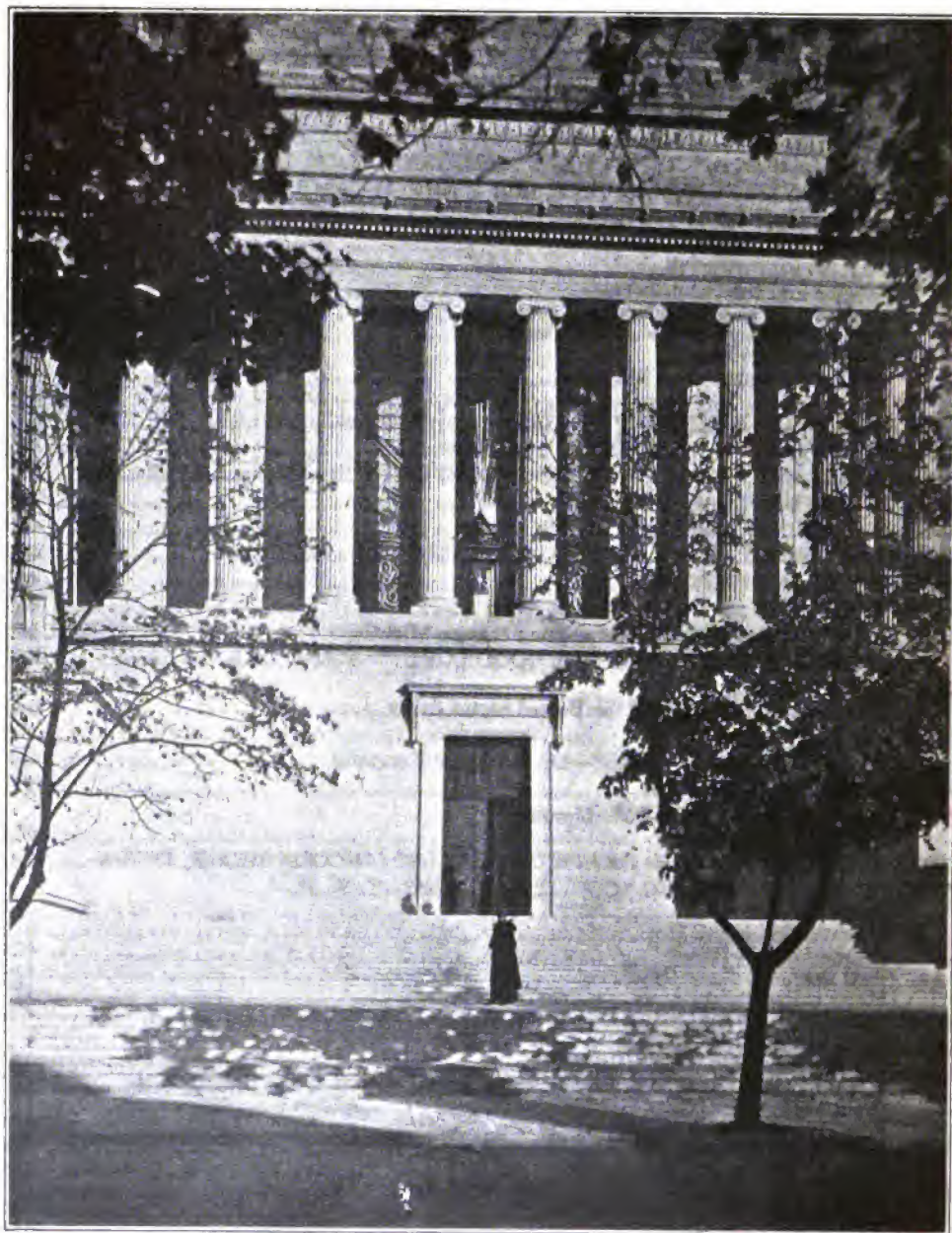
THE EARL OF KINTORE, 33°.....Edinburgh, Scotland.....Oct. 18, 1888
 WILLIAM HOMAN, 33°.....New York City.....Oct. 18, 1905
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"WHITHER THE TRIBES GO UP"

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WASHINGTON, FIRST OF AMERICA'S MASONIC PRESIDENTS

By R. I. CLEGG, 32°

FROM Benjamin Franklin and Paul Revere to Garfield, McKinley, Taft, and Roosevelt, the records of our national progress glow with Masonic names. Among them there is that of Washington.

Of the first president's military and civil career in public or private life there is here and now no opportunity to do it justice. Woven forever into the fabric of American institutions is his history, and the nation is what it is because of what he was.

Not so well known is it that he was an enthusiastic Mason, gladly mingling with the brethren at lodge or elsewhere, and ever deeply in earnest about his Masonic connections.

Washington was born February 22, 1732; he died at Mount Vernon on December 14, 1799. Number 4, at Fredericksburg, Va., was his mother lodge, and entered in the minutes of this lodge are these brief but impressive items:

"November 4, 5752—Received of Mr. George Washington for his entrance, £2. 3."

"March 3, 5753—George Washington passed Fellow Craft."

"August 4, 5753—George Washington raised Master Mason."

Records of the American Union Lodge, attached as a military lodge to

the "Connecticut Line" during the Revolutionary War, have been preserved. From these we find that when the army was at Nelson's Point on the Hudson, June 24, 1779, the Lodge very appropriately celebrated the Masonic festival of St. John's Day. Says the old record:

"After the usual ceremonies, the Lodge retired to a bower in front of the house, where, being joined by his Excellency George Washington and family, an address was delivered to the brethren, etc., by Rev. Dr. Hitchcock."

At the close of the day the formal separation of the congenial party is noted thus:

"His Excellency, Brother Washington, having returned to the barge, attended by the Wardens and Secretary of the Lodge, amidst a crowd of brethren, the music playing 'God Save America,' and embarked, his departure was announced by three cheers from the shore, answered by three from the barge, the music beating the 'Grenadier's March.'"

The army was in winter quarters at Morristown, N. J., on December 27, 1779, and this Masonic date. St. John's Day, in winter, was also celebrated by American Union Lodge in thoroughly becoming style. The minutes of this communication name the officers, mem-

bers, and visitors, the latter item reading thus: "Visitors present—Bros. Washington, Gibbs, Kinney," and others.

When the war was over Brother Washington by no means lost his Masonic interest. He was enjoying country life at Mt. Vernon when it was decided by some prominent Masons that they would organize a lodge in the neighboring town of Alexandria, a few miles from the present Capitol at Washington, D. C.

An application for that purpose was formally presented to Edmund Randolph, Grand Master of Masons in Virginia, and the then Governor of the State. He issued a warrant under date of April 28, 1788. This document is preserved in the archives of the lodge and empowers several persons named therein to assemble and work as a legal lodge of Freemasons under the name of Alexandria Lodge, No. 22.

The first name mentioned in the Lodge warrant is that of "our illustrious and well-beloved brother, George Washington, late general and commander-in-chief of the forces of the United States of America."

Washington's personal attitude toward the fraternity, and its affection for him, are shown by his acceptance of the position of Master, and that he was also urged to hold the position of General Grand Master. While often discussed, the latter office was never created, though there seems no doubt that if such a position had existed Washington would have been the universal choice for it.

We can the better judge of his regard for the Craft from the letters that have been preserved, serious letters of lofty sentiment, always earnest and appropriate, direct and devoted.

Replying to a letter from Alexandria Lodge, No. 39, on the resignation of his commission as Commander-in-Chief, he says under date of December 28, 1783:

"With pleasing sensibility I received your favor of the 26th, and beg leave to offer you my sincere thanks for the

favorable sentiments with which it abounds.

"I shall always feel pleasure when it may be in my power to render service to Lodge No. 39, and in every act of Brotherly kindness to the Members of it, being with great truth,

"Your affectionate Brother
and Obedient Servant."

A paragraph from his answer to an address given him by the members of St. David's Lodge, at Newport, R. I., in August, 1790, is unmistakable as to his affectionate and respectful opinion of the fraternity and its purposes:

"Being persuaded that a just application of the principles on which the Masonic Fraternity is founded, must be promotion of private virtue and public propriety, I shall always be happy to advance the interests of the society, and to be considered by them as a deserving brother."

During Washington's trip through the Southern States in 1791, he received an address of welcome from St. John's Lodge, No. 2, at Newbern, N. C., and in his letter of reply he says:

"My best ambition having ever aimed at the unbiased approbation of my fellow citizens, it is peculiarly pleasing to find my conduct so affectionately approved by a fraternity whose association is founded in justice and benevolence."

Prince George's Lodge, No. 16, at Georgetown, S. C., also tendered Brother Washington an address of welcome, which, as was his custom, received a written acknowledgment containing the following gracious sentiments:

"The cordial welcome which you give me to George Town, and the congratulations you are pleased to offer on my election to the chief magistracy, receive my grateful thanks.

"I am much obliged by your good wishes, and reciprocate them with sincerity, assuring the fraternity of my esteem. I request them to believe that I shall always be ambitious of being considered a deserving brother."

To the Grand Lodge of South Caro-



THE "EAST" OF OLD ALEXANDRIA LODGE, NO. 22, GENERAL GEORGE WASHINGTON, FIRST W. M., 1788

lina, Brother Washington wrote also a letter of thanks for its congratulations, and in this acknowledgment occur the following significant sentences:

"Your sentiments, on the establishment and exercise of our equal government, are worthy of an association, whose principles lead to purity of morals, and are beneficial of action.

"I shall be happy, on every occasion to evince my regard for the Fraternity."

On January 2, 1792, the Grand Lodge of Pennsylvania adopted an address for presentation to Brother Washington. His cordial and dignified reply included the following expressions:

"I received your kind Congratulations with the purest sensations of fraternal affection; and from a heart deeply impressed with your generous wishes for my present and future happiness, I beg you to accept my thanks.

"At the same time I request you will be assured of my best wishes and earnest prayers for your happiness while you remain in this terrestrial Mansion, and that we may hereafter meet as

brethren in the Eternal Temple of the Supreme Architect."

The Grand Lodge of Massachusetts, on December 10, 1792, resolved that the Grand Master, with the Grand Wardens, present "our Most Beloved Brother, George Washington, the new Book of Constitutions, with a suitable address." His reply is an edifying treasure, showing, as it does, so keen and complete perception of what Masonry was from his far-sighted viewpoint:

"Flattering as it may be to the human mind and truly honorable as it is to receive from our fellow citizens testimonials of approbation for exertions to promote the public welfare, it is not less pleasing to know that the milder virtues of the heart are highly respected by a Society whose liberal principles must be founded in the inimitable laws of truth and justice.

"To enlarge the sphere of social happiness is worthy the benevolent design of a Masonic institution; and it is most fervently to be wished, that the conduct

of every member of the Fraternity, as well as these publications that discover the principles which actuate them, may tend to convince mankind that the grand object of Masonry is to promote the happiness of the human race."

Again, at the Quarterly Communication of the Grand Lodge of Pennsylvania, on December 5, 1796, it was decided that an address should be presented to "the Grand Master Workman, our Illustrious Brother Washington, on the occasion of his intended retirement from Public Labor."

Accordingly this was done, and in due time a fitting reply was made thereto by the President in the following eloquent terms:

"Fellow Citizens and Brothers of the Grand Lodge of Pennsylvania. I have received your address with all the feelings of brotherly affection, mingled with those sentiments for the Society which it was calculated to excite.

"To have been, in any degree, an instrument in the hands of Providence, to promote order and union, and erect upon a solid foundation the true principles of government, is only to have shared with many others in a labour, the result of which, let us hope, will prove through all ages, a sanctuary for brothers and a lodge for the virtues.

"Permit me to reciprocate your prayers for my temporal happiness, and to supplicate that we may all meet thereafter in that eternal temple, whose builder is the great architect of the Universe."

But his allusions to a deep-rooted Masonic conviction are too many for complete mention, therefore a few extracts must be sufficient for our purpose. Note the following:

"If it has pleased the Supreme Architect of the Universe to make me an humble instrument to promote the welfare and happiness of my fellow-men, my exertions have been abundantly recompensed by the kind partiality with which they have been received, and the assurance you give me of your belief that I have acted upon the square in my public capacity, will be among my principal enjoyments in this Terrestrial

lodge."—From letter to Lodge 22 at of Massachusetts, April 24, 1797.

"My attachment to the Society of which we are members will dispose me always to contribute my best to promote the honor and interest of the Craft."—From letter to Grand Lodge of Massachusetts, April 24, 1797.

"So far as I am acquainted with the principles and doctrines of Freemasonry, I conceive them to be founded on benevolence, and to be exercised for the good of mankind."—From letter to the Grand Lodge of Maryland, November 8, 1798.

We are not as Masons dependent only upon these and other literary and fraternal mementos of this most distinguished of brethren.

To us there remain, among other treasures, the cherished possessions of his lodge.

These are to be housed in a home suitable to their worth and near Washington itself. Here they will be preserved to edify all future generations, to impart added patriotic sentiment and Masonic zeal in the heart of every pilgrim to the Potomac.

Nowhere else will there be such a Mecca for the faithful among our fraternity; the capitol with all its attendant governmental adjuncts of the greatest of nations in the city of Washington; the memorable memories that mingle at the Mt. Vernon home and tomb, and the priceless possessions of the lodge of which he was Master at Alexandria.

The Washington Memorial Association will erect a suitable Masonic Temple in Alexandria. Active members of the Association are the Grand Masters of the several Grand Jurisdictions of the United States identifying themselves with the proposition, and these officials act in cooperation with one other properly accredited representative from each Grand Jurisdiction.

At the last meeting of the Association, presided over by Grand Master Thomas J. Shryock, of Maryland, twenty-eight Grand Lodges with the General Grand Chapter, Royal Arch Masons, of the United States, the Grand

Encampment of Knights Templar of the United States, and the Supreme Council, Ancient and Accepted Scottish Rite, Southern Masonic Jurisdiction, were all formally represented, many by their presiding officers.

The reports show that \$86,944.05 was already subscribed, or pledged. But this amount, large as it already has grown, is but a small part of what the project deserves. From the 1,774,808 Master Masons that at recent reports are in the United States, it is confidently believed that there may be obtained, say \$667,220. This allows for the erection of a \$500,000 building with 25 per cent of the subscriptions set apart as an endowment fund.

A splendid site, 400 by 200 feet, has been obtained, and is of great value from every point of view. The very location chosen by Thomas Jefferson for the Capitol of the United States, to the north and east being the glorious vista of the city of Washington, and a ten-mile stretch of the spacious and stately Potomac, bordered at the horizon by the fair hills of Maryland. Far to the south the graceful waters of the Potomac sweep graciously toward Mt. Vernon. Here are the heights of Fort Washington, its white structures set in the landscape green, and serene above the hidden batteries of cannon floats Old Glory.

Around the foot of the hill on which the memorial building shall proudly stand, swing the railway trunk lines to

the southward and west. But little further away is the Washington-Virginia Railway, yearly carrying its myriads to Mt. Vernon. On the nearby Potomac ply steamships.

From all these vantage points the Washington Memorial will be easily and beautifully seen, a proudly pinnaled tribute to the man than whom no Mason has more gloriously labored, no Mason has been more of a man. Masonry is great because of its manhood, its memories, its morals, and none have given this grandeur of sturdy strength; this stamina and stimulus that makes American Masonry supremely great, than the immortal one who, though long dead in the body, yet will ever be nationally active in the spirit while the sentiments of freedom animate the citizenship of this United States.

Has *your* Grand Lodge taken favorable action? Has *your* lodge considered the proposition? And, yes, where do *you* stand? At no other time than now in America's history has there been more fitting opportunity for the patriotic Mason to put his power behind a project that shows to the world what manner of men have, from the early days of the republic, been active brethren.

Please think it over, then do your bit. Subscriptions should be sent to Past Grand Master and Secretary-General John H. Cowles, Treasurer, Sixteenth and S Streets, Washington, D. C.

RELIGIOUS INSTRUCTION

Supposing the circumstances of a country to be such that the government may with propriety, on our principles, give religious instruction to a people; we have next to inquire, what religion shall be taught. Bishop Warburton answers, the religion of the majority. And we so far agree with him, that we can scarcely perceive any circumstances in which it would be proper to establish, as the one exclusive religion of the state, the religion of the minority. Such a preference could hardly be given without exciting most serious discontent, and endangering the interests, the protection of which is the first object of government. But we never can admit that a ruler can be justified in helping to spread a system solely because that system is pleasing to the majority.—*Macaulay*.

THE KABBALAH IN ANCIENT CRAFT MASONRY

BY PAUL N. DAVEY, 33°, HON.

II

SOME NOTES ON THE HALLIWELL MS.

IN the previous installment of this inquiry into the presence of the Kabala in the work of the Ancient Craft we found that the Kabala, like Freemasonry, is a religio-philosophical system of morals, the doctrines and tenets of which were orally transmitted from remote times; that, like Freemasonry, it employed a "secret art" in the teaching of that system; that that art was known by the Hebrew name of *Gematria*, which was a counterfeit word or "substitute word" for the Greek form of the word Geometry; and that the purpose of that art was to discover the hidden meaning of words—a search for the true word. . . . We further learned that, as with Freemasonry, the method of working in the sacred and secret art of *Gematria* is divided into three elementary "Degrees," each of which has a name, and that there are certain curious similarities in each of these degrees to integral parts of the unwritten work of our Masonic degrees. . . . We further found the distinctive symbol of the Kabbalists shedding its light upon and making visible the Great Lights upon our Masonic altar—making visible and legible the words upon the printed page of the holy Book. . . . And we also learned that even as we first rapped at the door of a Masonic lodge room we did so in unconscious obedience to a certain passage of Scripture that contained an illustration of Kabbalistic *notarikon*—the most perfect illustration to be found in our English Bible. . . . And we are to remember these established points in our progress in turning to a very brief examination of one of the most ancient and important pieces of documentary evidence in our archives.

Carefully preserved in the King's Library in the British Museum is a

small quarto volume of manuscript on vellum which is known to archaeologists as the *Halliwell MS.*, and which has been unanimously conceded by many eminent scholars, both Mason and profane, to be the earliest Constitution of the Anglo-Saxon Freemasons of which any authentic copy exists. . . . Brother Mackey, in his *Encyclopaedia of Freemasonry*, says of this document: "It is the earliest of the old Constitutions . . . and was probably transcribed in 1390 from an earlier copy." . . . Some years ago the present writer made a journey to London for the express purpose of examining this old document, and spent two days (constantly under the watchful eye of an attendant) in that examination. He failed to find all that he had hoped to find, but he found much that had escaped the notice of the many savants who have so carefully scrutinized and pondered over those age-stained and thumb-worn pages where, in places, the writing is all but illegible even under the lens. The space allotted to this article permits only a very brief comment on but a few of the many interesting things discovered therein.

In place of a title, the MS. begins with the following Latin superscription: *Hic incipiunt constitutiones artis gemetrie sed'm Enclýde.*

Other commentators, without exception and without authority, have made this sentence read: "*Hic incipiunt constitutiones artis gemetrie secundum Euclýdem.*" "Here begin the Constitutions of the art of Geometry according to Euclid." . . . In the original the sentence reads as this author again gives it:

Hic incipiunt constitutiones artis gemetrie sed'm Enclýde.

Read that sentence again, my brother,

and *speculate* as to it—scrutinize it—look into and under it—analyze and reflect. . . . You need not much Latin to know that this is very bad Latin, even for medieval Latin. The old manuscript writer has not only misspelled *geometriae* (by omitting the *o*—as the Kabalists omitted it in counterfeiting the name of their sacred art of *Gematria*), but terms geometry an “art” when every schoolboy knows it is not an art but a science. . . . Note next that no limitation of space on the page necessitated the contraction of *secundum* into *sed'm*. . . . If you have more Latin than Jonson credited to Shakespeare you will wonder at the appearance of the elegant Ciceronian *incipiunt* in this half-lettered medieval sentence instead of the commonly used *comsunt* or *cominitiunt* of that day. . . . And while you are mentally smiling at this linguistic pearl in a pig’s snout, there flashes out at you—here, at the beginning of our oldest English Constitution of Freemasonry—an illustration of a *notarikon* of the sacred and secret art of *Gematria*—notifying us that in all which follows a concealed meaning is to be sought. . . . Take the leading word of the sentence and letter and begin.

Hic—H-i-c. . . . *Hic* Incipunt Constitutiones. . . . So—that is why *incipiunt* was used instead of *cominitiunt* or its mongrel contraction, *comsunt*. . . . Now notice that the apostrophe in *sed'm* is a perfectly formed Hebrew *yod* (י), and then that the letter that you at first took for an *n* in *Enclýde* is, in fact, a very carefully made but *inverted* letter *u*. . . . And then—bringing the powerful lens closer—you discover that what you at first took for hasty and slovenly chirography is, in fact, a careful copy of some original—every letter affording evidence of having been most heedfully and painstakingly copied. . . . And as you go on through the document and note many other peculiarities, many letters that are “larger or smaller, suspended or inverted, or otherwise unusual,” and observe that certain of these have been “heedfully copied,” you need but a little

understanding of the sacred and secret art of the *Oabbalah* to come to the knowledge that you have before you an archaic English translation of a Latin original in which some adapted method of *Gematria* had been employed.

The body of the MS. consists of 794 lines of rhymed verse of archaic English of the early fourteenth century. Beginning with the history of the organization of *Masonry* (the *n* in that word is, in fact, an *inverted u* making the word read *Masoury*), the Constitution proceeds to the Fifteen Articles or regulations governing operative Masons in their several degrees; then follows the account of the institution of the Craft by “kynge Adelston,” followed by a prayer “to God almyght and to hys moder Mary bryght” for grace to keep the Articles of Constitution, closing with an ode of honor to the “holy martyres fowre;” this is followed by a lecture on the Seven Liberal Arts and Sciences, and the Constitution concludes with a lengthy charge concerning morality, uprightness, and outward behavior.

Rendered into more intelligible modern English the opening lines of the text are as follows:

“Who so will both well read and look
He may find written in old book
Of great lords and also ladies—”

Note that not only is the leading word *He*, in the second line, superfluous to the sense but destructive of the rhythm. . . . Then note that if you take the leading word, *Who*, of the first line and “letter it,” the letters, in their regular order become the initials of the leading word of the three lines—an anagrammatic for *n* of *notarikon* known to Kabalists as *temurah*. . . . “The golden age of anagrams began with the cabalists. . . . Nearly all the cabalistic writings give rules for the composing of anagrams” (*Jew. Encyc.*: V. 551). . . . Is that old manuscript writer again notifying us as we were notified at the door of the lodge, to look for concealed meanings in all that is to follow?

Let us read the lines again . . . What does he mean by “both well read

and look"? . . . We could not well read without looking at the letters on the page . . . What beside the letters is there to look for? . . . And why does he use the potential may as though it were uncertain whether, even after having both well read and looked we should find what is written in the book?

But our allotted space is diminishing . . . Let us pass on to the Constitutional Lecture on the Seven Liberal Arts and Sciences:

"Gramatica is the first science, y-wysse;
Dialectica the second, so have ye bliss;
Rhetorica the third, without nay;
Musica the fourth, as I you say;
Astromia is the fifth, by my snout;
Arsmetica the sixth, without doubt;
Gemetria, the seventh, maketh an end,
For he is both noble and *hende*:
Grammar forsooth is but the root
For whoso would learn from a book,
But (this?) art passeth in that degree
As the fruit doth the root of the tree."

To what "art" does the writer refer which in measure of importance or satisfaction to "whoso would learn from a book" passeth a knowledge of grammar in the degree that the fruit doth the root of the tree? . . . Remember that in that day Grammar comprised not only what we today comprehend by it but also everything that pertained to written or spoken language from the proper fashioning of alphabetic characters to the last superlative accuracy or elegance of mental expression. "Under the term *grammar*," states our *Century Dictionary*, "were formerly included almost all branches of learning as based on the study of language; and from this sense of 'learning' it came to imply profound or occult learning" . . . Taken in that sense, what "art" could surpass it in benefit to "whoso would learn from a book"? . . . Geometry? . . . Or that art the name of which was taken from the word Geometry?—that art which deals with discovering the concealed and true meaning of words—the initial letter of which is also G?

Before leaving this passage let us note that the simile employed in the last two lines is a plagiarism from the well-known maxim of the Venerable Bede, who, about the year 725, wrote—"Un-

derstanding surpasseth learning as the apple doth the root of the tree." . . . Was the plagiarism by our manuscript-writer *intentional* and did he wish us to know that he was speaking of the art of *Understanding*—that art referred to by Esdras, the Kabalistic redactor of the Hebrew Scriptures?—and by that Christian Kabalist, the holy St. John, of the *Revelation* (to whom modern Freemasons dedicate their lodges) when he wrote:

"Here is Wisdom. He that hath *Understanding*, let him count the number of the beast; for it is the number of a man; and his number is six hundred and sixty and six."

Let us continue with our ancient Lecture:

"Rhetoric mingles ornaments with measured speech,
And Music is a sweet song.
Astronomy numbereth, my dear brother;
Arithmetic showeth one thing that is another;
Gemet' ye seventh syen hyt ysse
That con depert falsched from trewthe y-wys.
(That can separate falsehood from truth with certainty.)

This writer wishes he might show to you the remarkable peculiarities in and surrounding that word *Gemet'* (presumably, Geometry) as it is written in the MS. . . . But let us read the lines again. . . . Now, since by the science of astronomy we number the celestial bodies, it may be said that "Astronomy numbereth." . . . But how can it be said that Arithmetic "showeth one thing that is another"? . . . And how, by any stretch of fancy within the meaning of the words can Geometry (if that science was meant) "depert falsehood from truth with certainty"? . . . And then we remember that the sacred and secret art of the Kabalists does all these things—that it "numbereth"; that it "showeth one thing that is another" by bringing to light the concealed and true word from beneath the substitute word: and that the one and only purpose of that art is to "separate falsehood from truth with certainty."

We will bring this brief examination of our oldest Constitution to a close with the following statement therein as to the origin of Masonry:

"In that time, through good gemetry,
 This foremost Craft of good masonry
 Was ordained and made in this manner:
Y-counterfetyd of thys clerks y-fere:
At these lordys prayers they counterfeyted
gemetry
And gaf hyt the name of masonry
For the moste oneste (one-est, foremost)
craft of alle."

Herein we learn that, as the Hebrew Kabalists counterfeited the Greek word for geometry to form the name of their sacred and secret art, so was the name Masonry a counterfeited-word, and that the Craft of Masonry was made "through good geometry." . . . Nowhere in the MS. does the word geometry, so written, occur—neither as in Latin, *geometria*, nor in French, *géométrie*: twice, in Latin sentences, it is written *gemetric*; twice it has the French form, *gemétré* with the *o* missing; and six times in various archaic English forms, but always without the *o*. . . . The reason why the Hebrew Kabalists omitted the *o* from the Greek word *geometria* is well known to modern students of the Kabala. . . . But why did the writers of the old Masonic documents (through whose hands the words "gemetry," "gemetrie," and "masonry" passed into common usage) omit the *o* from the Norman-Latin *géométré*? While the letter *e* is most frequently used in modern English the short sound of the letter *o* (as in geometry) was the dominant vowel of the Anglo-Saxon tongue—as witness *mon* for man, *lond* for land, *woll* for will, *con* for can, and scores of examples. Why was the *o* eliminated in the word "gemetry"? . . . Now, if an unlearned medieval Englishman had met with the Hebrew word *gcmatria* written in English characters, he would undoubtedly have pronounced it gem-uh-treé-uh, with a soft *g* as in *gem* and with the accent on the third syllable—in much the same manner as the medieval English operative Freemasons converted the French *Pythagore* (Pythagoras) into "Peter Gower."

Was the word from which "gemetry" was "cownterfetyd" Geometry?—or was it, perhaps, a philological alloy of both those words? . . . But—it may be pro-

tested—does not the reference to Euclid, whose name is almost synonymous with geometry, settle the question? . . . No—and for two reasons: first, the word Euclid, or any correctly spelled form of it in any language, does not appear in the MS.: second, there were *two* Euclids—two famous Greeks by that name, of whom the more famous, during the middle ages, was Euclid of Megara. This latter was born about six years after the death of Pythagoras and was a contemporary of Esdras the Hebrew Kabalist who rewrote the Hebrew Scriptures. He was a pupil of Socrates, at whose death he was present, and later he became the teacher of Plato. When the pupils of Socrates fled from Athens, Euclid opened his house in Megara to them and later opened there his school of speculative philosophy that soon became a thorn in the scholastic side of Athens. . . . Socrates had said of Euclid that he was "a sophist." The word sophist had among the ancient Greeks (as it has today, a vulgar or popular meaning—"the master of his craft" and Euclid became known as "the Master of the Craft."

A Kabalistic rendering of the Greek word *Megara* (from the Semitic *m'arah*) is "voices issuing from a cleft of the rock." Did you, my brother, ever hear those words spoken during the toilsome journey in search of the true word? . . . In an old French ritual of the Ninth Degree of Perfection, now obsolete, this sentence occurs—"A *cavern* received me; a *fountain* refreshed me; a *candle* gave me light." In this sentence there is a vague Kabalistic reference to some teacher of the *Qabbalah* who lived in the Greek city of Megara. . . . But there is no proof that Euclid of Megara was the inventor of the "sacred geometry" of the Greeks—that secret art which Esdras, the Jewish redactor of the Scriptures, and John, the patron saint of Freemasonry, call Understanding: neither is there any proof that "our ancient friend and brother, Pythagoras" discovered the 47th Problem of Euclid. . . . But—the space allotted to this article has been exhausted.

We ere still standing before our Masonic altar, gazing down upon the open Book across which we were told that Freemasonry is the repository of a Secret Art, the parts and points of which, when imparted to us, we were never to reveal. The three tiny points of fire arranged in a triangular position, reminding us of the Great Tetractys in which the *Ineffable Word*—the great Key-Word of the *Qabbalah*—was said to have been concealed, shed their faint

light upon the *Blazing Star* that appears to illuminate and illustrate the words upon the printed page.

We would know more of the true meaning of so much that is contained within this Book that has been handed down to us as a rule and guide of our faith and practice. . . . But—alas!—ruffianly hands have been at work—the design upon the trestle-board has grown dim—and the great Word is lost!

“THE RELIGION OF FREEMASONRY”

By NEMO

IV

WHENCE CAME I?

WHAT am I? A human being composed of a complex body, a material and spiritual compound. A man. An individual being of the human race. To this being are given five senses; and thus, perfect and erect, stands man, rising above the mere animal state. The natural position of man is erect.

All men have the same number and kind of bodily organs. All the nerves, muscles, veins and arteries found in any man of any race, are found in every other man of every other race regardless of the color of complexion, the character of the hair, or the degree of intelligence or culture. The similarity of mental and moral faculties and habits is marked. Intellect, emotion and will, the mental nature of every Caucasian, Mongolian, Ethiopian, Malay or Red Man. All men have consciences whereby they are sensible of right and wrong. There are varieties of men, but all men belong to one species of being. If all men are of the same species of being, then the brotherhood of man follows. The foregoing may give some idea of physical man, the figure at which we can point the finger.

But is that all? Whence came I? That is the first great question brought home to man since human life began.

What is life itself, with all its wondrous, mighty energies; that power which maintains the heat within us and prevents our bodies—that decay so soon without it—from resolution into their original elements? Life, that constant miracle, the nature and essence of which have eluded all philosophers. We know that man was sent into this world, not a spiritual, but a complex being, made up of body and mind; the body having, as is fit and needful in a material world, its full, rightful and allotted share. His life is guided by a full recognition of this fact.

And yet we know that there is matter, a soul within our body, a God that lives in the universe. I am conscious that I exist and am the same identical person that I was years ago. I am conscious that my body is not I, that if an arm and a leg were lopped off this person that I call Me would still remain complete, entire, identical as before. But I cannot ascertain, by the most intense and long-continued reflection, what I am, nor where within my body I reside. I have no power to examine and inspect—I exist, will, think, perceive. This I know and nothing more.

The man with neither the power of poetry nor prophecy, looking at the daily incidents of life, sees a helpless

little life coming into a world where, from causes beyond its control, some live a few days and pass away, leaving aching hearts; others live till youth, or till fullgrown strength and power seem to defy change, and then, suddenly are called away; others mature to an age when they seem like well-ripened harvest grain; and for each, as they go, are the laments of those who love them.

For ages the self-evident and easily-understood facts were clearly discerned among what are called the higher and philosophic schools; and among the finer matured man and women, constantly the light of truth shone, but did not become general. All saw there was a mortal body for every member of the human family; that for a while it was possessed of a vital principle by which it was moved and governed. Then came the change which we call death, and the body no longer moved, but at once began to resolve back to chemical conditions neither flesh nor vegetable; and the power which had controlled and moved the body as it willed, could not be seen nor traced.

Of necessity, to every thoughtful mind had come the question, what was that power or principle or intelligence which moved and controlled that wonderful complex body? How was the union of the two made operative, and what became of that moving force or intelligence when the body was no longer operated or governed? All this was studied intently.

Some things seemed reasonably plain and clear to ordinary intelligence. A child drinks milk; a mature person eats vegetables, nuts, fruit, fish, or flesh. The stomach receives that confused mass, and, in the laboratory of man, the fluid is compounded which sends blood to his whole system with red corpuscles for growth and white corpuscles to protect from disease; and that fluid deposits material for growth with suitable chemicals at each smallest space along the way, each calling for different elements; the heart, bones, flesh, nerves, brain, skin, nails, hair, the eyeball, the iris, the pupil, each formed more delicately than the art of man

could devise, and all made for perfect action—if rightly used.

Matter in any combination could not make the marvelous physical life of the people. Matter alone or with other matter may cause physical acts, by force set in motion directly or remotely by them; but matter cannot enable other matter or itself to reason, to consider, to will within itself what shall be done, and change from one course to another as intelligence within itself judges best, to prepare for what is yet in the future. To know what is good and to know what is evil—that is, to have the power to consider, and know the principles and qualities of other things.

It is not conceivable that, if only matter existed, it could, by any effort of its inherent forces, produce Reason, Intelligence, Thought, or even that limited Reason which we call Instinct. Nothing can, by exercise or operation of the forces which belong to it, create qualities of a higher nature than itself possesses, or radically different from them.

Nor can the unthinking stomach determine what should be prepared for each part of the body, nor what elements will be required for each, or the quantity to send, and when to stop; nor could it, without guiding intelligence, reject the harmful or useless elements which are present in great abundance, and equally soluble and transmissible.

The observant have always noted that only for a few years would that power to move, direct and control the body continue in it; thereafter that body would resolve back to the soil elements; that these elements are infinite in variety, in composition, in use, and exist in the whole earth and in the waters. It seems a necessary deduction that only a pervasive intelligence could cause them to exist, continue their appointed time, and then cease to be. The highest art of man could not care for these physical actions and results. It seemed evident that only infinite wisdom there present could direct and guide them. That directing principle was not originated by the mortal body, but must have come into the body from a great

source of life everywhere present and of most minute wisdom.

Only Intelligence, or something higher than Intelligence, could produce the human intellect or the animal instinct. To that Intelligence, if it must be that it exists for that, must be ascribed everything that displays design in the universe; and it follows that all the forces of matter and of nature must have been given by the same Intelligence, and are its varied action.

Assuming that this being is not a chemical compound, an adequate source has been sought, and its origin has been stated in ways surprisingly alike.

The oldest written legend—doubtless from one vastly older, now lost—says: "The Lord formed man out of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul;" thus formally is stated the creation of the body, and the introduction of the living soul from the Deity.

It was an ancient doctrine that God made man after His own image. At first, Adam was alone, incapable of reproduction. The female is not created for him out of nothing, but he is divided and becomes male and female. But he is made after the image of God in this, that he himself, of whom the body is but the envelope and instrument, is a spirit with the power of thinking, and of manifesting himself in words and acts that are but the utterance of the thought.

If the idea that man is in part divine be but an illusion of inordinate vanity, man is one of the animals, to be governed as an animal; to be led, managed, persuaded, compelled as an animal, by appeals to his animal and brutal instincts. He is wholly as the beast of prey that wars with him; the bird of prey, the hawk, the fishing eagle and the vulture; or the ape, savage and malicious; or the swine, greedy and rapacious; or the panther, treacherous, cowardly and cruel; or at best, the man of the world and of business, cold, selfish, artificial, cruel, heartless, or unsympathizing, greedy and exacting. Man then becomes a dethroned king, and the

splendor of the divine no longer illuminates his home or gilds with glory the common actions and toils of life. At once we become disinherited children for whom there is no longer any kingdom of heaven.

Philosophy has never yet succeeded, nor ever will succeed in establishing, in lieu of this doctrine, any other doctrine that does not or will not lead to atheism, and at last end in it. There is no middle ground between it and atheism. Hear the evidence or opinion of ancient learned men:

Pindar.—There is one and the same race of gods and men; it is from the same parent we draw the breath of life.

Plato.—When the Creator, the Father of all things, saw that this created image of the everlasting gods had both motion and life, He pronounced it to be good; and being delighted with the workmanship of his own hands, He proceeded to consider how He might make it still more resemble its prototype.

Lucretius.—We are all sprung from heavenly seeds; we have all one common Father.

Diogenes Laertius.—God is the creator of the universe, and also the Father of all things, a part of Himself being within all.

Cicero.—The mind of man, a particle from the intellect of the Almighty, can be compared with nothing else—if we may be forgiven for saying so—than with God Himself. Thou art not the being whom this figure shows, the mind is the man, not the figure which can be pointed at with the finger. Know that thou art a divine being; it is the Deity in thee which moves, feels, remembers, foresees, rules and governs that body over which it is placed in the very same way as the Supreme Being a spirit and a mind, the Lord and governs the world; and as the Eternal God directs this world, which is in a certain degree mortal, so the never-dying spirit directs this frail body.

Sallust.—The difference between the body and the spirit is always recognized. Our mind is common to us with the gods; the body, with the lower animals.

Seneca, a learned contemporary of Jesus.—The same being we call Jupiter the wisest of men regard as the keeper and protector of the universe, Maker of this lower world, to whom all names are suitable. Will you call Him Destiny? You will not err; on Him depends all things, and all causes of causes are with Him. Will you call Him Providence? You will say well; for it is His wisdom that provides for this world that it be without confusion and proceed on its course without change. Will you call Him Nature? You will not make a mistake; for all things have their beginning from Him in whom we live and move and have our being. Will you call Him the world? You will not be deceived; for He is all that you see, wholly infused into His parts and sustaining Himself by His own power. God is near to you; He is with you; He is within you. A Holy Spirit resides in us, a sacred spirit talks within us, but cleaves to its divine origin.

Juvenal.—In the beginning the Almighty Creator breathed life into beasts, a reasoning soul in us.

(The next article of this series, entitled "Why Am I Here?" will be published in the November issue of THE NEW AGE.)

The Psalmist.—Thou hast made him a little less than divine, Thou hast endowed him with glory and honor.

St. John the Apostle.—God is love. The man that dwells in love, dwells in God and God in him.

Job.—The Spirit of God hath made me; the breath of the Almighty hath given me life. There is a spirit in man; the inspiration of the Almighty giveth them understanding.

That the divine life is within us and is the controlling principle of life has been spoken times without number. It is the only theory which will explain the course of life.

It will not do to say that the quotations which have been made is the language of exaggeration; the writers evidently intended to speak accurately. Thus from the written opinions of the wisest, greatest men and geniuses of both ancient and modern times, and the Book of the Law, our faith is made strong in the belief that the Soul of Man, breathed into him by God, is immortal; that he is free to do evil or choose the good—responsible for his acts and punishable for his sins.

THEN AND THEN ONLY

"Only when the sun of love
 Melts the scattered rays of thought,
 Only when we live above
 What the dim-eyed world has taught,
 Only when our souls are fed
 By the fount which gave them birth.
 And by inspiration led,
 Which they never drew from earth,
 We, like parted drops of rain,
 Swelling till they meet and run,
 Shall be all absorbed again,
 Melting, flowing into one."

—Selected.

Missals

Splendor of sunset, as dieth the day,
Reddens the altar with roseate ray,
Quivers in flame, where, on rich Missal old,
Blazes a Passion Cross wrought out of gold.
"How wert thou tested, O old Missal rare,
That, on thy breast, is a glory so fair?"
Softly, like vespers afar, a reply:
"Leaf after leaf, ye shall know, ere ye die."
Life is a testing to which we are bid.
See how the Truth in a symbol lies hid,
Missals, we, all who in gladness or grief,
Trusting the Father, live, leaf after leaf.
Leaf after leaf, as our lessons are learned,
More of life's beauty and truth is discerned.
Day after day, though our journey seems slow,
We gather some gold of each sunset's red glow.
Mystical Missals! Thy Mass Books of Life
Oft bear the cross of a brave silent strife;
Oft contain Litanies laden with woe,
Something no one but the Father may know—
Pictures unpainted—dear wishes grown old;
Consecrate, Father,—Thy signet, in gold!

—Fred B. Leyns, 32°

Oriental Consistory, Chicago, Ill.

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NOTES AND COMMENTS

RELIGION AND THE PUBLIC SCHOOLS

"The province of the state, organized as government, is entirely secular. Since it is to serve all individuals of all shades of belief it must maintain absolute neutrality towards all forms of belief and unbelief. If it teaches a particular form of belief, it discriminates against other forms and, hence, is unjust to those classes of its citizens which hold them."—J. M. GILLETTE: *Vocational Education*.

Many of the woes of humanity are attributable to the union of church and state. History teems with examples. The religious wars that devastated Europe, the dragonnades, the persecutions, the inquisitions, the burnings, etc., were the outcome of the unholy alliance between the secular and ecclesiastical powers. The first constitutional separation of church and state known to history is contained in the Rhode Island agreement entered into between Roger Williams and his companions. Channing, in his *Student's History of the United States*, page 87, says: "Williams

founded his settlement on the basis of absolute civil equality and of absolute freedom in religious affairs. There was religious freedom in the earlier settlement of Maryland, but it was not the same liberty that prevailed in Providence. The former was rather in the nature of toleration, the latter was adopted as a principle of government. It is to Roger Williams and to the settlers of Providence that the student must look for the origin of one of the most important principles underlying the American form of government—the separation of church and state, which necessarily implies absolute religious freedom. For this Williams deserves a place beside the most prominent statesmen of the revolutionary and constitutional periods."

The American system has produced a large amount of toleration in the United States, so much so that other countries have imitated it. James Bryce calls it the "greatest contribution America has made to the history of the world." France, in 1905, divorced state and church. The bankruptcy of England's educational system is attributable, in large measure, to state-church control, but the great war is opening the eyes of the English people. We are not trying to disparage religion, Brethren, for we are firmly convinced of the value and utility of its teachings as proclaimed by the great Nazarene: Love of God and one's neighbor. But we do not believe that the best way to inculcate religion is to hand it over to the teachers of the secular schools. We may instruct children in ethics in the public schools, but not religion. When the church is dis severed from the state in all particulars it flourishes like the green bay tree. Take for example our beloved country. Never was there greater religious propaganda than in the United States. In no country is there greater toleration. Our public schools have been denounced as Godless by the Roman hierarchy, but is that a fact? We do not believe it. Take our teachers as a body and they are anything but Godless. For the most part they are God-fearing men and women. You seldom hear charges brought against public school teachers of having denounced or held up to scorn any religious cult or faith. The difficulty of teaching religion in our secular schools is apparent when we consider the numerous sects into which Protestantism is divided and the refusal of Catholics to have any one interpret the Bible except themselves. "Religion, like patriotism, thrives under freedom," says Paul Hanus. The proper places for religious instruction are the home and the Church. Dr. W. T. Harris, our greatest American educator, well indicated the fitness of the Church as a special institution to carry on religious education, as follows:

The principle of religious instruction is authority; that of secular instruction is demonstration and verification. It is obvious that these two principles should not be brought into the same school, but separated as widely as possible. Religious truth is revealed in allegoric and symbolic form, and is to be apprehended not merely by the intellect, but by the imagination and the heart. . . . In religious lessons, wherein the divine is taught as revealed to the human race, it is right that the raw, immature intellect of youth shall not be called upon to exercise a critical judgment, for at his best he cannot grasp the rationality of the dogmas which contain the deepest insights of the religious consciousness of the race.

The church has through long ages learned the proper method of religious instruction. It elevates sense-perception through solemn music addressed to the ear and works of art which represent to the eye the divine self-sacrifice for the salvation of man. It clothes its doctrine in the language of the Bible, a book sacredly kept apart from other literature, and held in such exceptional reverence that it is taken entirely out of the natural order of experience. The symbolic language of the psalms, the prophets and the gospels has come to possess a maximum power of suggestiveness, powerful to induce what is called the religious frame of mind. The highest wisdom of the race is expounded before the people of the congregation in such language and such significant acts of worship as to touch the hearts of young and old with like effect.

We must conclude, therefore, that the prerogative of religious instruction is in the church, and that it must remain in the church, and that in the nature of things it cannot be farmed out to the secular school without degenerating into a mere deism without a living Providence, or else changing the school into a parochial school and destroying the efficiency of secular instruction. (N. E. A. Proceedings, 1903, p. 353.)

In all literature we have never seen a finer, saner or more philosophical statement of the problem of secular and religious instruction than is contained in the above quotation from the pen of the great and good Dr. Harris, whom we knew as a deeply devout man as well as a philosopher of international reputation; a man of wide toleration. He saw the necessity for religious education but did not believe that the secular school, the state supported school, the school of the masses, was the proper place for such instruction.

MUST WE GO TO MEXICO FOR THE NEWS?

We translate the following from a clipping from *El Universal*, a paper published in Mexico, which clipping we have recently received from Mexico.

THE ANTI-JESUIT LAW IN GERMANY REPEALED

ASSOCIATED PRESS

Solely to "*El Universal*"

Amsterdam, April 20.—A despatch from Berlin, received this evening, says that the Upper Chamber (the Bundesrath) has approved in all its parts the decision adopted in the Reichstag on Thursday last, which provides for the repeal of the Anti-Jesuit Law.

As is well known, this law definitely prohibits those belonging to any Jesuit order from residing in Germany.

Was not this same despatch sent by the Associated Press to its members in the United States? If so, why have our own papers never mentioned the matter? If not, why the invidious distinction? Another question for some one to answer is, why must we go to Mexico to learn that the German Autocracy is buying or trying to buy the support of the Roman Autocracy? From recent developments it would also appear that the great clerical autocracy is somewhat awkwardly endeavoring to comply with the wishes of the great civil and military autocracy.

Well, the only two autocracies left on earth certainly need support from somewhere, and as it is most unlikely that they will be able to obtain it elsewhere, it is not unreasonable to suppose that they will go to each other for it.

Ever since democracy obtained a foothold in the world it has evidently been the design and aim of all autocracies to undermine and abolish it; but democracy still lives and flourishes while, one by one, autocracies have died the death of the wicked, and those that are left are very ill indeed. Let not democracy become overconfident, however, for, assuredly, there can be no abiding peace for the world until *all* autocracies, civil, military and ecclesiastical, are definitely put out of business.

AMERICAN ALLIANCE FOR LABOR AND DEMOCRACY

One of the inspiring things about the Great War, at least so far as the United States is concerned, is the attitude of labor. Labor is for the flag. And why?—Because the flag is the symbol of democracy and represents the rule of the people. Ours is a republican form of government, although many insidious forces lying below the surface of things, rear their ugly heads at times to menace our institutions, such as anarchy, predatory wealth, poverty, unemployment, and injustice. We are not perfect by any means, but we can see the light ahead and have it in our power to make life better and purer for our fellow men. No king or spiritual despot rules us; we have no hide-bound customs to cast off. In fact, our attempt at democracy is not much over a century old. In no country in the world is labor so much respected as in the United States. We are an industrial and commercial nation. When war was declared and American labor was called upon to support the Government it came forth nobly. The few alien organizations, foreign to our ideals, that did not respond to the call, exert but comparatively little influence and need not be counted. At the great meetings of the American Alliance for Labor and Democracy, held at Minneapolis, Socialist and Roman Catholic priest, trade unionist, Jew and Protes-

tant, single-taxer and plain citizen met on the level upon the same platform. As the *Survey* remarked:

"Ostensibly called to refute the imputation that labor and the leaders of the Socialist movement have been fomenting discord, the meetings fitted a new key-stone into the arch of radical thought and principles. Given reels of newspaper publicity throughout the country, even in the most conservative sheets, the meetings spread to the four winds the ideals of radical reform, stamped with the seal of unswerving loyalty.

"Of prime significance, the import of which it will take time to tell, was the assembling under one banner of the trades-union group dominated by Samuel Gompers and Frank Morrison, and the intellectual group represented by John Spargo, Charles Edward Russell and Mr. and Mrs. Stokes. It was current talk that the outcome might be a new political party in which labor, social reformer and the agrarian group of the Northwest can strike hands."

Frank P. Walsh, erstwhile chief of the Federal Industrial Relations Commission, the temporary chairman of the first session, struck the keynote when he declared that "this war must be paid for without unnecessary burdens on the producing masses. . . . If more taxation is needed let us make up the balance with a tax on unoccupied and unused land." He remarked that in this war-emergency the coal mines and railroads are practically owned by the government, and argued that such a policy should be continued in times of peace. This is *going some!* But Mr. Walsh is nothing if not *revolutionary*—or shall we say *evolutionary*? Perhaps when peace is declared "middle ground" will be taken: *More governmental regulation and supervision of railroads and mines.* The great bulk of Americans are still firm believers in private initiative.

Samuel Gompers, who was elected chairman brought, "the conference sharply back to the present world crisis." He said:

The man who is a traitor to his country is on a par with the man who is a scab to his trade union. Take the countries at war, examine and see where liberty and conscience and freedom prevail, and beyond question it will be admitted by those who are fair enough to see the right that the democracies of the world are engaged now in a titanic struggle to free the world from autocracy, imperialism and militarism at one full stroke. We want peace. To ask the government of the United States to state specifically the terms of peace is to play, unconsciously, into the hands of the enemy.

The following War Aims and Creed were adopted:

Recognition of the rights and liberties of small nations.

Recognition of the principle that government derives its just power from the consent of the governed.

Reparations for wrongs done and the erection of adequate safeguards to prevent their being committed again.

No indemnities except as payment for manifest wrongs.

No people to be forced under a sovereignty under which it does not wish to live.

No territory to change hands except for the purpose of securing to those who inhabit it a fair chance of life and liberty.

No readjustments of power except as will tend to secure the future peace of the world and the future welfare and happiness of its peoples.

A genuine and practical cooperation of the free peoples of the world in some common covenant that will combine their forces to secure peace and justice in the dealings of nations with one another.

A very significant action was the platform adopted by the Alliance, providing for the conscription of men; taxes on incomes, excess profits and land values; insurance for soldiers and sailors; government control of industries in case of disagreement between labor and capital; equal suffrage; government action against speculators; the right of wage-workers to collective effort; opposition to the lowering of any of the standards of labor, and recognition of the small nationalities.

These resolutions also urge upon "the President and the international congress which will negotiate terms of peace, the legitimate claims of the Jewish people

for the re-establishment of a national homeland in Palestine on a basis of self-government" Greetings were sent to the Russian democracy.

A few quotations from the resolutions will be appreciated by the readers of THE NEW AGE:

We declare that the one overshadowing issue is the preservation of democracy. Either democracy will endure and men will be free or autocracy will triumph and the race will be enslaved. On this prime issue we take our stand. We declare that the great war must be fought to a decisive result; that until autocracy is defeated there can be no hope of an honorable peace, and that to compromise the issue is only to sow the seed for bloodier and more devastating wars in the future.

We declare, however, that predatory influences are at work at all times—and particularly in time of war—to lower these standards. These efforts, wherever made, must be resisted. Not only must all present standards be maintained, but there must be no curtailment of any of the present agencies which make for the betterment of the condition of labor.

We declare that the government should take prompt action with regard to the speculative interests which, especially during the war, have done so much to enhance prices of the necessities of life. To increase the food supply and to lower prices the government should commandeer all land necessary for public purposes and should tax idle land in private possession on its full rental value.

Inspired by the ideals of liberty and justice herein declared as a fundamental basis for national policies, the American Alliance for Labor and Democracy makes its appeal to the working men and women of the United States, and calls upon them to unite in unanimous support of the President and the nation for the prosecution of the war and preservation of democracy.

The following officers were chosen to carry forward the work of the alliance: Samuel Gompers, president; Frank Morrison, secretary; J. G. Phelps Stokes, treasurer; vice-presidents, W. R. Gaylord, Milwaukee; James Duncan, Massachusetts, and Gertrude B. Fuller, Pittsburgh.

CIVIL LAW MARRIAGES

We are informed that the Roman Catholic Bishop of Panama has announced that the Church will refuse to recognize marriages contracted under the new laws which legalize such marriages unless they are entered into with the sanction of the Church. It is said that the attitude of the bishop is that both the civil and religious vows should be made. We wonder what would be the attitude of the Church in case both parties to the contract happen to be Protestants.

However, we can quite appreciate the stand taken by the bishop, seeing that it is thoroughly in line with the claims of the Roman Hierarchy to the right to control all things terrestrial and celestial. Moreover, the state of things under the new law is likely to result in considerable loss of revenue to the Church; in view of the fact that civil marriages always come much cheaper than those celebrated by the Church. Indeed, in some of the South American countries that we have visited the tax levied by the Church upon marriages was such that the poorer people were unable to pay it. What was the result? Did these poorer people avoid the marriage relation on that account? They did not! On the contrary, they just did without the ceremony altogether and went on their wedded way just the same as if they had been properly married. Immoral you will say. Why, so it was; but who was to blame for this immorality? The people? By no means. *The Church was to blame for it.*

There can be no objection to the celebration of both the civil and the religious rites provided the people desire to have them; but the government of a free country can make no law prescribing religious rites of any particular kind, especially if a large part of the people are unable to pay the charges made by the Church, since that would leave the poorer people without a remedy and drive them into violation of law.

Until comparatively recently, in all South American countries the marriage laws were such that no marriage was legal unless celebrated by a Roman Catholic priest; and the priests refused to celebrate any marriage unless both the parties were

Roman Catholics. What then? Simply this: The Protestants residing in those countries were unable to get married at all. Indeed, in two or three of the countries this sort of thing became such a crying outrage that the civil government felt obliged to step in and institute a remedy. In one country in particular a law was passed making the civil marriage the only legal marriage, but not denying the right of the parties to a religious ceremony in addition if they so desired.

Now, of course, the effect of this law was that practically all except the fashionable, society people contented themselves with the civil ceremony alone—mainly because it was cheaper. The Church made a great outcry, and the priests thundered against the law in the pulpit, in the religious press, and presumably in the confessional. The priests even went to the length of instructing the people to ignore the law altogether, but that profited them nothing because, according to the ruling of the government, sustained by the Congress, children born of marriages not celebrated according to law were declared to be illegitimate and unable to inherit property. And there you are. We were told in that country that the Pope sent a special legate to protest to the government against the said law, and that, when he arrived and presented his message, he was given until the next steamer sailed to get out of the country. Seriously, brethren, it would seem that these countries upon which we have been accustomed (some of us) to look with pity as unenlightened and semi-barbarous are, in some respects at least, much freer than we are.

In the United States and its Territories, so far as the law is concerned, it makes not a particle of difference whether the Church recognizes or does not recognize marriages not celebrated by the Church; but, if the Bishop of Panama can get away with that sort of thing, why cannot the Bishop of New York do the same? As a matter of fact Roman Catholic bishops in this country do try to affect that sort of thing—on the quiet, but it does not have the desired effect in most cases; at least we hope it does not for, while it does not seem to prevent such marriages, it does sometimes result in the breaking up of families. In two cases we have known the husband left his wife and children, and in another, the wife left her husband. In the two first cases the husbands were trifling, unworthy fellows, totally devoid of any kind of religion, and were very glad of any excuse to avoid supporting their families. In the other case, the wife, wrought upon by her dear friends (?), presumably at the instigation of the priest or at least without any protest on his part, left her husband and went into a nunnery. Again you will exclaim, Immoral! Again we must agree with you, and yet again we must lay it all at the door of the Church. In other cases, however, in spite of the insistence of the priests that the people were not married and were living in sin, we never heard that it made the slightest difference to any of the parties concerned, nor did anything result therefrom except that, sometimes, the Roman Catholic half of the family was lost to the Roman Catholic Church. And there you are again!

GEORGE WASHINGTON AS A MASON

The crying need of Masonic education has been emphasized recently in the case of several Masons who, in connection with the effort now on foot to erect a memorial temple to the Masonic memory of George Washington, have asked, "What did George Washington ever do for Masonry?" We have heard such utterances, coming from Jesuit writers who, without knowing anything about the matter at all, do not hesitate to assert that, although Washington did join the Masonic Fraternity in his youthful days—they cannot deny that, you see we have the goods on them—yet as a full grown and experienced man, he took no particular interest therein. We have the goods on them in this particular also but they don't know it. We expect such things from the Jesuits—they don't care what they say, but we do expect better things of Masons; at least we expect them to know what they are talking about before they begin to talk.

To remedy this sort of thing and instruct all Masons as to the Masonic activities of George Washington, Brother R. I. Clegg, who is well known to all the brethren for the excellent work he has done and is doing in connection with Masonic research, has kindly consented to supply us with a series of articles upon this subject. His first article—a most enlightening one, appears in this issue of *THE NEW AGE*.

TODAY

"Today slips quickly by, tomorrow's but a link;
And while we idly dally, dream, or think,
Our golden opportunity goes by."

THE HOMER OF THE INSECT WORLD

BY HENRY R. EVANS, LITT.D., 33° HON.

"There are no petty truths today; there is but one truth, whose looking-glass, to our uncertain eyes, seems broken, though its every fragment, whether reflecting the evolution of a planet or the flight of a bee, contains the supreme law."—*Maeterlinck*.

WHEN an astronomer discovers a new star the news is heralded far and wide. The magnitude of the event impresses the imagination of people. But when an entomologist lists a new species of beetle or other insect little or nothing is known about it, outside of the scientific press. The literature of astronomy has been made extremely interesting and popular, the literature of entomology is arid and monotonous, consisting mostly of dry lists of facts, ornamented with Latin names. The average man is repelled by it, and often contemptuously terms the professors of the science, "Bugologists." But there lies beneath our feet a world in miniature, with a fecund life that appalls the observer, an insect world that has its social ties, its loves and tragedies, its builders and architects, its marvels magnificent or sinister, which is calculated to inspire awe and wonder as much as the stellar universe. It is as interesting as the study of astronomy; in some respects more interesting because it deals with life. No monsters of the pre-historic past can be compared with those of the insect world, for grotesqueness and awfulness of aspect. To the tiny ant the horrible *Mantis religiosa* or Praying Mantis must be a thing of horror, a huge and terrible creature.

This wonderful world was a sealed book to me, until I became acquainted with the works of the redoubtable Jean Henri Fabre. No dry lists of names and facts here, but a literature as splendid as Dante and Homer, though devoted to insects solely. Victor Hugo called Fabre "the Insects' Homer;" Darwin, in his *Origin of Species*, spoke of him as "that inimitable observer;" Maeterlinck declares that his brow should be "girt with a double and radiant crown." In ten volumes, under the title of *Souvenirs Entomologiques*, the great French savant set down the results of fifty years of "close observation, study and experiment on the insects that seem to us the best known and the most familiar: different species of wasps and wild bees, a few gnats, flies, beetles and caterpillars." "Nothing new or strange here!" exclaims the Average Man. Ah, but go to the pages of Fabre and peruse them. Here is an insect Iliad that out Homers Homer; a wealth of fascinating facts, written up in poetic style, that fairly entrances the reader. As Maeterlinck says: "We open the book . . . and forthwith, from between the open leaves, there rises and unfolds itself without hesitation, without interruption and almost without remission to the end of the 4,000 pages, the most extraordinary

of tragic fairy plays that it is possible for the human imagination, not to create or to conceive, but to admit and to acclimatize within itself." There pass in procession before us the Sacred Scarab of the Egyptians, or, the Dung-beetle, emblem of immortality in ancient Mizraim; the caterpillars, known as the Processionaries, carrying on their backs "a meteorological apparatus of unparalleled delicacy;" the Leucaspis, a parasite of the Mason-bee, who, "to slay his brothers and sisters in their cradle, arms himself with a horn helmet and a barbed breastplate, which he doffs immediately after the extermination, the safeguard of a hideous night of primogeniture;" the Languedocian Spheg, who, according as they desire to paralyze or to kill their victim, know exactly which nerve-center to strike with their sting or their mandibles; the cricket, who possesses a musical instrument whose bow numbers 150 triangular prisms that set in motion simultaneously the four dulcimers of the elytron; then the *Mantis religiosa*, with its arms always raised in an attitude of prayer, horrible and sinister, devouring her husbands, seven or eight in succession, while they "strain her passionately to their heart;" the wasps and bees with their prodigious geometry; the clothe spider, etc. The mind of Dante never conceived such tragedies as those recorded in the pages of Fabre.

Jean Henri Fabre was born at St. Léons, Avignon, in 1823, and died at Orange, October 11, 1915. He taught for several years in the Lycée of Avignon and was subsequently professor of physics at the College of Ajaccio. Later he retired to Lerignan, where he penned his greatest work, the *Souvenirs* (1879-1907), which was crowned by the Institute. In 1910, he wrote his *La Vie des Insects*, and was made Chevalier of the Legion of Honor. As a writer in *Nature*, says (October 21, 1915): "His genius was marked by a unique blend of observing power and sympathetic insight. His work is marked by strong vitalistic convictions, organism to him transcending all mechanism; by a belief in instinct as a big

underivable fact, quite different from intelligence; and by a strong prejudice against Darwinism, even against evolutionism. 'The facts that I observe,' he said, 'are of such a kind that they force me to dissent from Darwin's theories.' It is not evident that he studied these theories, or those that have developed from them, with the open mind and carefulness with which he approached his insects in the Orange wilderness, but he felt that they were all *too mechanical* [the italics are mine], and perhaps he was not far wrong. He did not, however, criticize constructively, or take account, so far as we know, of evolutionist yet not Darwinian positions, such as that of Samuel Butler, with whom he would have found himself, in his recoil from the mechanistic, in hearty sympathy. . . . He made a big contribution to the interpretation of animate nature by his convincing evidence of its *pervasive mentality and purposiveness*."

All honor to this great savant for his stand against the crude and materialistic conclusions of so many of his confreres. The world to Fabre gave evidence, as it does to all men possessed of the true all-embracing philosophic insight, that it is shot through and through with spirit. With all his knowledge he was humble in the presence of the Infinite. He said: "Because I have stirred a few grains of sand on the shore, am I in position to know the depths of the ocean? Life has unfathomable secrets. Human knowledge will be erased from the archives of the world before we possess the last word that the Gnat has to say for us. Success is for the loud talkers the self-convinced dogmatists; everything is admitted on condition that it be noisily proclaimed."

Of his beloved entomological studies, he wrote: "What will posterity do in face of the rising tide of a barbarous vocabulary which, under the pretence of progress, stifles real knowledge? It will relegate the whole business to the quagmire of oblivion."

Writing of the geometry of the spider's web, etc., he says: "Geometry.

that is to say, the science of harmony in space, presides over everything. We find it in the arrangement of the scales of a fir-cone, as in the arrangement of an Epeira's lime-snare; we find it in the spiral of a snail's shell, in the chaplet of a spider's thread, as in the orbit of a planet; it is everywhere, as perfect in the world of atoms as in the world of immensities.

"And this universal geometry tells us of an Universal Geometrician, whose divine compass has measured all things. I prefer that, as an explanation of the logarithmic curve of the Ammonite and the Epeira, to the worm screwing up the tip of its tail. It may not perhaps be in accordance with latter-day teaching, but it takes a loftier flight."

Fabre reached the superb old age of 92 years. His life was one of poverty, sacrifice and struggle, but of grand perseverance. The care of a large family with but a meagre salary to go on kept him down for many years. Thirty years before his death he lived in "the most absolute retirement and the completest silence" as he described it. Two of his books have been translated into English: "The Life and Love of the Insect," and "The Life of the Spider."

Fabre is immortal not because his name is linked with the discovery of

some particular species of insect, but because he is the Homer of the Insect World. Writing of the Clôtho Spider, he gives vent to the following: "She is named Durand's Clotho (*Clotho Durandi*, Latr.), in memory of him who first called attention to this particular spider. To enter on eternity under the safe-conduct of a diminutive animal which saves us from speedy oblivion under the mallows and rockets is no contemptible advantage. Most men disappear without leaving an echo to repeat their names; they lie buried in forgetfulness, the worst of graves."

"Others among the naturalists, benefit by the designation given to this or that object in life's treasure house: it is the skiff wherein they keep afloat for a brief while. A patch of lichen on the bark of an old tree, a blade of grass, a puny beastie: anyone of these hands down a man's name to posterity as effectively as a new comet. For all its abuses, this manner of honoring the departed is eminently respectable. If we would carve an epitaph of some duration, what could we find better than a beetle's wing-case, a snail's shell or a spider's web? Granite is worth none of them. Entrusted to the hard stone, an inscription becomes obliterated; entrusted to a butterfly's wing, it is indestructible."

THE ONE ESSENTIAL PRINCIPLE

Those rites and doctrines which have made most noise in the Romanist controversy are those which are the least of the essence of Romanism. The Virgin and the Saints, Reliques, Images, Purgatory and Masses—these bywords, with the vulgar and the unthinking, are powerless decorations, or natural developments. *The one essential principle of the Catholic system is the control of the individual conscience by an authority or law placed without it, and exercised over it by men assuming to act in the name of Heaven.*—Mark Pattison, "Essays," 11,255.

MORE POWER TO THE Y. M. C. A.!

BACK IT TO THE LIMIT!

AN INTOLERANT ATTITUDE TOWARD TEMPERANCE

BY CHARLES L. CHALFANT, D. D., 32°

IT is difficult for one to understand how there could be found among the splendid contributions to THE NEW AGE such an intolerant and unfair article as that by W. A. Gardner, of Kansas City, Mo., in the August issue, entitled "Masonry and the Temperance Question."

That the liberties of our people are threatened by any effort on the part of any class of our citizens to abolish the saloon and if possible the manufacture and sale of intoxicating liquor is preposterous.

To struggle against the giant organizations that have enriched themselves at the cost of the home, the school, the Masonic Fraternity, the Church, and all things that make for righteousness, is a struggle, not against liberty, but *for* liberty, and Masonry has ever been in that struggle to win.

The saloonkeeper and the bartender have for a long time been barred from our membership in most jurisdictions. Just why the writer has singled out Protestant ministers as objects of his execration I cannot conceive, for in his own State he may find a number of Catholic priests who are just as active in the prohibition movement as are any of the clergy of the Protestant churches.

He bemoans the fact that a minister should even have a part in any civic duties or responsibilities. Because a man is a minister has he therefore lost his rights as a citizen? Suppose there are ministers who have been legislators, executives or judges—there have been doctors, lawyers, and even school masters who have held the same offices.

He says: "Masonry stands opposed to the forging of *new* bonds that would enslave mankind." I say: Masonry stands also for the breaking of *old* bonds that have enslaved mankind; and

the strongest of these bonds have been forged by the organized liquor traffic. To assist in breaking those bonds is neither un-Masonic nor intolerant, but it is intolerant to declare that the churches are attempting to destroy civil liberty.

It is perfectly proper to protest against any union of church and state, and we all will stand with him in protest against any such union; but when it comes to denying the rights, and all the rights, of citizenship to a minister because he is a minister, is just as intolerant as to deny to a Mason his civic rights because he is a Mason.

I challenge outright his statement that "the true Mason cannot stand for temperance and prohibition." Were it not for the fact that the contrary statement might sound equally dogmatic and intolerant, we might reply that the true Mason cannot *fail* to stand for temperance and prohibition.

He speaks truly when he says, "The true Mason is duty bound to oppose any program that throttles the source of information and attempts to keep the people ignorant," for the underlying cause of the popular uprising against the liquor traffic is the scientific instruction in our public schools as to the evil effects of alcohol upon the human system.

Let us, my brother, forget not the duty we owe to our weaker brethren in the great temperance question which now confronts us, but let us not make the fatal mistake of forgetting what our great teachers have taught us and time has demonstrated, that "Wine is a mocker, strong drink is raging, and whosoever is deceived thereby is not wise." Therefore "the saloon must go!"

E PLURIBUS UNUM

By request, we print the following poem which was greatly in vogue and was widely recited and sung in our country during the early sixties. The author's name is given as G. W. Cutter.—*Editor.*

THOUGH many and bright are the stars
that appear,

In that flag of our country unfurled;
And the stripes that are swelling in
majesty there,

Like a rainbow adorning the world,
Their light is unsullied as those in the sky,
By a deed that our fathers have done,
And they're linked in as true and as holy a
tie,
In their motto of "Many In One."

We are "Many In One" while there glitters
a star,

In the blue of the heavens above;
And tyrants shall quail 'mid their dungeons
afar

When they gaze on that motto of love.
It shall gleam o'er the sea 'midst the bolts of
the storm,

Over tempest and battle and wreck,
And flames where our guns with their thun-
ders grow warm
'Neath the blood on the slippery deck.

From the hour when those patriots fearlessly
flung

That banner of starlight abroad,
Ever true to themselves to that motto they
clung,

As they clung to the promise of God.
And though few were the lights in the gloom
of that hour,

Yet the hearts that were beating below,
Had God for their bulwark, and truth for
their power,
And they stopped not to number their foe.

'Midst the smoke of the conflict, the cannon's
deep roar,

How oft has it gathered renown;
While those stars were reflected in rivers of
gore,
Where the Cross and the Lion went down.

By the bayonets traced on the midnight of
war,

On the fields where its glory was won;
*Oh, perish the hand of the heart that would
mar,*

That motto of "Many In One."

From where our Green Mountain tops blend
with the sky,

Where the giant St. Lawrence is rolled,
To the waves where the balmy Hesperides lie
Like the dream of some prophet of old;
They conquered and dying, bequeathed to our
care,

Not this boundless dominion alone,
But that banner whose loveliness hallows the
air,

And their motto of "Many In One."

Though the old Alleghenies may tower to
heaven,

And the Father of Waters divide;
The links of our destiny cannot be riven,
While the truth of those words shall abide.
The oppressed of the earth to that standard
shall fly,

Wherever its folds shall be spread,
And the exile shall feel 'tis his own native
sky,

Where its stars shall wave over his head.

Then up with that flag, let it stream on the
air,

Though our fathers are cold in their
graves;
They had hands that could strike, they had
souls that would dare,

And their sons were not born to be slaves.
Up, up with that banner where e're it may
call,

Our millions shall rally around,
And a nation of freemen that moment shall
fall,

When its stars shall be trailed on the
ground.

THE MAN WHO TALKED TOO MUCH

"My dear," he said to his wife, "you can't possibly drive that nail with a flatiron! For the love of Mike, why don't you use your head?" And when she threw down the flatiron, flounced out of the room, and wouldn't speak to him for four days, he said to himself, "Now, wha-a-t the d—," and wondered if she had pounded her thumb, or something.

THE "LOST WORD" IN "TIMES OF ADVENTURE"

BY ALFRED H. HENRY, 32*

WE are still in the midst of "the adventurous times" through which men must pass before they become qualified to enter into fellowship with the "Brethren of the Holy House."

There is, however, even now, a realization—clear to a few of this world's adventurers, dawning to others—of the privileges of that fellowship and of the conditions of attainment.

Ancient oracles, spoken long ago and preserved even by those who understand them not, are being deciphered, and are found to blend their inner message with the prophetic voices of the present day.

That the wondrous truth itself, in all its clear whiteness, is still withheld is not strange. It cannot manifest itself in an atmosphere of strife and confusion, nor to beings still obsessed with the passion for adventure. Even so, the Holy Graal of the Merlin legends could not be lifted up, in material presence, to be seized by the blood-stained hands of warring knights. Only in vision, now and then, as the transcendent object of quest by those who should purify and equip themselves for the high emprise, does it ever appear.

These are truly adventurous times. Today the accolade of knighthood tingles the shoulders of men of action and sends them forth with the sword and spur of conquest. To win, with honor, the prizes which the world offers; to hold them untarnished and transmit them to one's heirs of blood or affection, is still the fulfillment of knightly duty.

This is still a world of strife and contention. He only is worthy who is strong and disciplined to gain, to hold and to guard, calmly poised to resist

aggression and to secure and protect his own and all other's rights.

Because of this there are fitting rewards for knightly endeavor: the Iron Cross, the Victoria Cross, the Ribbon of the Legion of Honor; other prizes of acclaim and preferment and awards of distinction; but, not yet the Holy Graal, nor the deathless vision of supreme Truth, nor the sound of the Word that was lost, nor the joy of fellowship with the Brothers of the Holy House. "This is mine and that is thine," we still say, one to another. "Lift up your individual or tribal banner and proclaim your allegiance to the doctrine of Difference."

"Are ye not all of one blood—brethren?" "Look not every man upon his own things." "Charity seeketh not her own." "Love not even your own life." "For he that seeketh to save his own life shall lose it." Thus spake the oracles of olden time; but men have glossed them over and disregarded them.

"How can we practice such precepts and live?" "Such teachings as these must be interpreted practically, by practical men—adventurously, for these adventurous times."

And so, the highest prize of our endeavor, as yet, is not the abiding vision of the Holy Graal, nor comprehension of the Great Word—the word of Power and of the Eternal Life—nor admission into the Brotherhood of the Holy House; but fading honors, corroding treasures, knowledge which passeth away, and achievements of life and fellowship, in transit alone; for all these temporal things have their appointed term, and the Supreme Award is still in the future.

BOOST THE Y. M. C. A.!

GRAND LODGE, F. A. A. M., OF THE DISTRICT OF COLUMBIA

[Extract from proceedings of stated communication held May 9, 1917, for the information of
Masonic Grand Bodies and all whom it may concern.]

NON-SECTARIAN UNIVERSITY

Brother Hugh T. Stevenson, chairman of the special committee appointed to consider the advisability of establishing a non-sectarian university under Masonic auspices, made the following report:

Washington, D. C., May 9, 1917.

To the Grand Lodge:

Your committee upon the establishing of a non-sectarian university respectfully reports to you that in their judgment the hour has arrived to make a definite start toward carrying out the purposes proposed when this committee was appointed.

Your committee recommends that the best method of securing such aid and assistance is by the creation of a charitable and educational association, or company, whose membership shall be composed of Masons in good and regular standing.

For the purpose of securing the advice and suggestions of the several different organizations the Grand Secretary of the Grand Lodge is directed to send copies of these resolutions to the Sovereign Grand Commander of the Ancient and Accepted Scottish Rite of Freemasonry of both the Southern and Northern Jurisdictions of the United States of America; the Grand Master of Knights Templar of the United States; the General Grand High Priest of the General Grand Chapter of Royal Arch Masons of the United States; the General Grand Master of the General Grand Council of Royal and Select Masters of the United States; the General Grand Matron of the General Grand Chapter of the Order of Eastern Star of the United States; the Imperial Potentate of the A. A. O. N. M. S. of the United States; and the Grand Monarch of the M. O. V. P. E. R. of the United States, for their consideration.

Your committee respectfully recommends that the following resolutions be received by the Grand Lodge, and that they be referred to a special committee with instruction to report at the annual communication in December:

Resolved, That the Grand Lodge approves of the formation of an incorporated company or organization of an endowed foundation under Masonic auspices and direction for the purpose of carrying out the fundamental principles and teachings of the fraternity in reference to benevolence and education upon the following express terms and conditions:

1. Said company shall have the fullest powers authorized by law to receive, hold, manage, maintain, invest, reinvest, conserve, expend, apply and distribute property, funds and moneys, and the income and principal thereof, for charitable and educational purposes; and for such purposes to accept, hold, carry out, execute and administer all lawful trusts, agencies and powers.

2. Said company shall have power to take and hold by bequest, devise, gift, purchase or lease, either absolutely or in trust for any of its purposes, any and all property, real or personal, without limitation as to its location, amount or value, except such limitation, if any, as may be specifically imposed by law; to lease or convey, in fee simple or otherwise, all and singular its property, both real and personal, at such times, and in such amounts and upon such terms as said company may deem proper, and to invest and reinvest both the principal and interest thereof, and to deal with and expend the income and principal of said company in such manner as from time to time shall best promote its objects.

For the promotion of the objects and purposes of said company, it shall have power to establish, maintain and endow, or to aid others, whether individuals, associations or corporations, to establish, maintain and endow institutions and other agencies for carrying on the objects and purposes of said company or any of them, and in general to do and perform all things necessary or convenient for the promotion of the objects and purposes of said company.

3. The membership of said company shall be limited to such a number and character as the organizers of the company may determine, except that all honorary or active members shall be members of the Masonic fraternity or of an organization whose membership depends upon membership in the fraternity. The Grand Master of the Grand Lodge, F. A. A. M., of the District of Columbia and the heads of all fraternal organizations, whose membership depends upon membership in the Masonic fraternity, shall be ex-officio members of said company, provided that the organizations of which they are the heads shall have officially approved the organization of a charitable and educational foundation under Masonic auspices and direction for the purpose of carrying out the fundamental principles and teachings of the fraternity in reference to benevolence and education, with headquarters in Washington, D. C.

Whenever one or more of the before mentioned organizations shall officially approve the purpose and plan of such a company or association the Grand Master of this jurisdiction is hereby authorized to cooperate with the official heads of said organizations in causing the formation of said charitable and educational foundation in accordance with the conditions named in these resolutions.

4. No business shall be transacted by the membership of said company, except the election and qualification of members, unless at least seventeen are present, a majority of whom must be members of some other body than the Grand Lodge of the District of Columbia.

Subject to the above restrictions and conditions, said company may transact its business by and through duly selected and authorized directors, trustees and officers, but no trustee or director, or other officer of like power or duty, shall be selected, except at a regular or duly called meeting of the members of such company.

5. Said company, by its constitution or other fundamental law, shall prescribe the manner of the election of its members, the number of members who shall constitute a quorum for the transaction of business at meetings of the company, the number of trustees or other like officers by whom the business and the affairs of the company shall be managed, the qualifications, powers and manner of selection of the trustees or other officers of like power, and of the officers of said company, the manner of amending the constitution or other fundamental laws and by-laws of said company, and any other provisions for the management and disposition of the property and regulation of the affairs of the company which may be deemed expedient.

Said company shall from time to time fix the times and places of regular meetings, authorize meetings to be called, prescribe the sending of notices by mail of called meetings to each member, and prescribe lawful rules and regulations, not inconsistent with this resolution or the fundamental laws of said company, for carrying on the business of such company.

6. Said company shall be one not for profit, and its income, issues, profits, moneys, funds and property, after paying the proper expenses of carrying out the purposes and carrying on the business of said company, shall be used as directed by the donors thereof, or, in the absence of such lawful directions, in accordance with the vote and action of said company, for charitable and educational purposes.

No part of the principal of its funds, moneys or property shall be paid out by said company for any purpose unless lawfully authorized in writing by the donor thereof, except by vote of at least two-thirds of all the members of said company.

7. No member shall at any time or for any purpose directly or indirectly receive or be lawfully entitled to receive any pecuniary profit, compensation, commission or reward from such company. Such company may from time to time employ as agents, attorneys and employes, and pay them proper compensation for their services, and the members of said company may be repaid their actual expenses incurred in and about the business and purposes of such company.

8. It is the purpose of this Grand Lodge to retain full and complete control of its own property and funds, and to make such appropriations and payments therefrom as to it may seem proper, and nothing herein or elsewhere contained shall be considered, held or construed to be a promise or pledge of this Grand Lodge to pay any sum or sums whatever to, for, or on account of such company, or by reason or arising out of any act or default of such company, its members, officers or agents.

HUGH T. STEVENSON,
CHAS. T. LINDSEY,
GEORGE W. SMITH,
Committee.

On motion of Brother Stevenson the report was received and referred to a special committee of five.

The Grand Master named Brothers Hugh T. Stevenson, Augustus B. Coolidge, George W. Smith, William T. Galliher and Eli Swavely as the committee.

NOTE.—Address of chairman of committee, to whom all communications should be sent: Rev. HUGH T. STEVENSON, 157 U Street, N.W., Washington, D. C.

THE PROCESSIONAL

'Twas not our wish, O God, to draw the sword,
O God, in whom we trust!
Yet have we drawn it—all against our will,
There is no passion in our heart to kill
Our fellowman, and yet, O Lord, we must.

We march to battle to no song of hate.
Our heart is rent
With anguish, grief and pity, Christ above,
We march to battle to the Song of Love!
Beneath love's banner, Lord, we pitch our tent.

The Stars and Stripes would bear to all mankind
Pledge of release
From tyranny, from violence and wrong.
This is the measure of our Marching Song.
We fight to win for liberty and peace.

—Myrta Lockett Avery,
In "Boston Transcript."

THE LIVING PRESENT

"Time future, is not, and
may never be;
Time present is the only
time for thee."

THE HOLY ROMAN EMPIRE

ON THE second day of December, in the year 1804, a magnificent procession left the Tuileries, and proceeded to the cathedral of Notre Dame. It was the Pope going in state to the coronation of the Emperor Napoleon. A little later the procession was followed by one equally magnificent. It was that of Napoleon and Josephine on the way to their coronation. The scene within the cathedral was one of superb magnificence. The sixty prelates of France met the Pontiff at the high altar. Napoleon entered the great church surrounded by his marshals. As the famous soldier knelt before the altar, the Pope poured the sacred oil upon his head, handed him the scepter, and girt him with the sword. Then, raising himself to his full height, Napoleon placed the Imperial Crown upon his own head, and turning to Josephine placed the golden chaplet on her head. The organ pealed out the selfsame hymn which had proclaimed Charlemagne Lord of the West, and the Emperor and Empress of the French passed back, through the clamorous streets, to the palace.

One man, at any rate, in the returning procession, knew what that ceremony had signified. It meant that the old Empire of the Franks, which, in later days, had become known as the Holy Roman Empire, and in which, after the scepter had passed from the Carolingians, the Emperors of Germany had ruled with the sword, and the Pope with the Keys, had been finally shattered. That day the sword had passed back to the house of Clovis, and the Keys had been set aside. For centuries the proudest monarchs of Europe had climbed the Alps to receive the Imperial crown from the hands of the Bishop of Rome. And now the Bishop of Rome, had journeyed, perforce, over the Alps to Paris, not to crown an Emperor, but to participate in the crowning of one; and had been compelled to stand aside, whilst an upstart lieutenant of artillery placed the crown on his own head, in token of the fact that the Church of Rome no longer crowned her champion, Emperor, but that this new Emperor of western Christendom was Emperor by his own right of conquest, not deigning to share his scepter with the Pope. So that it was no longer Aachen, no longer Rome, but Paris which was to be the capital of the world.

Almost simultaneously, in Vienna, Francis II, King of the Romans by election, and so Emperor of Germany elect, read the writing on the walls of Schönbrunn. He changed his title to that of Hereditary Emperor of Austria. A year later he changed it again to Emperor of Germany and Austria. Then came the thunder of Napoleon's answer, in the roar of the guns of Austerlitz. Francis was known no more as Emperor of Germany. The Holy Roman Empire, after existing for a thousand years, had, like the French Revolution, been blown to fragments by a whiff of grape shot from the guns of the same Corsican soldier.

It is this Holy Roman Empire which the present Pope, himself the brilliant disciple of one of the most brilliant of Roman churchmen, the Cardinal Rampolla, is credited with the desire to revive. The Curia, it is well-known, is intensely friendly to the cause of the Central European Powers, and the reason is simply that it has, most naturally, far greater hopes of advantage from the intense Roman Catholicism of Austria-Hungary, of Bavaria, and of the Southern German States, than it can dream of from the rationalism of republican France, the Protestantism of monarchical England, or the Greek Church of Russia. A restoration of the temporalities of the Papacy is not to be looked for from the latter, but under a restoration of the old German Empire, with its capital at Aachen, might there not be hopes for the restoration of the Papal States, with that old port at Civita Vecchia, whilst, with the Ottoman Empire swept within the orbit of the alliance, might not the dream of the conquest of Jerusalem even be realized—Jerusalem with its port of Joppa, where Tabitha dwelt?

What was this Holy Roman Empire, about which Lord Bryce wrote a mighty history? and which, after having been almost forgotten for upwards of a century, is beginning to come back again into men's mouths, to-day, whenever the terms of peace are seriously discussed? It was the idea, the dream of universal empire which ever after the day when "the grandeur that was Rome" paled before the coming of Odoacer, the Goth, had been dreamed by the princes of this world. It originated on that Christmas Day, in the year 800, when Charlemagne, having crossed the Alps, for the second time, to aid the Pope, and wrested the iron crown, from the Lombards, in the cathedral at Milan, coming to Rome, was surprised at prayer, in St. Peter's, by the Pope, and then and there crowned Caesar Augustus. In that act there originated the theory of the Emperor as the Pope's man, a theory crushed under the heel of Napoleon, almost exactly a thousand years later, when he crowned himself in Paris.

For one hundred and eighteen years the Carolingians ruled as Caesars, and then the German Dukes refused any longer to acknowledge them, and elected the Saxon, Henry the Fowler, in their stead. Thus from the Franks the Empire passed to the Germans. Thus was entered upon that struggle of the centuries between the secular and spiritual heads of the Church of Rome, during which Caesars undid Popes, and Popes undid Caesars; during which Henry stood for three days, in a penitent's shirt, amidst the snows, at Canossa, and in revenge drove Hildebrand, a fugitive, to Apulia, and seated his own man in St. Peter's chair. In spite, however, of these quarrels, originating commonly in selfish dynastic dreams, the imperial sword continued to protect the papal keys, and the keys to safeguard the sword. The heretics early discovered this, for fight as the swords and the keys might, the sword was always ready to assist the keys at the first murmur of the word heresy. Charles the Great showed no greater affection for the Lutherans than Charlemagne had for the pagans, and the safe-conduct of the Emperor proved no safer to Huss than did that of Clement VII, which he broke with the smiling declaration that the Pope had power to bind and to loose.

The actual fact, of course, is that the Holy Roman Empire was a device by which the Pope and the Emperor were to share between them the Empire of the World. Quite a lot of the cogs, however, got in the wheels, from time to time. Wyclif translations and Lutheran theses, Magna Charta and French Revolutions, bodies like those of William of Orange and Gustavus Adolphus, and finally the sword of Napoleon. Still, as little Mr. Pope of Twickenham has it:—

Hope springs eternal in the human breast.
Man never is, but always to be blest.

and so the great game of politics goes on.—*Christian Science Monitor.*

"WE BESEECH THEE TO HEAR US, GOOD LORD!"

The day returns and brings us the petty round of irritating concerns and duties. Help us to play the man; help us to perform them with laughter and kind faces; let cheerfulness abound with industry. Give us to go blithely about our business all this day; bring us to our resting beds weary and content and undishonoured, and grant us in the end the gift of sleep.—*Robert Louis Stevenson.*

CORRESPONDENCE

THE SQUARE-CIRCLE CLUB OF THE UNITED STATES ARMY

The following letter will speak eloquently for itself. We hope it will receive a full and overflowing response from all to whom it comes.—*Editor.*

August, 1917.

To Masonic Lodge, No. —, F. & A. M.:

The United States Army Ambulance Service, which has been mobilized here at Allentown, Penna., has among its members about three hundred Masons. Through the courtesy and fellowship of Greenleaf Lodge, No. 561, here in Allentown, these brethren have been brought together. It has been decided to organize a Square-Circle Club in order that those going to France may have the benefits of Masonic fellowship and help while abroad.

To this end, it was decided to solicit funds from the various lodges represented by members here, and thus create a fund which will be used for the relief of stricken, wounded, and destitute brethren at the front.

Greenleaf Lodge has agreed to act as trustee of this fund. The Square-Circle Club has been duly organized under the patronage of the Masonic lodges of Allentown. The officers elected are Major Arthur W. Yale, president; Captain Jason D. Byers, vice president; Captain Charles D. Lockwood, treasurer; Sergeant Harry S. Buzby, financial secretary; and Sergeant Wilbur P. Hunter, corresponding secretary.

It was decided to solicit a contribution from each lodge, of not less than five dollars. A larger contribution will be gratefully accepted. This fund will be held in trust by Greenleaf Lodge, Allentown, Pa.

Contributions may be sent to the Treasurer, Captain Charles D. Lockwood, U. S. Army Ambulance Service, Allentown, Pa., or direct to the Treasurer of Greenleaf Lodge, No. 561, F. & A. M., Allentown, Pa.

It is hoped to create a fund of at least five thousand dollars. Will you not help your brother Masons who are sacrificing everything to serve their country?

Yours fraternally,

ARTHUR W. YALE,
Major, M. R. C., President.

C. D. LOCKWOOD,
Captain, M. R. C., Treasurer.

SO LIVE!

"Think big,
Talk little,
Love much,
Laugh easily,
Work hard,
Give freely,
Pay cash,
And be kind.
It is enough!"

ABSTAIN!

Discretion in speech is more than eloquence. When you doubt, abstain.

—*Bacon*

"RITE" FOOD FOR WAR TIMES

BY DR. FREDERICK KEMPSTER, 32°, WINONA CONSISTORY, MINN.

If we were to take away the "T" from our diet, it is certain we should have but one thing left, and that is, "die."

The modern woman is anxious not only to save food, but to save humanity from any unnecessary suffering; while the "snob" is anxious to save dress material and cause pain to others by showing them how ridiculous an appearance she can present upon the street.

When you hear those "conscientious" slackers shouting that they have no kick coming against the Kaiser, rest assured that they would earnestly desire some one else to kick him out of the U. S. if ever he got over here.

If people are so very good as not to desire to defend themselves, it would be well for them to remember not to offend others.

There are lots of jobs outside of the trenches that can be given to a "slacker," and Uncle Sam should see that he gets one of them.

There are a great many people who thus far have been careless about whether they go to hell or not, and who will now have serious objections against having to associate with a certain personage who considers himself very much their superior.

It has been said, "The older a man gets, the longer it takes him to sign a valuable paper." There is one man, however, who, by destroying a "scrap of paper," has gotten himself in for quite a little bunch of trouble. There are numerous other people who will be very reluctant to accept his check for indemnities, seeing that he himself has pronounced his own signature to be of no significance.

The war has reduced the size of the newspapers, but it has increased the death roll.

The "Kultur" of some people is adequately manifested by their manner of dealing with field hospitals.

Helmets, it is said, have spikes on top to prevent their being sat upon by unfriendly persons, but Uncle Sam is the boy to knock the Hel-met out of anything.

The Good Book says, "The dog returneth to his vomit." This is probably as true concerning kultured war-dogs as any others.

A PRESCRIPTION

"If you would check your trouble crop
Just put old worry on the shelf,
And on this very instant stop
A-sympathizing with yourself.
Self-sympathy's a kind of care
That seldom lands us anywhere."

—Selected.

A CORNER OF THE LIBRARY

By MYSTICUS

OUR HIDDEN FORCES¹

"The knowable does not constitute the full reality; it is only a part of it—better still, an aspect of reality."—BOIRAC.

THE interest in psychic research, like the ghost in *Macbeth*, will not "down." It is all very well for the old-school scientist to say: "There is nothing in it; pure fraud or delusion!" But those pioneers of science, far in advance of their dogmatic brethren, who have personally investigated mediumship, are convinced that there *is* something in it, not necessarily *all* that the spiritualists claim for it, but still considerable in it of truth. The phenomena of the supra-normal world unquestionably exist; the great question is the proper interpretation of such happenings. We may roughly class the phenomena under two heads: (1) Intellectual; (2) Physical; although both more or less overlap each other.

The researches of English and American investigators have been mostly confined to the former, that is to say, "Anglo-Saxon students have devoted themselves to manifestations which purport to be communications from discarnate minds to incarnate minds." Continental researchers have delved mostly in the field of "physical" phenomena, which includes table rappings; movements of inanimate objects at a distance, known as *telekinesis*; levitation; mesmerism, materializations; alteration in weights of objects, etc., etc. Many European investigators reject the spiritist theory as an explanation of physical phenomena and attribute such to an extension of the *human faculty*. In other words, the strange occurrences of the seance room are the result of some occult force (odic or magnetic) emanating from the medium and not from the realm of spirit.

We are speaking, of course, of genuine phenomena, produced under strictly test conditions, with every possibility of fraud eliminated. There has always been a large percentage of chicanery and deceit in the seances of professional mediums, and because of this fact, perhaps, the researches of Anglo-Saxon investigators have been confined mainly to the intellectual side of spiritism. The strictly "psychic" phenomena are more easily hedged about with safeguards. As we have seen in a previous review,² the data obtained in this field have convinced many scientific men (and men of world eminence) of the reality of communications from discarnate minds to those still in the flesh, the medium being telepathy or thought waves.

We have on our library table a very interesting volume, entitled "Our Hidden Forces," by Emile Boirac, rector of the Academy of Dijon, France, and acknowledged leader in things psychological and psychic. His book deals with the physical phenomena of mediumship in a masterly and scientific manner. His chapters on hypnotism and animal magnetism are the most illuminating we have ever read and our studies in this profoundly interesting subject cover some thirty years. Prof. Boirac shows that "the magnetism which radiates from human beings can be sent from one individual to another along an ordinary wire, as can electricity along a telephone wire; and it can be sent from one human being to another without contact, as can electricity in wireless telegraphy." While this human magnetism is by far the greatest and the most important of the occult forces in man, there are other forces no less interesting, which he analyzes in his book. "Our

¹ Our Hidden Forces (*La Psychologie Inconnue*). An experimental study of the psychic sciences. By Emile Boirac, Tr. and Ed. with an introduction by W. de Kerlor. New York, F. A. Stokes Co., 1917. Pp. 302. 8vo. Price, \$2.00.

² THE NEW AGE, September, 1917.

"Hidden Forces" was submitted to the Academie des Sciences of Paris, in a competitive contest, and was awarded a prize of 2,000 francs. What changes the whirligig of time brings about! In the eighteenth century the scientific men of France, in solemn conclave assembled, rejected with scorn the experiments of Mesmer. As Boirac says, speaking of the phenomena of hypnotism and suggestion: "Let us say, here, that the scientists of the eighteenth century denied their existence; those of the nineteenth gradually came to study them; and those of the twentieth century consider them as absolutely scientific."

"The first men who observed the singular phenomena obtained by mesmeric or magnetic processes attributed them to the action of a force emanating from the operator and radiating toward the subject. With Mesmer (1779) and the Marquis de Puységur (1784), they believed this force to be analogous in nature to that radiated by an ordinary magnet. Hence the name 'animal magnetism.'"

Later investigators have shown that mesmeric phenomena can be produced by suggestion. Gradually the theories of Mesmer and Puységur were relegated to the background and lost sight of; in fact, were absolutely denied. Those who have read the remarkable romance by Alexander Dumas, "The Memoirs of a Physician," in which Cagliostro plays the principal rôle, will recall the mesmeric seances and the fact that Dumas attributes the phenomena to an occult magnetic force emanating from the necromancer and controlled by his will. Thanks to the studies of Prof. Boirac, we have a recrudescence of this old theory of Mesmer.

The phenomena of hypnotism are attributable both to magnetic radio-action or nerve radio-activity, and to suggestion. Suggestion, however, may be used alone, but that does not deny the existence of such a thing as animal magnetism.

We admire the attitude taken by Prof. Boirac as regards supra-normal phenomena in general. He approaches the subject with an open-mind, without the prejudice of the "official scientist." He says:

The spiritistic hypothesis, however, handicapped it may be on account of its apparent unreality, should be given a chance in the field of observation and scientific experimentation. Science has the right to exact from any hypothesis that it should present its proofs; and, equally science cannot refuse it a hearing.

If spiritistic facts exist, it is then our bounden duty to submit these to the most rigid control or tests, and to exact from them all the guarantees of authenticity and precision. No one has the right to reject such facts, with a waving of the hand and without examination, under the pretense that they do not exist.

With perfect justice has it been declared that *the duty of science is to adapt itself to facts and not facts to science.*

I remember full well the short-sighted remarks of a well-known physiologist, who wrote in an article: "The phenomenon of thought-transmission is impossible, for this would necessitate the existence of a material link between the two brains, exactly as a metallic wire is necessary to establish a communication between two stations." Naturally, this "savant" had not the sense to foresee the advent of wireless telegraphy.

The study of life itself, in the organism, seems even to point to a psychic action, entirely independent of the action of brain and nerves, if not of all material substratum. Do not the similar vital functions in all other animal branches of creation—breathing, circulation, nutrition—take place through vastly different systems of apparatus belonging to extremely varied types? Are there not, also, indications of sensitiveness and instructive activity in certain plants, perhaps in all, in spite of the complete absence of a nervous system?

As the Bible says, Brethren, we are "fearfully, wonderfully made." We possess hidden forces of tremendous power which link us with the great Oversoul of the Universe. An iceberg floating in the ocean only shows about one-third of its mass; and so the mind of man only exhibits but a small portion of its real self. There is a subliminal consciousness of vast depth which under certain mesmeric conditions reveals remarkable powers of clairvoyance and telepathy not shown in the ordinary waking state. Let us welcome, then, all investigations into this unknown field of the soul.

OFFICE OF THE SOVEREIGN GRAND INSPECTOR GENERAL IN IOWA AND NEBRASKA

Unto the Bodies and Brethren of our Obedience in Iowa and Nebraska:

SORROW!

SORROW!

SORROW!

It becomes my sad duty to officially announce to you the death of our dearly beloved Brother

Charles Lincoln Shook, 33° Hon.

Born December 18, 1860, at Canton, Ohio.

Died August 12, 1917, at Omaha, Nebraska.

Charles Lincoln Shook, 33° Hon., passed from our midst on August 12, 1917, from heart-failure. His passing away came as a shock to the entire fraternity, for while it was known in the inner circles that he was subject to heart trouble, his energetic and hopeful outlook concealed the matter from all but a very few.

In portraying the character of a departed friend it should be as much for our benefit as in tribute to his memory, and when we speak of Bro. Shook we speak to all of you to remember what he meant to Masonry in Nebraska, and ask ourselves, "Who will take his place?" The honest answer is that no one can take his place and it then behooves us each one to do a little more that the sum total may at least remain.

A friend of his says: "It means that many of the brethren will have to get into the harness as workers, as no one person has the diversified talent to take all the parts that he did so wonderfully well. It means that all of us will have to gather in more of the modest ones who would make good candidates, but know not how to put themselves forward for it, and for such Bro. Shook had a real genius of discovery."

His Masonic career commenced on June 19, 1900, when he was initiated in Nebraska Lodge No. 1 at Omaha, and was raised November 13, 1900, in Nebraska Lodge No. 1, Omaha, Nebraska.

He was made Royal Arch Mason July 27, 1901, in Bellevue Chapter No. 7 at Omaha, in the State of Nebraska. Made Royal and Select Master February 11, 1902, in Omaha Council No. 1 at Omaha, in the State of Nebraska. Made Knight Templar November 8, 1901 in Mount Calvary Commandery No. 1 at Omaha, in the State of Nebraska.

He took all of the Scottish Rite Degrees at the March meeting in 1901 and became a member of Nebraska Consistory No. 1 at Omaha, in the State of Nebraska.

Elected Knight Commander of the Court of Honor October 19, 1905.

Coroneted 33° Hon. Insp. Genl., November 25, 1911.

No one loved Masonry more than Bro. Shook, and he was very active from the very beginning of his entry into Masonry. He was Past Master of Nebraska Lodge No. 1 and Omaha Lodge No. 288; Past High Priest of Bellevue Chapter, R. A. M.; Past Commander of Mount Calvary Commandery No. 1; Past Patron of Maple Leaf Chapter, O. E. S., and was Past Wise Master of Semper Fidelis Chapter, Rose Croix, Omaha, Nebraska.

Bro. Shook had a wonderful memory which enabled him to take up and render a Degree long after he had ceased to actively participate in it, and his portrayal of the character of Zoro-babel was such as to make his name known to many of the Scottish Rite Bodies in our Jurisdiction.

He was especially active in seeking out and relieving cases of sickness and distress, and carried into the lodge room a wholesome, non-combative optimism that did much for Masonry and the creation of a healthful and fraternal spirit.

Bro. Shook is survived by his widow, two sons and a daughter, who reside at Omaha, Nebraska—the two sons are now in Uncle Sam's army somewhere in the United States, training for their visit to France. To them, and to his many friends and associates we extend our sympathy in their bereavement and pray for Heaven's choicest blessings upon them.

In token of our sorrow for his death, and in honor of his memory, this letter will be read aloud upon its receipt in each Body of our Obedience in this State, and the altar and working tools will be appropriately draped and all members wear the proper badge of mourning for a period of thirty days.

And may our Father who art in Heaven have you always in His holy keeping.

Faithfully and fraternally yours,

HENRY CLARK ALVERSON, 33°,
Sovereign Grand Inspector General.

Des Moines, Iowa,
September, 1, 1917.

REVIEW OF MASONIC "COUNTRY" PRESS

By T. W. H.

PRIORITY

SOME TIME when you have time you want to kill just take up the consideration of the priority of things. Most things have a priority somewhere about their person, but the great difficulty is to decide which is the prior priority. For ages, even as far back as the great Tiglath-Pileser, and most likely one of the Noachite problems in the ark, was the question of the priority of the hen or the egg, in fact I believe it must have bothered Noah and most likely Adam.

If I am not as much of a churchman as my friends think I ought to be this priority question is responsible. I know by the change in the shade of my luxuriant golden locks that I have passed the Rubicon of life and it is time for me to choose my sheltering rock; I know my religion, but can't exactly place myself within the walls of a church which will fit. Now, to explain: As a man thinks so is he (this applies only to men), as a man is so doeth he, therefore, things which are equal to the same thing being equal to each other, as a man thinks so doeth he. But is it not true that as a man doeth so thinketh he? When a man's nerves and grey matter are out of balance and mixed up, does he not think out of balance and get terribly mixed up? When a man has the stomach ache, or the rheumatism, for instance, does he think the same as if he was not so afflicted: therefore, does not the physical "Is" have the priority, and as a man doeth, or "Is," so thinketh he?

This does not matter much, except in solving my church allegiance, for if the first proposition is correct, that as a man thinketh, so is he, I should become a Christian Scientist, but, on the other hand, if the hen has the priority, and as a man doeth so thinketh he, I will have to join the Roman Catholic Church,

keep on doing things I don't understand and eventually I will think I do. I have an idea I will have to continue being an Episcopalian and get as close to acknowledging both priorities as possible.

The present excitement in the world is the result of a misconception, or wrong solution of this priority problem: the Kaiser thought he had the Kultur hen which was destined to lay a universal egg which would ensure him the priority over all the hens and eggs in the world, but his philosophy warped his judgment and prevented him from giving the egg side of the argument proper consideration, not realizing that if from one egg was brought forth Kultur from another might be brought forth a sense of Justice, Liberty, Honor, which would materialize into a democratic hen, or maybe a rooster which would want to crow and in clarion sounds proclaim to the world what he was on earth for, and the little hen would be proud of him and back him up in all his most noisy and effective efforts.

It would not be worth while to endeavor to cover all the priority problems which mix up poor, suffering humanity, but I would not care to introduce the subject in a Masonic periodical without making a Masonic application, and while Masonic priority is not quite as nearly basic, or important as that of the hen and the egg where it affects my religion and Kultur, at the same time it seems to affect the "As a Grand Lodge thinketh so is it" idea, and the contentious spirit it has engendered amongst some of our east coast brethren seems to have affected them to such an extent that Masonry and its usefulness in the world are almost lost sight of; the whole matter is embraced in a proposition as impossible of solution as that of the hen and the egg, and of as little value if it could be solved.

Masonry is likened by a great Mason

to a bird which impotently beats the air with its wings, and the simile is true today; priority of birth in which none had any say or exercised any effort; the result of accidental conjunctions and adventitious combinations to make a case of which the desired meaning has to be read in by the grace of the credulity of those to be impressed, prevents the growth and development of the real Masonic spirit. Unimportant ceremonies, the meaning and need of which have passed and no Mason knows why they are retained, except, because they used to be and may have a meaning, take the place of modern methods which would expedite the business, without harming or lessening the labor concerning which we are receiving complaints and prayers for relief from all quarters. If there is any real truth in the contention that the attendance at meetings is falling off the adherence to obsolete non-essentials will be found to be one of the causes. The removal of these unnecessary features would bring to light, under their rubbish, the true glory and beauty of our institution and serve to increase the interest and concentrate the attention of the Mason who does not care anything about the priority; what he wants is the unadulterated and active Masonry.

MASONIC COMMERCIALISM

In the *Virginia Masonic Journal*, of July 15, appears an article taken from the *American Freemason*, to me, I am sorry to say, a foreign paper. It dilates upon the craze for degrees without the understanding of the principles or teachings of them and terms it Masonic commercialism. It then elaborates on the prevalent importance of Grand Lodge, and, as a result, subordinate lodge technique instead of the spirit and broad principles of the Order, particularly bearing on the doctrine but not the practice of the universality of Masonry. The article quotes from a Swiss writer who satirically characterizes the "innocuity of Masonic action, . . . while the world is demanding from all men the intensity of action for justice and right."

This is followed by a paragraph from another European writer:

MORE AIR AND MORE LIGHT

Let us seek first to create men of energy. Let us revise our methods of work, which show no results and evidence the decay of virility. A free man, a free Mason, is the individual who not only has the right of expressing his thoughts without restraints, but that one who makes good use of such right. What is the free man to us, if from fear or indolence or egotism he allows that to be said and done which he knows to be false and evil, leaving to others the needed correction or opposition. The free man has freedom of speech, and he uses it not only as a right, but as a duty. In Masonry a sort of medium has been created which reduces our voices to a restricted compass. Let one of us use a sharper or more serious note, and the ears accustomed to a lifeless music are at once offended. Everything new and useful that such a one's speech can supply is misunderstood or criticised, because it is not regarded as compatible with Masonic form. In our Masonic meetings, and in the annual grand ceremonies, one feels morally suffocated. Our lungs seem to be contracted, and we are ready to cry out, "Give us more air and more light!" Open wide in our lodges everything that will let in the life-giving floods. There will come a true Masonic life when there runs freely in the veins of brothers a blood which is as ardent as it is generous.

We have so far endeavored, and with success, to limit our field of studies. We have given them a character vague and sufficiently abstract for members of our assemblies to take a mild interest, without warmth, in order that discussions may not go beyond the academic and may remain without practical results. We prefer, as Masons, to close our eyes rather than to see and denounce defects and strive to remedy them. It is time for us now to do otherwise. Instead of criticising those who leave the beaten track that has no end, we should be ready to support and defend them. So may we hope that Masonry will arouse from its lethargy; that it will become creative, and be able to impress itself on national and international destiny. We will retain the past as a guide. But if the shades of our forefathers are before us, they will not reign in our hearts as sovereigns of the hour. Today we need discipline enlightened by an intelligent will. Without such an elastic force our generation will lack in mental strength. Let us therefore put forth our Masonic ideas by word and pen, and by action. Let us take a more intense share in public life, action that though individual will be Masonically informed and directed being assured the progress of the nations, and of humanity, is a work demanding the utmost efforts of the best of men.

The writer states that in his opinion "the original purpose of the Scottish Rite, as revived by Albert Pike and

his illustrious collaborators, was to provide a place of honor and enlarged usefulness for Masons of proved superiority in intellectual force and attainments." And deplores the fact that such men do not exist in the Order today. Into such a group would naturally gravitate the intellectual elite of Masonry, the dreamers who are also workers, there would be no place for those whose fancy runs riot and sees nothing but barren signs, symbols and occult meanings in the everyday things and concerns of life, but for those who can combine the useful with the beautiful, the actual with the dreams of the lotus eater, the dreamers who turn out to be the prophets, the dreamer who is competent to take supreme command and lead to victory, there is the crying call of the craft. Give us a leader. In such a group together all would work, each in his own place and along such lines as would best employ his every power of head and heart and hand. In the struggle for man's betterment all forces would be employed—the light but galling fire of railery, the stinging shafts of sarcasm, the heavier weapons of argument—all these to the destruction of error and hypocrisy and the selfishness and deceptions that are now neutralizing and impeding all virile influences and impulses within the great fraternity.

There would not come into this "Masonry of the spirit" the politician who uses the institution for selfish purposes; not the leader and his cohorts who have devised and employed political methods to gain place and prestige—such persons could gain nothing from the goodly company. There would be no place for the self-seeker, the business-hunter, the man who seeks in Masonry the hall-mark of social advancement, nor the merely curious one. The ritualist and memorizer of words would not be able to comprehend the meaning of a community of brothers such as is here proposed. The dealer in buncombe would find his occupation gone, and the fellow who dispenses soothing syrups could no longer dispose of his wares. But, as

the real actuating force of Universal Freemasonry there would be a residue of men and Masons, competent to lead, to instruct, to make manifest in the domain of mentality and material things the worth and immense energy of the institution.

The entire article is timely, strong and will repay a careful study, it is such an article as gives hope and promise for the future of Masonry because it is constructive as well as destructive and possesses the elements of practical adaptability.

FREEMASONRY IN RUSSIA

It has been generally accepted that the statement that there is no Freemasonry in Russia is correct, and in so far as being an institution which is accepted and permitted by the state it is correct, as the same remark concerning Austria is correct; but we know that there are, or were before the war, many bodies Masonic in their make up and working Masonically except in the matter of receiving the degrees; for that the candidates went to Hungarian lodges and then came back and joined the institutions composed of Masons in Austria.

I knew that some phase of Freemasonry was in existence in Russia but to what extent was an enigma, or how conducted. It is stated in some publication that Alexander F. Kerensky, Premier and War Minister, the man of Russia today, is a Freemason. I cannot lay my hands at present writing on the authority, but whether or not I can produce the evidence is immaterial, the mere fact of stating that he cannot be one because there is no Freemasonry in Russia is no proof, because that is not a fact, and Mr. Kerensky may have received his Masonic education in some Russian "Hungary," or other place.

Some years ago I was thrown into the company of Russians of the emigrant class and at other times of the educated class. There was a great difference in the two groups; the one big, good-natured children; the others keen, bright, scientific men; the one

close to the soil; the other up in the heavens of thought, but both possessed the mystical idealism and instinctive and deep-seated love of liberty which has characterized their actions and thoughts for many years; almost a national trait. The nature of the Russian is good soil for Freemasonry and this great nation will not long be without the benefit and assistance of the guiding hand and balancing forces of our Order, if those to whom we have entrusted the propaganda of the Institution will do their duty.

In the new Russia the reorganized Church will not oppose an institution which teaches toleration and makes no difference between one man and another on account of his religious affiliations, whose doctrines coincide to a great extent with theirs and whose mystical lore and tendency will appeal to the learned and the strong, while the intense desire of the masses for brotherhood, for which they have suffered and died, will be supplied. The soil is ready for the sower and the long looked for materialization of the Brotherhood of Man, their dream and hope, can be hastened by the growth of Freemasonry, if the opportunity offered is grasped.

FEAR THE GIFTS OF THE GREEKS

The newspaper reports today are to the effect that the Holy Father of Rome has sent to all the nations an appeal for peace, but the reception does not seem to be over demonstrative. The close relationship of the Vatican with Austria, the political step brother of the Kaiser, and the pro-German scandals which emanated from the Vatican are not so easily forgotten, nor is the apathy or antagonism of Roman Catholic French Canada, or Roman Catholic Ireland and other portions of the country which should be influenced by a Vatican appeal which is not made however, but which are antagonistic to the entente allied cause, so easily glossed over but that there remains the appropriateness of Virgil's caution which warns us to

"Fear the Greeks, even when they bring gifts." Everybody wishes peace, but it must be a peace which will be a rebuke to Prussianism, Junkerism and Kultur. To give up now when the lines are being drawn in and the lion nearly in the net would be an insult to every dead soldier in Europe, an endorsement of every disgusting and horrible outrage committed; every dismantled home, and be a premium on barbaric instincts and unmentionable frightfulness to satisfy a flabby pacifism and an unpatriotic chimera. I am of the opinion the scheme of the Holy Father in behalf of the half-Moslem Kaiser and his dupes will not prevail at this time, nor should it be so.

As to my mention above of the Roman Catholics in Lower Canada; they have recruited but a very small proportion of their quota, and with one exception but one unit has been brought up to strength without drafts from other units, in the face of the wonderful showing of the Protestant Canadians; and in addition the Quebec *La Croix* declares for separation from Upper Canada; and the Montreal *L'Idéal Catholique*, both significant names, urges Quebec to secede from the Canadian Confederation. Treason and cowardice to help the enemy. Shame on such Canadians!

The following item is from the *Outlook*:

The passage of the Conscription Bill through the Dominion Parliament has been accompanied by a remarkable statement from Cardinal Bégin, Archbishop of the Province of Quebec. Many of the inhabitants of Quebec resist conscription largely on economic grounds. Cardinal Bégin encourages them to resist on religious grounds.

According to the despatches, he describes conscription as "a serious blow to the rights of the Church of Christ, independent in its domain, and whose laws and practice exempt the clergy and that class of the society which that name designates from the service under arms." This phrase reveals the real cause of the Archbishop's antagonism. The Conscription Bill, it is true, specifically exempts all clergy entitled to exemption; but not divinity students. The legislators saw in the exemption of such students a loophole through which many young men, otherwise liable, might crawl. Hundreds of students, it is said, who enter Roman Catholic colleges as divinity

students never complete their divinity course, a large number of them going into other professions or into business. Cardinal Bégin would exempt not only the regular clergy, who are exempt in any case, but all teachers and students whom he would embrace under the comprehensive title of clergy. The Cardinal's language seems almost threatening when he declares that "no one will dare, on a matter so important and delicate, hurt the sentiments of the whole Roman Catholic population."

We are loth to believe that such an attitude represents the whole body of Roman Catholics everywhere. If it did so represent them, it would, in effect, range them on the side of the Central Powers.

The same *La Croix* evidently does not like Masonry, because in telling how France was built up by Masonry and how it fell:

"Anything built by Freemasonry," adds *La Croix*, "was not intended for the centuries, and very often it is Masonry which brings about its fall. We only know of one exception and that is the world's empire of England. Let us not believe, however, that founded at the beginning of the XVIII Century, the same time as Imperial Masonry, which has since fomented so many outside revolutions to the profit of both, the British Empire is destined to last much beyond the twentieth century. And the Kingdom of Italy, founded forty-seven years ago by the same powerful secret sect, will it not disappear, and be replaced by a Republic, the fruit of Freemasonry? Is it not time to quote the saying: 'The revolution devours its own children.'"

MASONIC SYMBOLISM

While we accept the great statement of Albert Pike that Symbolism is the soul of Freemasonry to the limit of intelligent interpretation and thoroughly believe that without that idea in mind and action our Order would not be entitled to the consideration it receives nowadays from intelligent Masons, to whom alone it appeals in its fulness and capacity, I do not believe that the ultra symbolists are doing the Institution any permanent good in trying to force on us their visions and stretches of vivid imagination to explain the practical lessons of the Degrees, the meaning of our ceremonies, the significance of the simple wording, appealing to the open-mouthed and closed mind credulity of the wonder seeker rather than the common sense of the rational, logical everyday man.

The early history of our Institution as we know it today is veiled in obscurity and the Organ of the Mother Grand Lodge, the *London Freemason*, in an article on the Bi-centenary of Grand Lodge, says that James Anderson, the first compiler of the "Constitution," was careless and inaccurate and adds:

But the writings of the pedantic, pragmatical Anderson, and the masterful, dogmatic Lawrence Dermott, and the grave and sober but unreliable Entick, ministered to the ambitious soul of William Preston with material and inspiration. What had been done in a fragmentary, haphazard fashion, he decided to organize and coordinate into an official compendium of the facts of Masonic history. But Preston had his own axes to grind, his own irregularities to justify, his own theories to propagate, and although his "Illustrations of Masonry" bore the imprimatur of Grand Lodge, it was not without many and startling inexactitudes. Both Preston and Dermott—the journeyman printer and the journeyman painter—who represented respectively the "Modern" and "Ancient" sides of Masonry, were facile and entertaining romancers who refused to be perturbed by the incredible or the palpably absurd, so long as it supported the point they were engaged in maintaining. The late Henry Sadler mistrusted both authors. He declared that "the leaders of the rival Grand Lodges really knew very little of each other's origin and antecedents," while Geoffrey Higgins was of opinion that Preston "had not the least suspicion of the real origin of Masonry," and Gould came to the conclusion that "neither Dermott nor Preston was even superficially acquainted with the history of English Freemasonry between the years 1717 and 1751."

When it is remembered that the chronicles of the first half century of the Craft were inscribed by authorities of this calibre, we can perhaps find reason to be grateful that the Masonic writers of this period were not more numerous, and it can hardly be claimed that their immediate successors had a much greater respect for plain facts. If men like Peter Gilkes and Thomas Dunckerley had turned some of their boundless Masonic enthusiasm into a literary channel, the Masonic writers of a later era would have been spared much of their most laborious and fascinating task of searching out and revising the inaccuracies contained in the ancient records, and our obligations to authors like Hughan, Gould, Chetwood Crawley, W. J. Songhurst, Rylands, and A. F. Calvert would have been less extensive."

Remarks of a similar character can be made in reference to our American Masonry in its early days of development, so that none of us can "read our

titles clear to Masonry in the skies." Nevertheless, what we do have is our Masonry, it has come to us through the difficult wanderings of the mind in the ever varying channels of Masonic progress, without any licensed pilot to caution us, and the mistakes we have made have exerted an influence on the institution, and better classes it as a human thing, rather than as the cold and heartless product of rigid rules and purely logical deductions.

| If this be true of the history and material development of the order how much greater the difficulty and uncertainty when we approach the study of the inner soul, the symbols everywhere within sight but mute witnesses of the wisdom of past ages offering their message to us, when we can understand the language in which they would speak. If it is difficult to secure a reasonable interpretation and knowledge of our material Masonic history when much is presented to us in our own language, and what there is can be certified to, how intricate the wanderings, how difficult the study, how prone to assumptions and the mistaking of visions of the day for facts and realities when the only logical channel of

transmission, the only reasonable genealogical medium of transmission which will account for the presence of these symbols in our Lodges is brushed aside, and the agencies which might account for them and suggest their meaning and importance is ignored. Many Masons are now looking into the history and place of the medieval societies or schools such as the Rosicrucians, Kabbalists, Hermeticists and I believe they are on the right track.

In my opinion it is "Either Caesar or nothing." And I further believe the Masonic Leverrier has indicated the necessity for the Masonic planet Neptune and when we understand a little more about the ancient wisdom and the institutions above mentioned, if they be institutions, and our range of masonic mental vision is increased and we become broad enough to step out into unchartered investigation it will be found that our symbolism is that of the Ages; its interpretation that of the ancient wisdom, its mission that of the welfare and practical well being of human kind, its glory the well balanced man, its ultimate result the subjugation of the material and the elevation of the spiritual, its field of action the world.

A DELIGHTFUL EVENING

On the evening of September 27, 1917, the House of the Temple was opened and the choir of the Grand Lodge of Maryland gave a musicale to the members of Congress who are Masons. The leader was Brother Hobart Smock, the soloists were Brothers B. Merrill Hopkinson, W. G. Horn and Hobart Smock, and the organist was Brother Howard R. Thatcher. The musicale was a real treat, and all present were enthusiastically complimentary upon the splendid singing of this famous choir of the Grand Lodge of Maryland.

After the musicale all were invited to view the several apartments of the Temple. Grand Commander Moore was present to play the host, assisted by Secretary General Cowles and Sovereign Grand Inspector General Weidner. The invitations had been issued to 53 Senators and 217 Congressmen who are Masons, and their ladies. The number of them, however, who took advantage of the opportunity was not as large as was expected, which was quite a disappointment.

GENERAL MASONIC NEWS

COMING REUNION DATES

The Bodies of the Rite in Washington, D. C., hold their meetings every Tuesday evening.

The San Francisco and the California Bodies of the Rite in San Francisco, Cal., hold their meetings, the former every Friday evening, and the latter every Wednesday evening.

The Bodies of the Rite in Oakland, Cal., hold their meetings every Monday evening.

The Bodies of the Rite in Seattle, Wash., hold their meetings every Tuesday evening.

The Scottish Rite Bodies in St. Paul, Minn., hold their meetings every Wednesday evening.

The Scottish Rite Bodies in Juneau, Alaska, hold their meetings every Friday evening.

The Bodies of the Rite in Stockton, Cal., will confer degrees every Wednesday evening during October, November and December.

The Bodies of the Rite in Charleston, W. Va., will hold a reunion October 18 and 19, 1917.

The Bodies of the Rite in the Valley of Livingston, Mont., will hold a Reunion for conferring the degrees from the 4th to the 32d on October 22 to 25, inclusive.

The Bodies of the Rite in the Valley of Wheeling, W. Va., will hold their Fall Reunion October 22 to 25, inclusive.

The Bodies of the Rite in Hastings, Neb., will hold their Thirteenth Reunion October 22 to 25, inclusive.

The Scottish Rite Bodies in the Valley of Charleston, S. C., will hold their Fourteenth Semi-Annual Reunion October 30 to November 2, inclusive.

The Bodies of the Rite in the Valley of Little Rock, Ark., will hold their Fall Reunion November 12 to 14, inclusive.

Panama Canal Consistory will confer degrees in full form at the Masonic Temple, Cristobal, Canal Zone, on November 17 and 18, 1917.

The Bodies of the Rite in San Antonio, Tex., will hold a reunion November 5 to 8, inclusive.

The Fall Reunion of the Bodies of the Rite in Dallas, Tex., will begin on November 19, 1917.

The Bodies of the Rite in Austin, Tex., will hold a reunion November 12 to 15, inclusive.

The Bodies of the Rite in Fargo, N. D., will hold their Fall Reunion November 19 to 22, inclusive.

The Bodies of the Rite in Mobile, Ala., will hold their twenty-ninth annual reunion November 19 to 23, inclusive.

The Mid-winter Reunion of the Bodies in Cheyenne, Wyo., will be held December 10 to 13, inclusive.

The Bodies of the Rite in the Valley of Chicago, Ill. (Northern Jurisdiction), hold their meetings every Thursday evening.

The Sixty-fifth Reunion of the Bodies of the Rite in Pittsburgh, Pa. (Northern Jurisdiction), will be held November 20 to 23, inclusive.

THE SUPREME COUNCIL 33° ANCIENT AND ACCEPTED SCOTTISH RITE FOR THE NORTHERN JURISDICTION

The annual meeting of the Supreme Council of the Northern Jurisdiction was held in the city of New York, the week beginning September 16.

Great preparation had been made by the Consistory of New York City, the host, for this meeting because it was the Jubilee of that Supreme Council, as it now exists. In 1867 the two Supreme Councils, working in the Northern Jurisdiction, united, and for fifty years peace and harmony have reigned and prosperity has crowned its efforts. In reality the Northern Supreme Council is one hundred and four years old, having been organized in 1813. The jubilee year has been the greatest in the history of the Supreme Council, nearly fifteen thousand names were added to the roll of membership, until

now the membership in that jurisdiction is the largest of any Supreme Council, and total nearly one hundred and fifteen thousand.

The first formal function of the celebration of the jubilee year was the religious services held in the Presbyterian Church, Fifth Avenue and 37th Street, on Sunday afternoon, September 16. The sermon was delivered by the Rev. William H. Morgan, 33° Hon., on the text "He Set up the Pillars in the Porch of the Temple." Monday, September 17, was devoted to registration, and on Monday night there assembled in the grand ballroom of the Waldorf-Astoria the great concourse of the prominent Masons of that Jurisdiction, their ladies and visitors, for the jubilee celebration and reception. This celebration consisted of addresses by Grand Commander Barton Smith, Grand Secretary General James H. Coddington, John Lloyd Thomas, Active Member in New York, Thomas Marshall, Active Member in Indiana, the chairman of the meetings being LeRoy A. Goddard, Grand Treasurer General of the Supreme Council. The addresses were interspersed with magnificent music, and it is very certain that none of the speakers ever spoke to better effect. It was a splendid and inspiring occasion. Tuesday morning the Supreme Council opened in form, and Grand Commander Smith read his Allocution. Tuesday night the 33° Hon. was conferred in the Masonic Hall, Grand Lodge Room, on eighty-eight brethren. Wednesday morning the business sessions were resumed, and Wednesday evening, at the Waldorf Astoria, the grand banquet was held which was one of the most elaborate and brilliant of the grand banquets ever given by this Supreme Council. The speakers at the banquet, all of whom were introduced by Grand Commander Smith, were Perry W. Weidner, Sovereign Grand Inspector General in California; Sir John M. Gibson, Past Grand Commander of Canada; Horace R. Irvin, Grand Prior of the Northern Supreme Council; Dr. Wil-

liam C. Mason, Deputy for Maine; John J. Carton, Deputy for Michigan; Charles C. Munford, Deputy for Rhode Island; Henry B. Quinby; James I. Buchanan, Deputy for Pennsylvania. All the speeches were good and breathed the true spirit of masonry and of service. Thursday morning saw the resumption of the business of the Supreme Council, ending that day in the late afternoon.

Three Active Members were elected, Joseph Ashton, Jr., of New Jersey; Charles H. Spillman, of East St. Louis, Ill.; W. T. Durbin, of Indiana.

Plans and methods were adopted for much welfare work that will be thoroughly in keeping with the conditions in the world at present.

FROM McALESTER, OKLA.

A special session of the Scottish Rite Bodies of McAlester was held on August 27 for the purpose of conferring the degrees from the 4th to the 32d, inclusive, upon a class of thirty candidates, who have been called for service in the United States Army. The class was named "Uncle Sam's Emergency Class." The following class officers were elected: President, J. C. Loving, Coalgate; vice-president, Dr. C. V. Keiser, McAlester; secretary, H. G. Phillip, Haileyville; treasurer, J. P. Hyde, Oklahoma City; class historian, C. B. Bevington, Henryetta; orator, Denver Davidson, Coalgate.

FROM PITTSBURGH, PA.

The Brethren of the Ancient and Accepted Scottish Rite Bodies in the Valley of Pittsburgh, recognizing the patriotism of its members who have already, or who may, during the present world war, become of our country's defenders by joining the military or naval forces of the United States, or who, by reason of membership in the American Red Cross Association, are called away from home, have unanimously adopted a resolution whereby their dues will be taken care of during such service.

FROM WASHINGTON, D. C.

The Brethren of the Bodies of the Rite in the Valley of Washington, D. C., have unanimously adopted a resolution whereby all brethren belonging to the said bodies who are called or have volunteered for service in the United States Army or Navy, or in the American Red Cross, will have their dues provided for during absence from the United States in the service of their country. Each brother will be provided with a certificate, printed upon vellum in the English, French, and German languages, certifying to the good standing of the bearer in the Bodies of the Rite in Washington, D. C.; and all Scottish Rite Masons who shall see the said certificates are called upon to show to them all the courtesies and kindnesses due from one Scottish Rite Mason to another. The certificate bears also the "Ne Varietur" of the brother, together with his photograph.

NOTHING WRONG WITH THIS FAMILY

Brother Ex-Mayor Benjamin Kowalski, of Brownsville, Tex., has four sons who are serving their country; two of them are second lieutenants, one is in the training camp at Camp Funston, and one is in the Ordnance Department in Washington, D. C. Brother Benjamin Kowalski and one of his sons are Past Masters of Rio Grande Lodge No. 81, and all the others are Master Masons. Besides this, Brother Kowalski has three nephews in the military service of the United States; and, to make the matter complete, he and his good wife are doing their bit in the Brownsville Red Cross Chapter.

NEW YORK MASONS WILL RAISE MILLIONS FOR RELIEF

The following, which we clip from the New York Sun of September 11, will be found to be of interest to all Masons:

In a Grand Lodge room that was decorated with American flags 1,200 members of the Grand Lodge of Free and Accepted Masons

of the State of New York held an extraordinary session yesterday to put the full force of the order behind the welfare of the men who are to fight for the cause of liberty. The Grand Lodge also laid the groundwork for a \$1,000,000 fund for the care of dependents. The session laid the program for making the square and compass follow the flag, no matter where it led, as has been done in previous wars.

Two resolutions presented by the special committee were approved and go now to the individual lodges for ratification. One provides that the Grand Master may establish lodges on land or sea to keep in touch with members of the fraternity. The other provides for raising a fund of at least \$1,000,000 to provide for the members of the order who are in service or for such of their dependents as may need aid.

Many members of the armed forces are Masons. Maj. Gen. Hugh L. Scott, the Chief of the General Staff, is a member of a New York lodge, and he will find many a private who knows as much about the ritual as he does.

Grand Master Thomas Penney presided at the meeting, held in Masonic Temple, Sixth Avenue and Twenty-fourth Street. In the course of the resolution which provides for a war relief fund the Masons said:

Our fraternity by opening its arms to the sons of Masons assumes liabilities which must be anticipated and for which provision must be made. Dependent parents, widows and fatherless little ones will turn to us in due time, besides which there will be those who will come back unfitted for the full measure of a man's normal work. With all of these the fraternity must keep the covenant.

"Your committee believes it to be the part of wisdom to invite all Masonic organizations to donate to a fund to be known as the 'war relief fund,' to the end that the obligation of the fraternity may be met in full measure when call is made upon it."

In a letter from the Grand Lodge of France an invitation was extended to open negotiations for an exchange of representatives. Steps were taken to insure a full roster of honor of all Masons who are serving the country in any part of the armed forces. After the session a tablet to the memory of Col. Edward M. L. Ehlers, for thirty-five years Grand Secretary of the Grand Lodge, was unveiled.

4,000 NEW YORK MASONS IN SERVICE

The *Masonic Standard* of September 15, is our authority for the following interesting piece of news:

In the Grand Lodge meeting last Monday, M.W. Robert Judson Kennworthy, the Grand Secretary, called attention to the

honor rolls of the various lodges in the State, listing the Masons and sons of Masons now in the government service.

Up to that time returns from four-fifths of the lodges had been compiled, which showed a total of 3,949 Masons in the service, including 3,157 in the Army and 792 in the Navy, besides 2,790 sons of Masons. These craftsmen include 6 generals, among whom are Maj. Gens. Hugh L. Scott of Republic Lodge and Leonard Wood of Anglo-Saxon. Besides there are 24 colonels, 49 majors, 230 captains, 315 lieutenants, 1,947 subordinate officers and privates, 19 aviators, 159 in officers' training camps, 230 in the medical corps, 129 in the foreign service, and 5 chaplains, all in the Army. Besides these, New York Masons in the Navy include 10 commanders, 6 captains, 60 lieutenants, 70 ensigns, and 686 petty officers and seamen.

The Grand Master pointed out that one-third of the Masons from this jurisdiction are commissioned officers.

AN AUTHOR DISCOVERED

In our issue for August we published a little poem under the title, "I Walked a Mile," which we were obliged at the time to attribute to an unknown author. We have recently received a communication from Brother John H. Barrickman, 32°, K.C.C.H., of Louisville, Ky., in which he informs us that the author in question is Robert Browning Hamilton.

MASONIC RECORD DIARY

An excellent and very convenient little booklet, bound in flexible leather, suitable for the vest pocket, has been

devised by Brother Thomas B. Rhodes, of No. 969 Forsythe Street, Toledo, Ohio. The booklet is 2½ inches by 5, and is well contrived and arranged.

It gives a list of the Grand Lodges in the United States and a part of Canada, together with the number of Master Masons in each jurisdiction, the number of lodges and the names and addresses of four of the principal officers of each Grand Lodge.

There is one page set apart for the identification of the brother who owns the book and opposite is a page for memoranda, then follows the pages for the Masonic record in the Lodge, Chapter, Council, Commandery, Scottish Rite, Shrine and Grotto, with memorandum pages opposite each one for notes. These are followed by the charges of a Freemason which are "Extracted from The Ancient records of Lodges Beyond the Sea, and of those in England, Scotland and Ireland, for the Use of the Lodges in London." Then there are several pages for memoranda at the end of the book.

It is very convenient, and might be called a "Safety First" article for everyone to have in his pocket. The price is \$1.00, sent free to any address on receipt of P. O. money order for the above amount.

All orders for books should be addressed in care of Masonic Record Diary Co., 969 Forsythe St., Toledo, Ohio.

THE JEWISH YEAR BOOK

The American Jewish Year Book for 1917-18 reaches our desk. It is an exceptionally good issue, and especially of interest to the Jewish people. The articles on "The Jews of Latin America" and the "Jewish Rites at International Congresses" are most excellent. There is also included a Jewish calendar for 100 years, which will be of great benefit to us. It is published by the Jewish Publication Society, Broad Street and Girard Avenue, Philadelphia. The price of the book is \$1.00.

This society is also receiving contributions towards the Bible and Prayer Book Fund for Jewish Soldiers and Sailors.

LITERATURE, SCIENCE, EDUCATION, FREEMASONRY

THE NEW AGE

MAGAZINE



Masonic Temple, Fairbanks, Alaska

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EMERITI MEMBERS

HARRY RETZER COMLY, 33°.....	San Diego, Cal.....	Oct. 23, 1895
JOHN LONSDALE ROPER, 33°.....	Norfolk, Virginia.....	Oct. 18, 1886

EMERITI MEMBERS OF HONOR (Non-Resident)

THE EARL OF KINTORE, 33°.....	Edinburgh, Scotland.....	Oct. 18, 1888
WILLIAM HOMAN, 33°.....	New York City.....	Oct. 18, 1905
GOBLET D'ALVIELLA, 33°.....	Brussels, Belgium.....	Oct. 18, 1905

The New Age Magazine

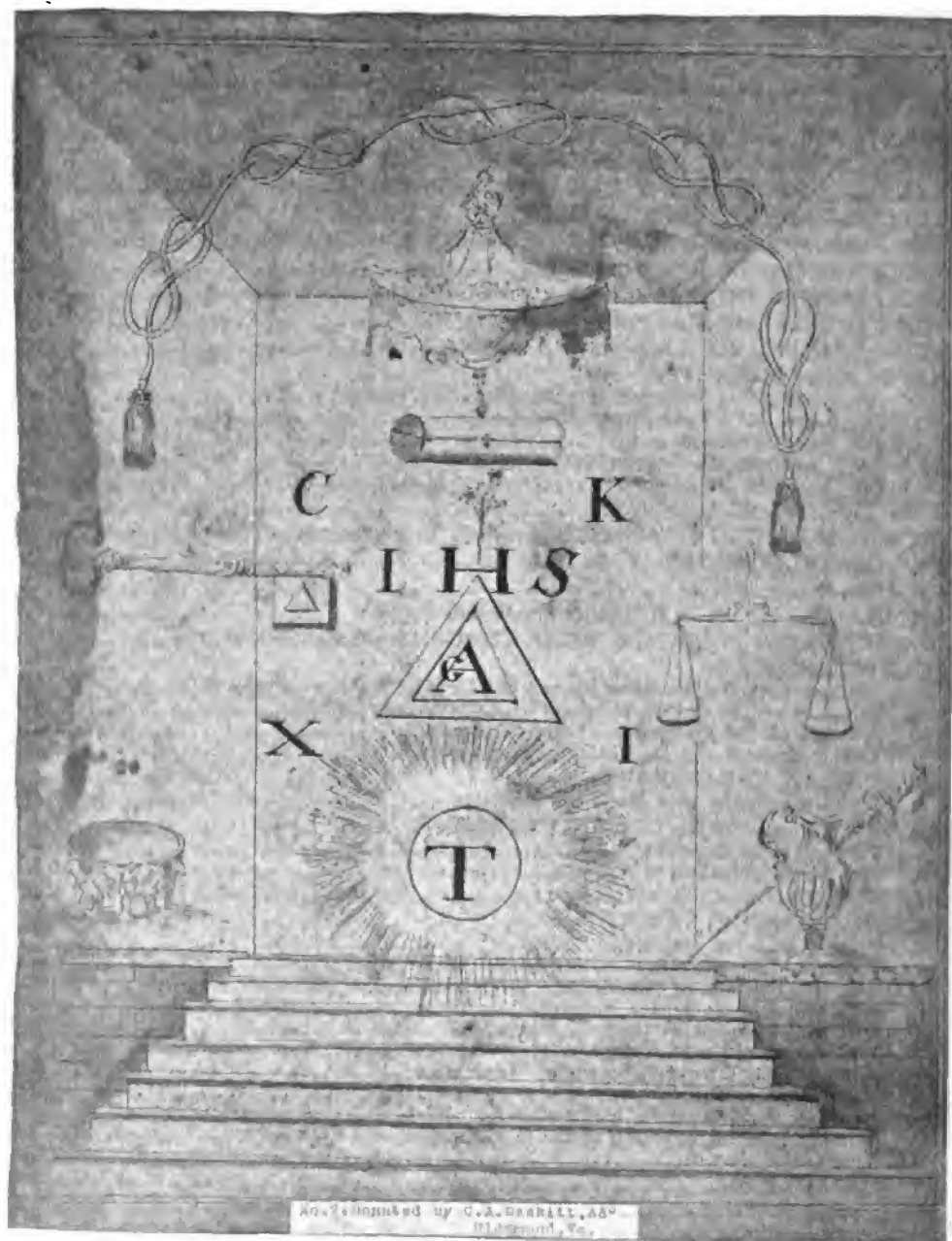
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OLD MASONIC DRAWING IN INDIA INK

The New Age

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LA FAYETTE'S VISIT TO ALEXANDRIA, VA.

BY HENRY R. EVANS, LITT. D., 33° HON.

ALEXANDRIA, Va., is a quaint, old colonial town, on the Potomac River, known to all Freemasons throughout the United States as the habitat of Alexandria-Washington Lodge, No. 22, A. F. and A. M.—the historical lodge over which the Father of his Country once presided as Worshipful Master. Alexandria is steeped in historical memories. Its ancient houses, its splendid colonial church once echoed to the footsteps and voices of people famous in the annals of Virginia. It was from Alexandria that Gen. Braddock started on his ill-fated expedition against the French, so graphically described by Thackeray in his novel of "The Virginians." On his second visit to America, in the year 1824, the Marquis de La Fayette made a pilgrimage to Mt. Vernon, to lay a wreath on the tomb of the immortal Washington, his beloved commander in "the days that tried men's souls; and was entertained in lavish style by his Masonic brothers of Alexandria. La Fayette visited the United States on the invitation of Congress, and was literally the nation's guest." He embarked from Havre, on July 12, 1824, in the American ship *Cadmus*, Capt. Allyn, and reached New York on August 15, 1824. He was accompanied by his son, George Washington La

Fayette, Col. Auguste La Vasseur, his secretary, and one servant. News of his arrival in New York reached Alexandria on Tuesday evening the 17th, whereupon at sunrise on the following morning a national salute was fired by Capt. William A. Williams' company of artillery. At 12 o'clock, the company fired seventy-six rounds, and the shipping in the harbor displayed their flags at mast-head. It having been determined to invite Gen. La Fayette to Alexandria, a committee had been appointed to make preparations for the event, at public expense; this committee consisted of Mayor John Roberts, the president of the common council, John C. Vowell, and six of its members. On the 8th of October, 1824, La Fayette reached Baltimore, from Philadelphia, and during the day, Thomas Swann and John C. Vowell, on behalf of the citizens of Alexandria, presented him with an address, requesting his presence in the historical town of Alexandria. He accepted the invitation with pleasure. On learning the news, the three Masonic lodges of Alexandria, Nos. 22, 47, and 8, resolved to tender their distinguished brother a banquet. La Fayette was welcomed in the city of Washington on Tuesday, October 12, and in Alexandria on the following Saturday. A graphic account of the re-

ception and entertainment in Alexandria is contained in the *Alexandria Gazette*, of October 19, 1824, and is quoted in full in the admirable history of Alexandria-Washington Lodge, No. 22 (1783-1876), by Bro. F. L. Brockett, published in the year 1899.

Before his departure a deputation from the different Masonic bodies of the town waited on the general at his lodgings, when the following address was presented to him by Dr. Thomas Semmes, Worshipful Master of Alexandria-Washington Lodge, No. 22:

"General La Fayette: SIR AND BROTHER.—When the Masonic Institutions of the town of Alexandria approach to congratulate you on your safe arrival in the country, to whose liberty you so essentially contributed, and to offer you a sincere and cordial welcome to their town, they are well assured of the spirit in which you will receive their fraternal congratulations. In this own, where the Masonic acquirements and virtues of the great and good Father of his Country were best known and most admired, and where it was often his delight to preside over the labors of his brethren, it is deemed meet that his intimate friend and Masonic companion in arms should receive their warmest welcome. For your distinguished services in our time of greatest need, when our fathers were struggling for that liberty which, under Heaven, and through your instrumentality, we now enjoy, we owe a debt of *gratitude* which can never be cancelled, and which words cannot express. Permit me, then, illustrious sir and brother, to welcome you into the bosom of our fraternity, and to request the honor of your company at a Masonic entertainment of such time as may best comport with your previous arrangements and personal convenience."

La Fayette responded in affectionate style, and indicated February 21, 1825, as the time when he would be pleased to accept the hospitalities of the Masons of Alexandria. He arrived at Clagett's Hotel, at 4 o'clock p. m., on the day set for the entertainment, accompanied by Col. La Vasseur, and was

greeted by Mayor John Roberts, Thomas Sanford, Dr. James Carson, and James Sanderson, the joint committee appointed "to make such arrangements for his proper reception as would comport with his rank and station." Lodge No. 22 received him with all the honors, introductions followed, and a procession was formed to Clagett's Hotel where a sumptuous banquet was served at 6 o'clock. Brother Brockett, in his history of the lodge, gives the names of those who were present on the festal occasion, and quotes the account of the affair which appeared in the *Alexandria Gazette*, of February 23, 1825, as follows:

THE NATION'S GUEST

"In compliance with an invitation from his Masonic brethren, our town was again honored, on yesterday, by the presence of this great and beloved man.

"The inclemency of the morning excited an apprehension in many that they would be disappointed in the pleasure so anxiously anticipated; but, at the appointed hour, they were relieved by the welcome information that the guest had arrived, accompanied by his friend, Col. La Vasseur. He alighted from his carriage at the door of the city hotel, at 3 o'clock, and was immediately conducted by the committee of arrangements to the antechamber of the Washington Lodge Room.

"The Lodge had been formed at 3, and were ready for his reception. In a few minutes after he had been conducted into the antechamber, one of the committee announced to the Worshipful Master that Brother La Fayette was in the adjoining room, and had requested to be introduced to his brethren of Washington Lodge, No. 22. Instructions were given by the Worshipful Master to conduct him into the Lodge, and the brethren were requested to rise and receive him.

"In a few minutes, the friend of Washington, clothed in the Masonic habiliments so often worn by the Father of his Country, entered the room, conducted by Brother Roberts, the Mayor of the town, and by him was introduced to the Worshipful Master, who addressed the Guests as follows:

"Illustrious Brother La Fayette: Among the various demonstrations of joy which your arrival in the United States has elicited from the hearts of its grateful citizens, none have been more truly respectful, or more sincerely tendered, than the cordial welcome of your Masonic brethren.

"The services which you have rendered

to our beloved country, in the war which attained its independence, when you abandoned family, friends, fortune and home, to aid the cause of liberty, to fight its battles, and to burst asunder the chains of bondage, are in our minds freshly remembered.

"Through all the vicissitudes of your distinguished life, you have been present to our minds, and dear to our affections.

"Whether as the conquering hero on the victorious plains of York, or as a prisoner at Olmutz to the enemies of freedom; whether asserting and defending the rights of liberty in the stormy councils of your country, or peacefully situated in the bosom of your family, at the happy mansion of La Grange, you have ever been revered as 'one of the Pillars of our Temple.'

"It affords me inexpressible pleasure to be the organ of my brethren, here assembled, to welcome you into the bosom of this lodge in which your highly valued friend, the beloved Father of our Country, was wont to preside over our labors and inculcate the principles of our order—'Friendship, Morality, Brotherly Love, and Charity.' While it is our pride and boast that we had him to rule over us, we also esteem ourselves peculiarly happy in having you for our patron. When Masonry has such supporters, its principles will be maintained; its cause must flourish.

"Accept, illustrious Sir and Brother, our most cordial welcome, though we are unable to pay the debt of gratitude which is due to you. You have our prayers that happiness may attend you, until the Grand Master of the Universe shall summon you to eternal happiness in the Grand Lodge above."

"To which the venerable guest replied:

"Worshipful Sir, and Brethren of Washington Lodge: I receive, with peculiar sensation, this mark of kindness and attention, and these expressions of esteem from my Masonic Brethren, and it is particularly gratifying to my feelings to visit a lodge over which our lamented illustrious Brother Washington presided. I shall ever cherish a high regard for Masonry, and pray you, Worshipful Sir, and the rest of the brethren, to accept my particular and grateful acknowledgments."

"The master and officers of the lodge next presented their brethren singly to the guest, who received them in the most affectionate and fatherly manner, and often repeated his assurance that it was one of the happiest moments of his life. The scene was extremely interesting, and the recollections which naturally associated themselves were such as are rarely experienced. The room was beautifully furnished, and decorated in the richest and simplest manner by the hands of our patriotic sisters. Over the Master's chair hung the portrait of its immortal first occupant. Over that of the

Senior Warden, was the portrait of the venerable guest, taken forty years ago, and held in possession of the lodge during the whole of that time; and on other parts of the wall were those of all the Presidents of the United States, so striking as at once to be recognized by both the guests.

"We regret that our limited time will not permit us to do justice to the description we have undertaken. We can only give a hasty sketch at present, and must make up for our deficiency hereafter.

"The ceremonies being over, the company was invited into a room where refreshments were set out, and soon afterwards, dinner being announced, the procession was formed.

"The Fraternity then moved in the following order to Clagett's Hotel:

ORDER OF PROCESSION:

Tilers of Lodges.

Stewards of Lodges.

Youngest Master Masons.

Past Masters (by courtesy).

Secretary and Treasurer of Lodge No. 8.

Secretary and Treasurer of Lodge No. 2.

Secretary and Treasurer of Lodge No. 22.

Wardens of Brooke, Evangelical, and

Washington Lodges.

Chairman of Committee of Arrangements and Chaplain.

The Mayor and Col. La Vasseur.

Past Masters of Lodges.

Grand Masters of Lodges.

Worshipful Masters of Brooke and Evangelical Lodges.

Worshipful Master Semmes and General La Fayette.

Deacons of Washington Lodge.

"We cannot convey, in terms sufficiently strong, the general satisfaction given by Mr. Clagett, in the splendid and sumptuous dinner which he prepared for the occasion. Everything that could be desired was there, in the best order, and the most superior of its kind. Thanks were offered by the Rev. William H. Hawley, and the company sat down about 6 o'clock, and partook of the finest feast we ever saw spread, with all the harmony peculiar to the society. The cloths being removed, the following fixed toasts were drunk:

"1. 'GEORGE WASHINGTON: First in the Cabinet, first in the field, and first in the principles of Masonry.'

"2. 'JAMES MONROE: The East proclaims his worth—the West re-echoes the same.'

"3. 'OUR ILLUSTRIOUS BROTHER AND GUEST, LA FAYETTE: His brethren take peculiar pleasure in receiving him in that Lodge over which their beloved Washington was pleased to preside.'

"This toast was received by the company standing, and answered by nine cheers. As soon as the seats had been resumed, Genera

La Fayette rose, and thanked his brethren in affectionate terms for their friendly welcome. He made them judges of his feelings when he found himself in the Lodge where our beloved Washington, for the last time, fulfilled his Masonic duties, and now, in the room where for the last time he assisted in the celebration of his own birthday, he proposed the following toast:

"*The Masonic Temple of Alexandria, and the illustrious and venerated name under which it has been consecrated.*"

"4. 'MASONRY: Though tyrants may persecute its votaries, its cause will triumph over bigotry and superstition.'

"5. 'OUR BRETHREN IN SOUTH AMERICA: The "widow's son" will never be refused assistance in time of need.'

"6. 'THE MEMORY OF WARREN AND OTHER BROTHERS WHO FELL IN THE WAR OF INDEPENDENCE: They have received more light, which eternity cannot dim.'

"7. BOLIVAR: The Chief Corner-Stone of South American Independence; may he continue the *head of the corner*.'

"8. 'THE MEMORY OF RIEGE: Having fought the good fight, and fallen a martyr to the cause of liberty, he now receives his wages at the hand of the *Supreme Architect*.'

"9. 'THE MEMBERS OF THE HOLY LEAGUE: Their superstitious horror of Freemasonry begets for them the scorn and contempt of enlightened and liberal minds throughout the world.'

"Upon this toast being given, General La Fayette expressed his great approbation, and jocularly observed: 'The Holy Alliance are very much indebted to us for our attention; we toast them on all occasions.'

"10. 'MASONRY: Supporters of the just laws of their country, friends to liberty, sufficient cause for the hatred of tyrants.'

"11. 'THE BRETHREN OF OUR GLORIOUS CRAFTS: May they ever be distinguished in the world by their regular lives, more than by their gloves and aprons.'

"12. 'MASONRY: May virtue ever direct our actions towards our brothers. Justice, Mercy, and Charity to all mankind.'

"13. 'THE FAIR: Though not admitted to share the mysteries of our order, they are dear to our affections, and honored in our ceremonies.'

"The regular toasts having been gone through, Past Master William A. Williams sang the following song, composed for the occasion:

SONG.

"'Hail to the chief,' when the world in admiring,
Honors as first in the patriot band.
'Hail to the chief,' who in glory retiring,
Freemen now greet in their own happy land.
Welcome the chief who in war's dread commotion,
Bled in the contest that tyrants commence;
Whose arm has been ever in noble devotion
To Liberty's cause and Freedom's defense.

"All hail our noble guest,
Joy wake in every breast,
Honor and love to the chief we adore;
Long may he live to see
Brave sons of liberty,
Hail him as father from every shore.

"Dark was the hour when our freemen, insulting,
Brandished the torch and the murderous blade;
Tyrants themselves in wild triumph exulting,
Smiled on the ruin their votaries made.
'Twas then from the East, the young hero arising,
A glorious light to Columbia gave;
Hope led the vanguard, and danger despising,
Victory followed the noble and brave.
(All hail our noble guest, etc.)

"Europe, the darkness of ages dispelling,
Shall rise on her despots in glorious might;
And battles for freedom shall not be rebelling,
But scourging the rebels to reason and right.
Then shall the Name of our Hero be sounded,
That watchword of nations resolved to be free,
Ages shall bless him, by freedom surrounded,
And raise for his monument—Liberty.
(All hail our noble guest, etc.)

VOLUNTEER TOASTS.

"By General La Fayette.—'Greece: Let us help each other.'

"By Colonel La Vasseur (General La Fayette's friend).—'Our persecuted Brothers in Europe. Their exertions will not be lost to Liberty.'

"By the Worshipful Master of Washington Lodge, No. 22.—'His Excellency DeWitt Clinton: The virtuous Mason, the able Statesman.'

"By John Roberts, the Mayor.—'The five points of Masonry known to Masons, be they by Masons remembered.'

"By Dr. James Carson (of Brooke Lodge), Deputy Grand Master of the District of Columbia.—'May Masons never feel want—nor want feeling.'

"By Past Master William A. Williams.—'Our distinguished Statesman, Brother Henry Clay.'

"By Charles Chapin, Senior Warden, Lodge No. 22.—'MASONRY: More ancient than the golden fleece or the Roman eagle; more brilliant than the brightest gem that glitters in the Monarch's diadem.'

"By Joseph Eaches, Junior Warden, Lodge No. 22.—'COL. HUGER: His conduct at the Castle of Olmutz, a bright example of Masonic attachment.'

"By Charles T. Chapman, Treasurer of Lodge No. 22.—'BROTHER LA FAYETTE: As bright a gem of virtue, honor, and valor as ever irradiated the world.'

"By Samuel McLean.—'COL. LA VASSEUR: The amiable companion of our beloved La Fayette.'

"By Washington C. Page.—'The foundation-stone of Masonry—Charity.'

"By Thomas L. Martin, Junior Deacon, No. 22.—'GEN. SUCRE: May his late and brilliant victory secure to his country liberty and independence.'

"By Edward A. May, Junior Warden of Brooke Lodge, No. 2.—'ANDREW JACKSON,

GRAND MASTER OF TENNESSEE: The firm statesman and patriotic soldier.'

"By James C. Barry.—'The three Lodges of Alexandria and their Sister Associates, the Mechanics' Relief, St. Andrew's, and Hibernian Societies.'

"By William Roberdeau Swift.—'OUR ILLUSTRIOUS BROTHER, GENERAL LA FAYETTE: One of the *Master workmen* who assisted in fitting the *Keystone* of the triumphal arch at Yorktown, where a victorious termination was effected of our glorious struggle for freedom and independence.'

"By Amos Alexander, Past Master of Brooke Lodge.—'The Most Worshipful Grand Lodge of Virginia.'

"By Washington G. Singleton, of Winchester, Va.—'GENERAL LA FAYETTE: Though persecuted by the despots of Europe, and imprisoned in the walls of Olmutz, he has still, like the widow's son, maintained the same inflexible integrity.'

"By Joseph Wheelwright, of King George.—'The Holy Alliance—Masonry, Civil and Religious Liberty.'

"By Edward Pittman.—'Ferdinand VII and Alexander the Deliverer: Heave them over among the rubbish.'

"By James McGuire, Brooke Lodge.—'Our Right Worshipful Brother, General Jackson: His labors in the South are dearly cherished in the West, and will be properly appreciated in the East.'

"By Daniel Somers.—'May the Morning

have no occasion to accuse the Night spent by Freemasons.'

"A little after 8 o'clock, the Guest expressed his great regret at being compelled to retire. The short time which remained to make arrangements for his southern tour he hoped would plead his excuse for leaving a place which had so many attractions for him, but he still hoped to visit it again, and in the meantime should bear in lively remembrance the affectionate and hospitable manner in which he had been treated. He again renewed his wishes for our prosperity and happiness, and, taking his leave, departed for Washington. We learn that he will set out for the South, on Wednesday evening, in the steamboat *Potomac*."

On the 6th of September, 1825, the anniversary of his birthday, La Fayette enjoyed his last *fete* in America, at the President's Mansion; and on the following day, President John Quincy Adams, in the presence of a large concourse of citizens, made a farewell address in the name of the American people and government. On the same day, Le Fayette embarked at Washington, on board the frigate *Brandywine*, for Havre. He died May 20, 1834, in the seventy-seventh year of his age.

EXTRACTS FROM ALLOCUTION OF SOVEREIGN GRAND COMMANDER

ORDER OF THE SECRETARY OF WAR

THE order made by the Secretary of War of the United States, Honorable Newton D. Baker, which was interpreted as excluding every organization from the camps or cantonments of our soldiers except the Young Men's Christian Association and the Knights of Columbus, has been present with me ever since permission to erect a Masonic building on the grounds at Camp Gordon, near Atlanta, was refused.

I have had many letters relating to this subject from Brother Masons and all of the writers of them seemed to feel that a great wrong had been done to the Masonic Fraternity. It was recalled to me that Freemasonry had been in existence, working for the liberty and

freedom of our country and aiding in every war, during the entire history of our country, since 1734, and that many, if not most, of the soldiers and sailors of the Republic belong to our Fraternity. It was recalled that nearly all the Revolutionary leaders in the War of Independence were Masons; that during the entire War of Independence there were army lodges in existence; that they were presided over by such men as George Washington; that many of the Presidents of the United States, the generals of its armies, its statesmen, its very prominent churchmen and thousands of the ablest citizens of the Republic have been its members; that it is a *non-sectarian organization*, admitting to its ranks good men of all

religious creeds who admit the simple formula of the Existence of God, the Brotherhood of Man and the Immortality of the Human Soul. It was recalled too that since 1734, when Benjamin Franklin was Grand Master of Masons in Pennsylvania, down to the present time, Freemasonry had on account of its non-sectarian tenets and its persistent and consistent insistence upon morality, been the chosen agent of the Federal Government and of the State governments in the ceremonials of laying cornerstones of public buildings, and it was said that all this had been laid aside for the purpose of favoring an organization formed, as many claimed for the purpose of "fighting Freemasonry"; an organization distinctively sectarian in religion and character, the members of which must be Roman Catholics, and ceasing to be Roman Catholics, cease to be members of the Knights of Columbus; and finally a secret order too with a life insurance feature aligning them with other insurance fraternities and companies.

I am free to confess that on the face of it all, this would seem to be a strong indictment of the administration of affairs, because the *election of man to office because he is a Roman Catholic or a Protestant* seems to be as distinctly a violation of the fundamental principles of our Government as to *keep a man out of office* because he belongs to a particular religious sect or denomination.

While the erection of buildings in the camps is not a test for holding office, it has been, and is by many, regarded as substantially opening the door to a serious religious controversy because it is the action of a very important Department of the United States Government.

But the view I have taken of this matter is that even if all this is granted to the brethren who make these contentions, that *now* is not the proper time to raise questions of this character nor to put obstacles in the way of our Government in endeavoring to render its great war machine effective.

On the morning of October 5, 1917, in compliance with a request from the Secretary of War, I had a personal interview with him. He gave me clearly and succinctly the reasons which prompted the order allowing only two organizations to erect buildings in the grounds of the cantonments. I could readily see that at the time the order was made, and under the circumstances then existing, and with the information then in the possession of the Secretary of War, he followed a course which he believed to be for the best interests of the military service of the country.

The result of that interview was to convince me that the Secretary of War has been, and is, endeavoring to discharge the duties of his office, with high purpose and for the best interests of the country; that he had and has no intention to damage or to treat with disrespect any of the fraternities existing in the United States, whether they are religious or non-sectarian in character, whether they are Protestant or Catholic or Jewish or of no particular religious faith.

The fact is that the opportunities for service are by no means precluded by the order of the Secretary of War relating to the erection of buildings by organizations other than the Young Men's Christian Association and the Knights of Columbus on the grounds of the cantonments. The real service which can be rendered to the soldiers of our armies may be far more effective, far more useful, far more productive of good results, on the outside than on the inside of these camps.

I have the assurance from the Secretary of War that he desires the cooperation of the Masonic Order and, indeed, of the other fraternal associations or societies of the country in effecting this object. The Secretary of War has requested my cooperation in working out a plan to associate the fraternities with the recreation work and training camp activities, which I assure you will be granted. I have no doubt, from what he has said to me personally, that

a constructive program will be worked out by him which will give our Order of Freemasonry an opportunity to do all the work and render all the service which it desires to do, and without raising any sort of religious, sectarian or political controversy. All our energies ought to be directed toward aiding the Government in its preparations for securing a victory for our armies in Europe.

FRATERNAL ASSISTANCE TO OUR SOLDIERS
AND SAILORS

When the war in Europe began there was an association formed for "War Relief," composed of many excellent and eminent Masons, which has doubtless effected much good through the money which it has collected and sent to Europe. But after consultation with Sovereign Grand Commander Smith, in whose jurisdiction the Relief Association mentioned was formed, we agreed that the time had not arrived for taking up the work of relief for Masons in Europe; that it was then wiser for the contributions to be general and to be sent for general use among all those who might need assistance. But now the situation is entirely different and all is changed.

On the 6th of April, President Wilson sent his famous message to Congress, and that great body declared that a state of war exists between our country and the Imperial German Government. An eminent Englishman, now in this country, has said that our Government is engaged in creating the greatest war machine known in history. This machine must be managed and operated by men, and thousands of these men who will have charge of this wonderful war machine are, and will be, Scottish Rite Masons. I am without definite and accurate information at present of the number of Scottish Rite Masons who are serving with the armies of our country in France and elsewhere, but I am sure that there are a large number of our brethren who are now in the armies of the United States. It is our plain, our bounden duty to render to them in all brotherly affection, every good service

possible. This cannot be done without money, nor without organization.

The Northern Supreme Council, has appropriated \$100,000 from its treasury for a War Relief Fund, and has already placed the money in the hands of the Sovereign Grand Commander of the Supreme Council for the Northern Masonic Jurisdiction of the United States. It has also authorized the Sovereign Grand Commander to solicit contributions to the amount of \$1,000,000 from the subordinate bodies of the Rite in that jurisdiction.

If we are to render effective aid to our brethren in the Army and Navy, it will be necessary for us to raise a fund of "a respectable amount" which will enable us to render such service as will supplement the other agencies at work for the welfare and safety of our brethren who are serving the country in arms.

If any step of this kind is taken I would suggest and recommend that it should be by the solicitation of voluntary contributions from the bodies and brethren of the Rite, and from such other sources as may be available to us. I think that this fund, when contributed, should be placed in one or more satisfactory banking institutions presided over by Scottish Rite Masons, and if it is desired to follow the same plan as has been carried out in the Northern Jurisdiction, and to clothe the Sovereign Grand Commander of this jurisdiction with the power to assign this fund to agencies which will use it to the best advantage for the purposes indicated, that I should be given the power to appoint a committee of at least six active members of this council, and added to this as many honorary members of our Supreme Council as may be deemed desirable, the former to assist me in the management of the fund, and the latter to aid in the collection and utilization of the resources thus furnished.

Subscriptions to the fund should come directly from the bodies to the Treasurer General, and the funds paid out by warrants drawn by the Sovereign Grand Commander and issued by the Secretary of the Committee.

THE RELIGION OF FREEMASONRY

BY NEMO

V

WHY AM I HERE?

MAN has a mission here on this earth—he has a work to do. This applies to every man from the time he is able to discern right from wrong and good from evil. Man is a free moral agent, and with his exercise of thought are inseparably connected freedom and responsibility. He assumes his proper rank as a moral agent when, with a sense of the limitations of his nature, arise the consciousness of freedom and of the obligations accompanying its exercise, the sense of duty and of the capacity to perform it. To be free to do good, he must be free to do evil.

To suppose that man ever imagined himself not to be a free agent until he had argued himself into that belief would be to suppose that he was in that below the brutes; for like them he is conscious of his freedom to act.

Life is what we make it, and the world is what we make it; the eye makes that which it looks upon; the ear makes its own melodies and discords: the world without reflects the world within.

We should never forget that life and the world are what we make them by our own social character; by our adaptation or want of adaptation to the social conditions, relationships and pursuits of the world. To the gentle, many will be gentle, to the kind, many will be kind. A good man will find that there is goodness in the world, an honest man will find that there is honesty in the world, and a man of principle will find principle and integrity in the hearts of others.

The business of the world absorbs, corrupts and degrades one mind, while in another it feeds and nurses the noblest independence and generosity. Thorough, faithful and honest endeavor to improve is always successful and the

source of happiness. There are no blessings which the mind may not convert into the bitterest of evils, and no trials which it may not transform into the noblest and divinest blessings. No man can suffer and be patient, can struggle and conquer, can improve and be happy, without conscience, without hope, and without a reliance on a just, wise and beneficent God. To live happily, we must of necessity embrace the great truths and live by them. The eyes of the cheerful and of the melancholy man are fixed on the same creation; but very different are the aspects which it bears to them. To the one it is all beauty and gladness; life to him flashes, rejoicing, upon every flower and tree that trembles in the breeze; there is more to him everywhere than the eye sees. The other idly or mournfully gazes at the same scene, and everything wears a dull, dim and sickly aspect. The murmuring of the brook is a discord to him; the music of the pines sings a requiem over his departed happiness; the cheerful light shines upon his eyes and offends him. Optimists and pessimists live in the same world, walk under the same sky, observe the same facts. Skeptics and believers look at the same great stars. Clearly the difference between them is a difference, not of fact, but of faith, insight, outlook and point of view—a difference of inner attitude and habit of thought with regard to the world and the use of life.

Every man has a train of thought on which he rides when he is alone, and the worth of his life to himself and others, as well as its happiness, depends upon the direction in which that train is going, the baggage it carries, and the country through which it travels.

Men become wise in learning how to be both brave and gentle, faithful and

free; how to renounce superstition and yet retain faith; how to keep a fine poise of reason between the falsehood of extremes; how to accept the joys of life with glee, and endure its ills with patient valor; how to look upon the folly of man and forget not his nobility—in short, how to live cleanly, kindly, calmly, open-eyed and unafraid in a sane world, sweet of heart and full of hope.

The distinguishing property of man is to search for and follow after truth; therefore, when relaxed from our necessary cares and concerns, we covet to see, hear and learn; we esteem a knowledge of things either obscure or wonderful, to be the indispensable means of living happily.

Truth, simplicity and candor are most agreeable to the nature of mankind. Whatever is virtuous consists in sagacity, and the perception of truth; or in the preservation of human society, by giving every man his just due; or in the greatness and firmness of an elevated and unsubdued mind; or in observing order and regularity in all our words and all our actions.

The foregoing may be called an outline of man's religion (religion as here used, means a rule of life). Without a religion, man's course of conduct is guided by nothing but the immediate necessities of the moment; he has no definite standard of right and wrong. There never was a truer saying than that the religion of a man is the chief fact concerning him. By religion is not meant the creed to which a man will subscribe, or otherwise give his assent, since we see men of all degrees of worth and worthlessness signing all kinds of creeds. The religion of a man is that which he practically believes, lays to heart, acts upon, and thereby knows concerning this mysterious universe and his duty and destiny in it. That is in all cases the primary thing in him, and creatively determines all the rest; *that* is his religion. It is, then, of vital importance what faith, what vision, what conception of life a man lays to heart and acts upon. A man is what his thinking is—thoughts

being the artists who give color to our days.

We should at all times religiously preserve that enlightened faith which flows from a devotional frame of mind; that is fruitful of good works; the spirit of indulgence and peace, of sweet hopes and effectual consolation and inflexibility in the accomplishment of the most painful and arduous duties of life.

Rarely is a discourse pronounced that does not demonstrate the necessity and advantage of faith, and exercise your reason or judgment to make your faith strong. If your faith in God and immortality is proved to you, it is immutable and unchangeable. The fixed certainty of faith must be acquired by yourself. It is yours instinctively and it needs only refinement and education to make it manifest to you.

Faith especially recalls the two constitutive principles of religion that make all religion: love of God and love of our neighbor. Charity or love, and benevolence, preserve that religious feeling, strengthen it and extend it in its simplicity. To comfort misfortune, to popularize knowledge, to teach whatever is true and pure, to accustom men to respect order and the proprieties of life, to point out the way to genuine happiness, to prepare for that future period when the whole human family, united by the bonds of love, shall be but one household—these are the labors that may well excite zeal and even enthusiasm.

God works for man through man; and seldom, if at all, in any other way. He asks for our voices to speak His truth, for our hands to do His work here below—sweet voices and clean hands to make liberty and love prevail over injustice and hate. Not all of us can be learned and famous, but each can be loyal and true of heart, undaunted by evil, undaunted by error, faithful and helpful to our fellow souls.

Life is a capacity for the highest things. When a man can look out over the rivers, the hills, and the far horizon, with a profound sense of his own littleness in the vast scheme of things, and yet have faith, hope and courage—

which is the root of every virtue. When he knows that, down in his heart, every man is as noble as vile, as divine as diabolic, and as lonely as himself, and seeks to know, to forgive and to love his fellow man. When he knows how to sympathize with men in their sorrows—yea, even in their sins, knowing that each man fights a hard fight against many odds. When he has learned how to make friends and to keep them, and above all, how to keep friends with himself. When he can be happy and high-minded amid the meaner drudgeries of life. When no voice of distress reaches his ears in vain, and no hand seeks his

aid without response. When he finds good in every faith that helps any to lay hold of divine things, and sees majestic meanings in life whatever the name of that faith may be. When he can look into a wayside puddle and see something besides mud, and into the face of the most forlorn fellow mortal and see something besides sin. When he knows how to pray, to love and to hope. When he has kept faith with himself, his fellow man and his God; in his hand a sword for evil, in his heart a bit of song—glad to live, but not afraid to die.

Such a man has found the only real secret of life.

(The concluding article of this series, entitled "Whither Am I Going?" will be published in the December number of the New Age.)

FOR A NATIONAL STANDARD AND CREED

By J. W. HAMILTON

SINCE the Great War began we have realized that something is wrong with the viewpoint of millions of our citizens. We have realized that treachery and treason are rife and that millions are under suspicion. We are aroused as never before in a generation, and the time is ripe for the earnest consideration of a plan which will make for a better undertaking of what this nation stands for, its ideals and hopes, and for a *deeper sense of duty to those standards*.

And what are our national ideals? How many citizens can give an intelligent answer to this question? What brief statement, capable of being quickly grasped, is there of our creed of faith in the nation and our duty toward it?

Our country stands for something. Crystallize that something, our highest ideals of devotion and duty, in concrete form, and let every citizen, young and old, four times a year, if not oftener, give expression to that understanding and pledge new loyalty to the nation and to its service, and the frequent repetition will influence millions.

We sing "America" and it arouses our emotions. We wave "Old Glory" and our blood courses more quickly. But it is absolutely necessary that there be some definite reaction from emotion to *duty*. Church bodies have their creeds, and the nation might profit by their example. If the Fourth of July had never been instituted, would there not have been a distinct loss in patriotism?

In the statement set forth below I have tried to outline what I have in mind and I beg that all will understand that it is offered only in order to start a more capable train of thought. The plan contemplates that once in every three months or oftener every church shall give expression to this standard and creed in a brief service. Then, there are millions outside of the church who must be included; therefore, every lodge, every social, political, or other gathering, should repeat this standard periodically.

When adopted, the standard should be printed in large type and suitably framed and placed in every schoolroom

of the nation, in every room of every municipal, state and federal building, in all railway waiting-rooms, etc.

Never mind that we must probably fall short of the great national ideal as it ought to be—it is by *our* ideals and aspirations, by the things which we hope to do and to be that we shall be judged, and the daily presence of this national standard will tend to make us live it better. There is now spread broadcast a flaming poster showing the spirit of America as a beautiful woman, holding "Old Glory" in her left hand and the sword of justice and duty in the other. We have signs in cultivated vacant lots calling upon all people to respect the nation's food supply, and they *do* respect it. Through such a standard, given the love and skill that can be awakened and embodied in the mind of every American, young and old, this spirit of Washington and Lincoln, that justice and duty of the best of every race which each one owes to the nation and which will, in time, have a profound effect upon our lives. The constant appeal to the honor of each of our citizens will compel a response from millions.

WHAT THE UNITED STATES STANDS FOR

The United States stands for civil and religious liberty, for freedom of

the press and of everything which those rights mean to those who deserve them.

It stands for equal justice to all, and for the absolute equality of all men before the law.

It stands for purity of Municipal, State and National Government, and holds as traitors all those men who, for personal gain, prostitute their oath of office. It stands for a cordial welcome to, and the full amalgamation of, all aliens who may come to us, so that they may become Americans at heart and interested, with our own people, in the development of our common country.

It stands for one flag, one language, one system of government, founded upon generations of experience, in order that this country may represent the grandest aggregate of forces making for human freedom the world has ever known, and that the nation itself shall be kept safe for democracy.

It believes that all those who cannot enter into the spirit of her liberty, her ideals, and her unity of purpose, should and must return whence they came.

Therefore, for myself, I hold this truth to be self-evident, that it is my solemn duty to live for my country by adhering to her standards, as it would be my solemn duty to die for her in war.

MASONRY

The impossibility of the accurate definition of many truths has led men to the simile in language. It is probably the oldest of all figures of speech. If you are confused by the many definitions of Masonry, remember that Masonry is the most indefinable influence of which you can conceive. It means a different thing to every man. Like the Kingdom of Heaven, it may be better understood by considering what it is like. Man in his struggle for the expression of thought came very near to the truth by means of comparison. He then preserved the simile in a handy form by choosing a symbol that would suggest the idea he had so laboriously evolved. We may liken Masonry to a kaleidoscope which changes its appearance with every movement of the observer. Action produces new and beautiful effects. Masonry remains the same but our idea of it continually changes. It should mean more and more to us as we travel toward the East. Masonry is not a mere society, club, organization, fraternity, scheme of morality, religion or philosophy. It is a good influence that permeates each and all of these. It is like the white ray of light that passes through the glass prism and separates into seven colors. All the beauty of the rainbow shines from that life which is illumined by Masonry.—*Scottish Rite Trowel.*

THE ALLEGED INDIFFERENCE TO RELIGION

BY CARL E. HERRING, 33° Hon.

THE Catholic Societies of America, in conclave at Kansas City, have discovered that the world is going to the demnition bowwows so fast that it is there now. Right, justice, order, family, home, virtue of all kinds and sundry other things are only a recollection, and vice is enthroned and running amuck over the world.

It reminds us of the Irishman with limburger cheese on his moustache, who thought the whole world stank.

Edmund Burke said that it was a difficult matter to indict a whole nation. It should be more difficult to indict the whole world.

What is the idea? The idea appears in the same indictment and consists of two parts—Part I, the world is growing indifferent to religion; Part II, our public school system does not teach religion.

Some one has said, "It is the school that is public, not the child." Modern tendency is to make the child public, not the school. If there is a fad to be experimented with, try it on the public school children. They are herded and can't help themselves. If an Arctic explorer comes to town, line up the children to greet him. Nobody else wants to see him, but the children, of course, will be glad to. If there is an epidemic threatened, by all means utilize the children of our public schools with which to make a showing of activity.

But all of this is a mere side-show to the tremendous play that could be pulled off if the children could be inoculated with an authorized brand of religion when they are in the tender state of youth. Fully as effective as baptizing an Indian with a rope around his neck.

This country has absorbed the idea

of liberty and religious freedom too strongly to permit of reaching the goal of usurpation of our public schools by a single jump. Therefore, many back-stair propositions have been tried, and many of them are meeting with a measure of success that we are blind to.

The Kansas City plan is a new one and by far the best thing that has been thought of for a generation. In order to reach the public schools you must have the world going to the devil and the reason for it that religion is not taught in the public schools.

One of Dickens' characters says that wheat is always high when the Chancery docket is full.

The world is not very bright on causal connection, and if you can lull it to sleep admitting a fact it is apt to take without investigation the cause alleged.

The world is at war. Yes. Reason—religion not taught in the public schools. Yes. Therefore, give us the public schools. Sure!

Now, in order that we may not trip upon the causal connection, let us for a moment consider the premise. If religion will save the world from war, riot, vice, hate, and all of the things charged in the indictment, why has it not done it? The churches have had full swing of this department ever since history has begun to be written. No student of history will deny but that the church in all ages appealed to a god of war, not to a god of peace. The prayers of the saints have given God no option except to get on the side of their battalion.

Small wonder that with the true bill of persecution and tyranny that stands against the name of religion that the world has become lukewarm and that religious fervor is dying out.

With this ebbing tide of religious

ecstasy has come the recognition of moral precepts and moral obligations that the world never recognized as in existence during the priest-ridden, superstitious ages of the past.

The world is not growing worse. The world in its larger vision with a broader liberty is finding out the things that are right and discovering what is wrong, far beyond any creed that was ever written.

Because divorces are more frequent it does not mean that love for spouse and family is dying out. It simply means that woman is coming into her own, and refuses longer to be the beast of service to man. Religion did not bring this about. Religion told woman to remain in bondage.

The God of the Old Testament was a god of war. The religion of Jesus the Christ gave us a God of peace on earth, good will toward man. The Roman Church has adopted the Christ

name, and the hierarchy of the war gods.

If one wants an example of religious perfection take Mexico or the Philippines. Except the few who are struggling to the surface for light and air, they all belong to what is named the church. Their system of religious instruction is perfect, for the child never knows anything but the blind, superstitious slavery into which it is born.

It is time that Masons joined with the God-fearing, liberty-loving followers of the Master, who without the aid of any vice-gerent of God on earth, are listening to the still small voice which teaches that the home is the shrine from which shall emanate the moral fibre that will make the nations to understand the first commandment of Jesus,—“Hear, O Israel: The Lord our God is one Lord,” and to put into practice the second,—“Thou shalt love thy neighbor as thyself.”

THE FACT OF THE MATTER

Of course we know the beauty
Of a patriotic duty
And we'd buy a bond for that and nothing more.
But you'll find that the transaction
Brings a certain satisfaction
In plain profit when you look the matter o'er
You'll find as you that bond unroll,
With its engraving neat,
It represents some tons of coal
And many a pound of meat.

Don't imagine your donation
Brings you back no compensation,
In addition to a sense of duty done;
Uncle Sam aims with precision
At a business proposition
And this business is a battle to be won.
And in the meantime keep your head;
That bond won't let you lose;
It stands for many a loaf of bread
As well as shirts and shoes.

—*Washington Star.*

Our Lad and My Lad

Down toward the deep blue water, marching to throb of drum,
From city streets and country lane the lines of khaki come;
The rumbling guns, the sturdy tread, are full of grim appeal,
While rays of western sunshine flash back from burnished steel;
With eager eyes and cheeks aflame the serried ranks advance;
And your dear lad, and my dear lad, are on their way to France.

A sob clings choking in the throat, as file on file sweep by,
Between those cheering multitudes, to where the great ships lie;
The batteries halt, the columns wheel, to clear-toned bugle call,
With shoulders squared and faces front they stand a khaki wall.
Tears shine on every watcher's cheek, love speaks in every glance;
For your dear lad, and my dear lad, are on their way to France.

Before them, through a mist of years, in soldier buff or blue.
Brave comrades from a thousand fields watch now in proud review;
The same old Flag, the same old Faith—the Freedom of the World
Spells Duty in those flapping folds above long ranks unfurled.
Strong are the hearts which bear along Democracy's advance,
As your dear lad, and my dear lad, are on their way to France.

The word rings out; a million feet tramp forward on the road,
Along that path of sacrifice o'er which their fathers strode.
With eager eyes and cheeks aflame, with cheers on smiling lips,
These fighting men of '17 move onward to their ships.
Nor even love may hold them back, or halt that stern advance,
As your dear lad, and my dear lad, are on their way to France.

—Randall Parrish in the "Chicago Tribune."

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NOTES AND COMMENTS

AN EDUCATIONAL PROGRAM FOR THE WAR

Suggestions for a program of school activity for different types of educational institutions during the war have just been issued by Dr. P. P. Claxton, United States Commissioner of Education. After pointing out that attendance laws should be enforced as usual, Dr. Claxton says:

Parents should be encouraged to make all possible efforts to keep their children in school and should have public or private help when they cannot do so without it. Many young children will lack the home care given them in times of peace, and there will be need of many more kindergartens and Montessori schools than we now have.

LARGER HIGH SCHOOL ATTENDANCE

The attendance in the high schools should be increased, and more boys and girls should be induced to remain until their course is completed. A school year of four terms of 12 weeks each is recommended for the high schools, as for the elementary schools. In the high schools adopting

this plan arrangements should be made for half-time attendance, according to the Fitchburg, Cincinnati, and Spartanburg, S. C., plans, for as a large proportion of pupils as possible.

All laboratories and manual-training shops in high schools should be run at their full capacity. In many of the shops work should be done which will have immediate value for the national defense.

In all high schools in which domestic science (sewing, cooking, sanitation, etc.) is taught, large units of time should be given in the summer and fall to sewing for the Red Cross and for local charities.

Classes for grown-up women should be formed in which practical instruction can be given largely by lecture and demonstration in the conservation and economic use of food.

CONTINUATION SCHOOLS AND EVENING SCHOOLS

For all boys and girls who cannot attend the day sessions of the high schools, continuation classes should be formed, to meet at such times as may be arranged during working hours or in the evening. All cities should maintain evening schools for adult men and women. In cities having considerable numbers of immigrants, evening schools should be maintained for them with classes in English, in civics, and such other subjects as will be helpful to those foreigners in understanding our industrial, social, civic, and political life.

STRENGTHENING THE NORMAL SCHOOLS

In few states is the supply of broadly educated and well-trained teachers equal to the demand. The normal schools should double their energies and use all their funds in the most economic way for the work of preparing teachers. Appropriations for the support of normal schools should be largely increased, as should also the attendance of men and women preparing for service as teachers.

MORE WORK FOR THE COLLEGES AND UNIVERSITIES

The number of students in colleges, universities, and technical schools should increase rather than diminish. Many of the older and upper class men will volunteer for some branch of the military service, but all young men below the age of liability to selective draft and those not recommended for special service should be urged to remain and take full advantage of the opportunities offered by the colleges, universities, and technical schools, to the end that they may be able to render the most effective service in the later years of the war and the times of need that will follow. Practically all women students should remain, and all boys and girls graduating from high schools should be urged to enter college, technical school, or normal school.

All students should be made to understand that it is their duty to give to their country and to the world the best and fullest possible measure of service, and that both will need more than they will get of that high type of service which only men and women of the best education and training can give. Patriotism and the desire to serve humanity may require of these young men and women the exercise of that very high type of self-restraint that will keep them to their tasks of preparation until the time comes when they can render service which cannot be rendered by others.

In agricultural colleges special intensive courses should be given to prepare teachers, directors, and supervisors of agriculture and practical farm superintendents. It should be remembered that the scientific knowledge and the supervising and directing skill of these men and their ability to increase the productive capacity of thousands of men of less knowledge and skill are far more valuable than the work they can do as farm hands. The total number of agricultural students in all colleges is only a fraction more than one-tenth of one per cent of the total number of persons engaged in agriculture, or about 13 in 10,000—not enough to affect materially the agricultural production of the country by their labor, but enough to affect it immensely by their directive power when their college courses have been finished.

No college, university, or technical school that can avoid it should permit its faculty or student body to be scattered or its energies to be dissipated. All should redouble their energies and concentrate them on those things that will be of most service during the progress of the war and which will prepare their students for the most effective service of the country and of the world when the war is over.

CAMPAIGN FOR SCHOOL ATTENDANCE

Labor unions, parent-teacher associations, women's clubs, churches and other religious bodies, and many other organizations directly concerned with education have been enlisted by the United States Bureau of Education in a campaign for the maintenance of school efficiency as a special patriotic duty this year. In his appeal Dr. Claxton, Commissioner of Education, points out the existing fear lest public schools shall suffer because of conditions growing out of the entrance of the United States into the war. He emphasizes the fact that as a measure of present defense and for the future welfare of the country, as well as for the individual benefit of the children, it is of the greatest importance that the schools be maintained in the highest standards of efficiency.

Especially important, in the view of the Commissioner, is prompt and regular attendance at school and proper employment during out-of-school hours. These, the Commissioner believes, will be the children's surest protection against temptations to juvenile delinquencies.

Labor unions are especially appealed to to urge the children now in high school to complete their work. Superintendents of schools have been asked to cooperate with the representatives of labor unions in their communities in the efforts to keep children in school.

THE NEGRO PROBLEM

The magnitude of the Negro problem in the United States is one that is giving concern to all students of economics as well as constructive statesmen. Let us consider some of the statistics: There are in this country practically 10,000,000 Negroes, a group rivaling the immigrants in total number and far exceeding them in the problems of economic and social adjustment. In the South they form 29.8 per cent of the total population, the proportion in Mississippi and South Carolina being over 55 per cent and ranging in the "black belt" counties from 50 to 90 per cent of the total population. Almost 3,000,000 are engaged in agricultural pursuits. They form 40.4 per cent of all persons engaged in these pursuits in the Southern States. The number of farms cultivated by them increased 20.3 per cent between 1900 and 1910. As farmers, renting and owning land, they cultivated 41,500,000 acres, an area over twice the size of all the farm land in Virginia or in the New England States. As farm laborers they undoubtedly cultivate a much larger area. Though the United States census shows a decrease in illiteracy, there are still about 2,225,000 Negro illiterates in the South, or over 33 per cent of the Negro population ten years of age and over. Likewise the death rate of the colored people is still very high, though the vital statistics indicate a gradual improvement in health conditions.

Whether the causes are within or without the race, the fact remains that the death rate of the colored people is 24 per 1,000 as against 15 for the whites, and that the prisons of the South Atlantic States have proportionately five times as many colored prisoners as white. Just as the decrease of illiteracy and the increasing ownership of land are sure evidences of the inherent worth of the colored people and of the genuine friendship of their white neighbors, so the high death rate and the large prison population are certain proof that there are either serious problems of education within the race or unfortunate limitations placed upon them from without, or both.

Victor Hugo says: "Open a school, and close a prison." There is much truth in this statement of the great poet and humanitarian. The educated Negro rarely commits crimes of violence. So the problem of the social, industrial and moral progress of the colored race is to a great extent bound up with their education. By education we do not mean a superficial knowledge of the three R's with a smattering of isms; but the upbuilding of character through habits of industry and thrift; through vocational training and the like; a broadening of the intellect by contact with the world's literary bibles, etc. We quote as follows:¹

As the Negroes are the primary element that give rise to the problem, so are they becoming more and more an important factor in its solution. Their contribution includes both an increasing financial support and an ever larger proportion of the teaching force. They contribute not only a goodly share of the taxes for their public schools, but also a considerable sum toward the private schools. Furthermore, the colored people give considerable sums to extend the terms of the colored schools. It is probable that their total gifts aggregate \$500,000 annually over and above their share of the public taxes.

This increasing responsibility of the Negroes for their own education is one of the hopeful signs in the progress of the race. It is not only sound democracy but good pedagogy to work with a people rather than for them. So far as this principle is realized in the tendency to turn over the colored schools to colored teachers, the movement is sound. There is, however, considerable ground for the apprehension that the rapidity with which white teachers have been eliminated is too largely explained by the desire to be rid of an unpleasant duty.

¹ Negro Education, prepared under the direction of Dr. Thomas Jesse Jones, U. S. Bureau of Education, 1917.

The southern people, impressed by the irritations sometimes attending the presence of white teachers in colored schools, are seeking the easy solution by substituting colored teachers for white teachers. Many of the colored leaders, debarred from so many positions of influence, are naturally enthusiastic advocates of a policy that enlarges their opportunities. Northern philanthropy, unacquainted with the real situation, is willing that its gifts shall be expended with the least possible responsibility as to method. The result has been the rapid change from white to colored teachers in both public and private schools.

The remarkable service of Dr. Booker T. Washington and many other colored men and women in the education of their race is ample evidence of the value of their contribution. With full appreciation of these services and of the democracy of the change, an increasing number of thoughtful men and women question the rapidity and universality of the change, because it appears to them to complete the segregation of the Negro from the aid, influence and standards of white people. The Negroes in America must live and work with white people; surely, therefore, they should have the benefit of instruction from the representatives of the white group at some point in their school life.

Next to the Negroes, the group most concerned in this problem are the 20,500,000 white people of the South. Of the 10,000,000 Negroes in the United States, 8,500,000 are living in the Southern States. The significance of these proportions has been discussed . . . The white group is large and powerful in number, wealth, education and experience. It is in control of the Government, the schools, and the social customs. No plan for the improvement of the colored group is well considered that does not contemplate the cooperation of the white group.

Many causes have contributed to the complication of race relations in the South. The historical position of the Negro as a slave has had a direct influence on the mental attitude, not only in the South, but to some extent, in the North. The Civil War and Reconstruction days created feelings and misunderstandings that included the whole country. In recent years the extension of economic and social power to the masses of white people in the South has enlarged the group on which the civic and educational interests of the Negro depend. This extension adds to the difficulty of distinguishing the irritations of race prejudice from the clashes of economic interests.

But however much the white and black millions may differ, however serious may be the problems of sanitation and education developed by the Negroes, the economic future of the South depends upon the adequate training of the black as well as the white workman of that section.

MORE ANONYMOUS REMONSTRANCES

We continue to receive remonstrances, more or less polite, against certain of our statements concerning the Roman Catholic Church and Hierarchy; in most of which it is insisted that we do not know what we are talking about and must be drawing on our imagination; and the peculiar thing about them all (not so very peculiar after all when we come to consider whence they came) is that, without exception, all the writers thereof are either afraid or ashamed to bear witness to their sincerity and honesty by signing their names to their communications.

To all such we will say that, on the contrary, it is they themselves who do not know what they are talking about for, strange as it may seem to them, we know a great deal more about the Roman Catholic Church than they know, more than they have been allowed to know, more, in fact, than they are likely ever to know—unless they subscribe for and carefully read *THE NEW AGE MAGAZINE*.

Some of these screeds are mere frothing and billingsgate, containing nothing but abuse and invective, and none of them set forth any arguments worthy even of the name.

To the vitriolic outpourings we pay no attention at all, because to do so would be a waste of time and space and would accomplish nothing whatever. To others which are more moderate and express sorrow that anyone should be so led away by misinformed persons or by the enemies of the Church, and write merely "to correct a misunderstanding," we will say that we have no space to devote to anonymous communications, particularly when there are so many of them; but we have no desire to be considered rude, and in order that we may not appear to be so, and that all may understand the nature and character of these expressions of grief and regret, we will refer to one which has recently been received, and which is written upon note-paper supplied by the "Palace Hotel" in San Francisco, Cal., and which also is without date or signature.

The writer begins by saying that his (or her) attention has been called to an editorial in "your valued publication" which states that only an Italian can be Pope; and that while Masonry has nothing against the Catholic Church, it is opposed to the *Roman* Catholic Church "and let no one forget it." He (or she) then goes on to say that, as he (or she) is a Catholic, and, therefore, in a position to know more about the matter than a mere outsider, he (or she) is writing merely for correction, and avers that there is nothing to prevent the election of any priest, bishop or cardinal of any country. Now right here is where the writer falls into error and demonstrates the truth of our statement that, as a rule, Catholics do not know as much about the Church as we do. We are perfectly willing to admit that there is nothing in the organic law of the Roman Catholic Church to prevent the election of a Pope of any other nationality, but there is one thing that effectually prevents it, without reference to any law of any sort, and that is the overwhelming Italian majority in the college of cardinals which is charged with the election of the Pope, which majority, after his election, the Pope is careful to maintain. Indeed he is so careful to do so that, in the appointment of new cardinals in countries other than Italy, none are designated except such as are known or confidently believed to have decided Italian leanings. It is apparent that a cardinal, to be acceptable, must be a politician, and not only that, but an *Italian* politician—that is to say one with Italian or Machiavellian tendencies or leanings. As an instance of this, there is in this country a Roman Catholic prelate than whom, most people confidently believed, none stood a better chance of selection; but he was never designated, even when it was determined to select an American. Now this was not because the said prelate is not a politician—indeed he is *that* all right—but he is not an *Italian* politician; he is too honest and outspoken, too much given to saying precisely what he thinks; in other words, he acts as if he never heard of Niccolò Machiavelli.

Moreover, cardinals not Italian, particularly American cardinals, do not appear to be looked upon with that confidence with which the genuine Italian variety is regarded; witness the fact that, although our three cardinals were summoned to be present at the choosing of the present Pope, the holy college did not wait for their arrival before proceeding with the election; on the contrary, when our American prelates finally did arrive in Rome, they found that the election, yea, and even the shouting, was all over.

Well, the writer goes on to express his (or her) sorrow that such feelings should be in the hearts of any of us, seeing that we continue here for so short a time, and to say that, no doubt, there is much beauty in Masonry but, judging from our language, charity has no place there; and concludes by gently nudging us with the sly query, whether we are really sincere or merely seeking the sensational.

Now what is there in all this to be ashamed of? Why could not the writer have signed his (or her) name to it all? We confess our inability to understand the matter—unless the writers of this and other such letters are themselves not really sincere, knowing that they have no case; and, lacking good and conclusive evidence to the contrary, we must conclude that they believe what they say.

There seems to be but one answer to the above questions, and that is that *they have not been brought up that way*. So, then, shall we continue to give their teachers and teachings place in our public schools, or shall we see to it that our boys and girls are taught to be, not Italians, but honest, candid, straightforward and outspoken Americans and good citizens of this, our own free land?

GO THOU AND DO LIKEWISE

The following resolutions, adopted by the Grand Lodge of California at its meeting in October, seem to us to be excellent reading:

Whereas, It is preeminently desirable that the "Universality of Freemasonry," no less than the "Fatherhood of God and the Brotherhood of Man," shall be something more than an empty phrase. And

Whereas, The readjustment of the world's affairs that will result from the conflict that is now raging will justify, if it shall not require, a reconsideration of the judgments rendered in the past concerning what were believed to be the fundamental differences between Anglo-Saxon and Latin Masonry. Now therefore be it

Resolved, That a special Committee of five members of this Grand Lodge be appointed by the Grand Master to report at the next annual communication some plan whereby, if possible, the breach between French and Anglo-Saxon Masonry may be healed without the sacrifice on either side of any essential principle or matter of conscience. And be it further

Resolved, That any inhibition upon the right of visitation heretofore imposed by this Grand Lodge be, and the same hereby is, modified in so far as it may be necessary to allow and permit our brethren to hold Masonic intercourse with the Masons in France, Belgium and Italy, and to visit any of their lodges.

We never have been able to get out of our mind the idea that Freemasonry in this country has been too quick to credit the assertions of the Jesuits and others of the Roman hierarchy, and too slow to listen to any explanations or reasons offered by Latin Masons concerning the matters in dispute between them and our own brethren. And, in this world crisis that has come upon us, it seems to us that it behooves us all to forget our differences, so far, at least, as to allow us to get the whole of Freemasonry together and act together intelligently and harmoniously for the good of the whole world. Freemasonry is surely not the narrow-minded thing that it would seem to be, judging by the reports of some of the Grand Lodge Committees upon this very matter. We are not inclined to favor a National Grand Lodge in the United States, but if anything could justify a demand for it, it would seem to us that the attitude of some of the Sovereign Grand Bodies in this country at this grand climax of the world's history would be the very thing to bring it about. New York and California have set the pace for our Freemasonry; let every Sovereign Grand Lodge get into line—at least while this world struggle is upon us. And after it is all over, and the peace of the world has been permanently reestablished with the help of all the Freemasons in the world acting in harmony—as they ought always to act—it may well be that we shall be able to bring to mind the saying in the Great Light of Masonry, "Judge not that ye be not judged. For with what judgment ye judge, ye shall be judged; and with what measure ye mete, it shall be measured to you again." Also, we may all be able to recall the fact that "Toleration" is one of our fixed Masonic principles.

WHY THE OLD FLAG FLOATS

"When the empty sleeve or the sightless eye
Or the legless form I see,
I breathe my thanks to my God on high
For His watchful care o'er me;
And I say to myself as the cripple goes
Half stumbling on his way:
I may brag and boast, but that brother knows
Why the Old Flag floats today."

AN EPOCH-MAKING CONFERENCE

SECRETARY BAKER APPROVES THE PLAN TO ADMIT FRATERNITIES INTO THE CAMPS UPON EQUAL BASIS

BY HUGH T. STEVENSON, 32°

A NEW epoch in the history of fraternal life in the nation has been opened as a result of a conference called by Secretary of War Baker inviting the executives of the large fraternities which have a national organization. As a result of this conference, which convened in the Secretary of War's office upon October 29, 1917, at 3.00 p. m., an opportunity has been given to the Masonic, and other bodies, to enter upon the greatest social and patriotic service ever presented to the various fraternal bodies in the history of the world.

Every tie that binds men as Masons calls for our various Masonic bodies to devise some plan by which there can be rendered a united service for the men in the camps and cantonments of the army. To devise this plan will take time, but in as much as there exists among us a patriotic desire to be loyal to the country and faithful to our brethren, every Mason and Masonic lodge, as well as the organizations whose membership is dependent upon membership in the Craft, can be depended upon to respond with enthusiasm to Secretary Baker's call for them to cooperate with the War Department in promoting the social, fraternal and moral life of the army.

In response to the call of Secretary Baker for the heads of about twenty organizations to meet him in his office to consider a constructive program by which the fraternities of America could cooperate with him, the following responded: John J. Brown, Supreme Chancellor, Knights of Pythias; Joseph A. Burkhart, representing the Grand Exalted Ruler, Benevolent Protective

Order of Elks; Col. P. H. Callahan, representative of the Supreme Knight, Knights of Columbus; George E. Corson, General Grand High Priest of the General Grand Chapter of Royal Arch Masons of the United States; Joseph A. Flaherty, Supreme Knight, Knights of Columbus; J. W. Ford, Supreme Dictator, Loyal Order of Moose; L. S. Gottlieb, representing the B'rith Abraham Order; Frank C. Goudy, Grand Sire, Independent Order of Odd Fellows, accompanied by E. W. Bradford, representative of the Grand Sire; Adolph Kraus, president of the Independent Order of B'nai B'rith; Max L. Hollander, grand secretary, B'nai Abraham; W. W. Mansfield, representing the Supreme Councillor, Order of United Commercial Travelers of America; Hon. Jos. McLaughlin, president of the Ancient Order of Hibernians of America; Hon. George Fleming Moore, Sovereign Grand Commander, Supreme Council 33°, of the A. & A. S. R., Southern Jurisdiction, U. S. A.; Charles E. Ovenshire, Imperial Potentate, Ancient Arabic Order Nobles of the Mystic Shrine; Dr. J. G. Pace, representing the Society of Modern Woodmen of America; Wm. S. Parks, representing Lee S. Smith, Grand Master of Knights Templar of the United States; Solomon Schelinsky, Grand Master of Independent Order of B'rith Abraham; Edwin S. Schmid, Grand Monarch, Mystic Order of Veiled Prophets of the Enchanted Realm; Hon. Morris Sheppard, representing the Sovereign Commander, Modern Woodmen of the World; Lewis E. Sisler, representing the Supreme Commander of the Maccabees; Hon. Barton

Smith, Sovereign Grand Commander, Supreme Council 33°, A. & A. S. R., Northern Jurisdiction, U. S. A.; E. St. Clair Thompson, representing Edward W. Wellington, General Thrice Illustrious Master of the Royal and Select Masters of the United States.

The Secretary of War and Mr. Fosdick, who has charge of the training camp activities, would gladly have invited the heads of the various State and District fraternal organizations, but they were advised by the Grand Commander, and an officer of the District Grand Lodge, that such an invitation would result in a convention and not a conference. The proceedings of the conference, and the unanimous decision reached, could never have been obtained if a convention had been called.

The Secretary of War personally presided at the conference and also presented to them a statement which showed that his order that admitted into the training camp activities, the Y. M. C. A., and Knights of Columbus, and the Jewish Welfare Society, was not intended to in any way interfere with the work of the fraternities on behalf of their members. In fact, he had called the conference because he desired to secure the assistance of the fraternities in helping him to solve some of the problems that the nation was facing for the first time in connection with the social, fraternal, and moral life of the army.

After a general discussion, which lasted several hours, it was unanimously decided that it would be unwise to have buildings erected in the camps for the meeting of lodges of fraternal organizations for the conferring of degrees or doing secret work. The Secretary requested the privilege of retiring, and appointed Mr. Fosdick as chairman. Before retiring he said: "Every society or order which desires to erect a building for social use in the camp is free to apply to the commanding officer, and he is free to grant permission if the land is available, for it is understood that they must, of course, take and abide by the judgment of the com-

manding officer as to that, and that the Secretary of War would be available for consideration of any injustice which might arise or be thought to have arisen so far as such action on the part of the Secretary would not be an overruling of the discretion of the commanding officer."

After attempting to draft a series of resolutions that would be satisfactory to the various fraternities, the chair was authorized to name a committee of seven to prepare a set of resolutions concerning the participation of fraternal organizations in the social welfare work in the various camps and cantonments, which committee was directed to report to the conference at 9.00 o'clock on October 30, so that they might be presented to the Secretary of War at 10.00 a. m.

The chair named as such committee, Hon. George Fleming Moore, Sovereign Grand Commander of the Supreme Council 33°, A. & A. S. R., Southern Jurisdiction, U. S. A., Chairman; Frank C. Goudy, Grand Sire, Independent Order of Odd Fellows; John J. Brown, Supreme Chancellor, Knights of Pythias; Morris Sheppard, Modern Woodmen of the World; Dr. J. G. Pace, Modern Woodmen of America; Col. P. H. Callahan, representing the Knights of Columbus, and Adolph Kraus, president of the B'nai B'rith.

The committee met at the House of the Temple in the office of the chairman, Sovereign Grand Commander Moore, at 8.00 o'clock that evening, and after several hours discussion, instructed Grand Commander Moore to prepare for the committee, resolutions upon which they had unanimously agreed.

Upon the morning of October 30, the committee reassembled, and was called to order by Grand Commander Moore. E. St. Clair Thompson acted as Secretary, and the Rev. Hugh G. Stevenson appeared as the representative of the Grand Monarch, who had been called out of the city.

The resolutions as prepared by the committee were presented by the chair-

man, and upon consideration and after a general discussion, the following resolutions were unanimously adopted:

OFFICE OF THE SECRETARY OF WAR

Washington, D. C.,
October 30, 1917.

To the Conference of the Executives of the Fraternal Benevolent and other Societies assembled on the invitation of the Secretary of War:

Your committee, appointed to consider and report our conclusions, suggest the adoption of the following resolutions:

Resolved, That we earnestly thank the Secretary of War for his clear, frank, and able statement of the reasons on which the former action of the War Department was based, relating to the erection of buildings within the camps and cantonments of the armies of the United States; we thank him for the patient and courteous hearing which he has accorded us, and we especially thank him for his wise, patriotic, and timely announcement that hereafter all the camps and cantonments of the armies will be open for the erection, occupation or use of buildings within them or for other desirable activities in such camps and cantonments by any fraternal, benevolent, or similar society of recognized and well-established character, having members in such camps or cantonments, which shall have first obtained permission from the General of the Army, or other officer commanding the particular camp or cantonment, under rules prescribed by the Secretary of War, and that after the erection or arrangement for use of building or buildings within the camps or cantonments, or the beginning of desirable activities therein by such fraternities, or groups of fraternities, all of them would be accorded equal facilities and privileges for doing social, fraternal, and benevolent work and service.

Resolved further, That since it is necessary to provide the means to erect or arrange for use of buildings, and carry on the work which these orders desire to undertake, and to determine the modes in which our services may be rendered effective to secure the voluntary support of the orders which we directly represent, as well as the constituent and associated bodies, we request that time be given each order to formulate and report to the War Department the scope and details of the work or service in which each society or combination of societies desires to engage.

Resolved further, That it is the opinion of this conference that no order or society should be permitted to confer degrees or engage in any of its secret work within the camps or cantonments.

Resolved further, That we pledge to the Secretary of War and our Government, our best efforts to help and assist in the work and service of securing and maintaining the comfort, entertainment and well-being, moral

as well as physical, of our soldiers *without* the camps and cantonments, as well as within them.

(Signed) GEORGE F. MOORE,
Chairman.

MORRIS SHEPPARD.
JOHN J. BROWN.
J. G. PACE.
FRANK G. GOUDY.
P. H. CALLAHAN.
ADOLPH KRAUS.

During the discussion Mr. Fosdick made the statement that he had just received a message from the Grand Lodge of Masons of Massachusetts, offering to erect a gymnasium for Camp Devon, Mass. Mr. Fosdick stated that this would be accepted, and that there was need in several other camps for similar gymnasia, as at Battle Creek, Yaphank, and Des Moines, no provisions had been made for athletic work during the winter.

Mr. Fosdick retired and advised the Secretary of War that the committee was ready to present the resolutions it had adopted. The Secretary of War entered, and immediately assumed the chair. The resolutions were presented by the chairman of the committee, Sovereign Grand Commander George F. Moore, as the unanimous voice of those assembled.

The Secretary of War said:

"Except as to the first three paragraphs, which thank the Secretary of War, the resolutions seemed most happily conceived. This means then, as I understand it, that the several societies here represented, or with such affiliated bodies as are in their judgment more or less cognate, will work out plans according to their own theory as to how they can best be satisfied, and those plans will come to me, and my end of it is to draw orders to make those plans effective within the limits of possibility and opportunity. It is understood that all this effort is to be along helpful, social, and fraternal lines making for clean lives, good health and effective service to the Government, and that in carrying on these lines of activities no secret work of any organization is to be conducted inside of the

camps or cantonments, and that that is not desired.

"Second. To the extent of available ground at any camp, authority is to be given, in the discretion of the commanding officer, for the erection of any building or buildings of any fraternal society or group of societies.

"Third. To the extent that there exist available buildings in a camp or cantonment the commanding officer is to lend his assistance in securing their use for social and fellowship purposes of these societies."

The Secretary also stated that accredited representatives of the various societies would be accorded the privilege of going into the camps and cantonments to greet the boys, and invite them to the places provided for them without the camps.

The Secretary of War assured the conference that he would issue orders in conformity with the determination of the conference. Copies may be obtained by applying to Raymond B. Fosdick, Chairman, Training Camp Activities, Washington, D. C.

THE PORTER'S WAGER

FROM THE PERSIAN OF ALTAIR

By F. B. L.

A CERTAIN porter, who, in his way, was considerable of a student, and had made good use of his head whilst he was using his heels, had for a neighbor a philosopher who took quite a friendly interest in his development. One day, while they were conversing together, the philosopher remarked how alike were all men, and took occasion to say: "My good fellow, do you realize that people are very much like yonder sheep, intent only upon filling their bellies, and, like those same sheep, following ever a leader, without thought as to where they are going? They think alike, dress alike, and even talk alike."

Anxious to display his powers of observation, the porter replied: "By the bones of Omar, thou sayest true. Thou shalt use my best camel free for a twelve-month, but I shall ask the next three people we meet the same question, and they will begin their answer even with the same word."

"Agreed," said the philosopher, who at least had nothing to lose.

They started down the road, and soon met a pedler, of whom the porter asked: "O brother, canst thou tell me the time of day?"

"Surely," answered the pedler; "I am honored to serve thee," as he disentangled a fat silver timepiece from the folds of his sash and gave the required information.

The next person they met was a scribe, of whom the porter made a similar inquiry.

"Surely," replied the scribe, "it would please me to be of service, but the watch of my father's son reposes even now with his uncle, whom Allah confound for an extortioner."

The philosopher followed the porter, who led the way with great satisfaction, and the two soon met a laundress, staggering under a heavy load of linen.

"O my sister," said the porter, "can you tell us the time of day, for perchance we two must needs hasten to overtake an important engagement?"

"*Ish ka bibble!*" came the disconcerting reply, and the porter lost his wager.

It is but just to the philosopher to add that, although he used the camel for the stipulated twelve-month, he amply reimbursed the porter in due season; for he who is truly wise takes no advantage of the simple.

IDEALS

By EVERETT SPRING

AN ideal is a study in a painter's studio. It is something to work toward and to work out. It has always been an essential in the development of manhood and humanity. We begin life with this necessity bedded in the very core of childhood—something to admire and imitate. Nations work like individuals. We go back to Greece for models and statuary; we admire the heroic in Roman history; we gather these ideals all along the line of history. Those who have wrought out some fine thing live in what they have worked. Would you rather be Ulysses or Homer is no longer a problem. Homer and Ulysses in our modern life are one; neither could live today but for the other. The poet may sing, "I and my hero are identical." "I and my father," said Jesus, "are one." And so, living in God and God living in him, he became the world's ideal.

The American nation was fortunate at the outset in having men who were skilled leaders, because they had been brought up on lofty ideals. Puritanism was charged with religious purpose. Every thought of the household was of the Christ, the noble and self-denying Savior. Harry Vane and Sidney and Raleigh enriched the gallery of noble characters, and there were also Winthrop and Bradford, and later Roger Williams and Eliot and Kirkland, who widened out the idea of freedom into that of obligation to the aboriginal races.

It is impossible to overestimate what we owe to George Washington as a character ideal. His services as general and as President sink into insignificance when compared with the halo of manhood that has surrounded his name through all our national life. There were two men, however, at the laying of the corner stone of the republic to whom we possibly owe quite as much as to Washington. These two were John Adams and Thomas Jefferson. While

Washington was a capable thinker and an admirable executive, Adams and Jefferson were scholars of the highest rank, while fully the peers of Washington in statesmanship. History is slowly blotting out the criticism which the undue and bitter rivalry of the period of about 1800 liberally bestowed upon Adams.

It is impossible to find a nobler field of literature than is contained in the correspondence of Adams and Jefferson. If one wishes to be cured of pessimism he has but to read the works of these two men, and especially their correspondence. It might be more just to class with them Ben Franklin. It is true of all three that they had the gift of foresight to a degree rarely ever equaled. But best of all was their sublime faith in ideals. They became models for future generations because of their unwavering confidence in the true, the beautiful and the good.

In no direction will we ever be able to move, in statecraft, in education, in political economy, in industrial evolution, without we find that Jefferson preceded us. While busy with the cares of state, he always found time to develop agriculture and the mechanical arts, meanwhile keeping himself thoroughly posted in every scientific discovery. Some of the choicest trees in America began from his importation. Our university system of education, which now covers the whole of the Western and Middle states, was of Jeffersonian origin.

It is difficult to conceive what would have been the effect on national character if we had had these three or four names blotted out, and must have taken our ideals from Lee and Randolph and Gates, or even from Marion and Knox and Hamilton. Their thoughts and their speeches were in every schoolboy's mouth for half a century, and to-day it is these men and their work which we celebrate in our centennials and world's expositions.

Precisely why our national ideals from 1820 to 1850 were inferior to those that preceded them it is not easy to determine. But certain it is that that great crop of men, Webster, Clay, Calhoun, Crawford, Jackson and others, who represented American statesmanship and life during the 30's and 40's were inferior in character and less permanently influential on our nation building.

This may be due to the rise of a struggle between slavery and freedom, and to the temporary necessity for compromise. It was this fatal word compromise, which lowered our ideals, and led us straight forward into civic strife.

A keen writer says: "Our ideals in those days became idols, and idols are invariably lowered ideals—they are cheapened characters. We met the fate of those who worship the common and unclean. There are chapters of our history that we would be glad enough to erase. Fortunately, no American lives to-day who does not brand the Mexican War as unjust. It would be impossible to-day to elect James K. Polk President of the United States."

The Civil War put moral pluck back into the people. It carried us back to our old ideals, to Jefferson and to Washington, and it enriched our old temple of fame with that magnificent character, Abraham Lincoln. Around him we can group such noble characters as Stanton, Chase, Fessenden, Seward, and others, whose reputation did not fade as their century went out. It was a grand thing for us to have to fight for principle. Compromise was false as statesmanship, and it was false in morals. The civil war hinged on moral righteousness. Slavery was worth to us all that we have ever sacrificed in its destruction.

It is a curious fact in human history that all strife is a struggle of ideals. Slavery itself had been idealized and worshipped. At first logically abhorred and sentimentally dishonored by the whole people, that section that failed to slough it off ended in its worship. It then became a struggle between two ideal social conditions. Seward comprehended the problem perfectly when

he declared that it was a question of higher law with lower law, and Lincoln added that he believed it to be impossible for opposing social ideals to exist together.

Douglas never was more correct than when he initiated the movement to abolish the Missouri compromise. He ended the effort of the American people to serve two masters, to honor antagonistic social conceptions. It is true of nations as it is of men, that they must be for or against. "Ye cannot serve two masters."

After the civil war we had a protracted off-clearing. It was not the work of a single year to get rid of the accumulations of half a century. The dust of the sweeping made the air cloudy. Small men, small ideas, small statesmanship were gradually cleared off the stage. Our life heretofore had been too self-centered; now the age of commercial and social expansion began.

From Hayes to McKinley the presidency was in charge of strong, clean men. President McKinley may fairly stand as typical of the highest achievement and aspiration of the people during the post-bellum era.

Roosevelt is of the new era that set in with the new century, the era that looks forward and not backward, outward and not inward, upward and not downward, and that to all the people will lend a hand. This era must have time to shape itself, this ideal to work itself out into completed sentiment and completed purposing.

Meanwhile the church and the school have not been lacking in ideal plans and ideal men. That was a strange upheaval that led on from Jonathan Edwards to Phillips Brooks, yet it must be acknowledged that the latter, with his athletic piety, was the accepted champion of American orthodoxy. Not even the beautiful Channing could retain the ardent admiration which he won as reformer. Phillips Brooks stood for that rounded piety in religion which is expressed in the old maxim, "a sound mind in a sound body." In him met that sweetness and beauty, combined

with strength, which Longfellow must have had in mind when he wrote:

Oh enviable fate to be
Strong, beautiful and armed like thee;
With lyre and sword, with song and steel;
A hand to strike, a heart to feel.

In him was the culmination of that ideal which was first expressed by Charles Kingsley and Frederick Maurice, a man as large in his sympathies as the world itself, and as wholesome in his physical attitude as in his mental.

The stride has been as determined in school as in the church. To burn the midnight oil is no longer typical of fine scholarship. Education for health is no longer conceived to be absurd. We do not select our feeblest boys to be educated for ministers and leaders. Education means the development of the whole man.

At the present time, teachers' colleges, following the new trend, train teachers to teach health. This does not mean that they will be instructed in the science of healing, but to keeping their pupils well. Nor does it mean a further development of athletics, but a common-sense instruction in how to comprehend and take proper care of the human body and human mind.

The air is full of educational ideals, and these are no longer buffeted about by professional reformers. We have simply come to a time when we recognize the great fact that American education, both in method and in contents, must be idealized. We have so far only undertaken to readjust European models to American needs.

There is no such thing as a completed American system. The university system of our western states is ideally complete, but we do not find realized that dream of Washington and Jefferson and Adams, in the creation of a university or universities. The garden school is gradually securing the adherence of the wisest of our educators, that is, large areas, where they can be surrounded by gardens. Here, those ideas which are gathered from books are to be applied to the soil. The schoolhouse planted on the street,

where children must spend the years that belong to the muscles, to be confined to patent chairs, and compelled to study books during the hours they long to be studying things, is hardly less than a prison house. The ideal school of the future will change all this, and care for the creation of happiness, sweetness, health in every sense of the word.

Do our ideals grow complex, or do they grow simple? Certainly there is a great longing rising up in the people to get rid of the conventionalisms of city life, and get back, or perhaps forward, to life in the country. This means a vast spreading out of our population and a balancing of the privileges which have for a hundred years belonged mainly to the town. At heart the great longing of the people is to live a simpler life. The drift countryward will yield nothing of the culture and refinement of the city, but will carry these out, and spread them abroad. There will be a great evening-up of conditions. The rural free mail delivery, the trolley and the rural telephone system will meet the new social evolution, to quicken it, as well as to encourage it and inspire it. The new life will be broader, sweeter and more in accordance with nature.

It must not be overlooked that virtues are widening outward. Patriotism has opened into philanthropy and philanthropy has opened into piety. We do not nowadays begin with piety as a narrow virtue, defining and defending a creed that has never been known beyond a handful of human beings, but we hold that to be pious, which is generous, tolerant, human, and that is able to call all men brothers. So it is that there is very little chance left for small ideals. Petty patriotism and selfish liberty must give way to that larger freedom which concerns the interests of the whole world.

What will be the ideal man of 2000, and what will be the ideal state? There questions no one of us will undertake to answer, farther than history casts foregleams ahead.

"SHOULD WE HAVE A RELIGION?"

BY WILBUR KEITH, 32°

MASONRY'S place in religion, or religion's place in Masonry, is a question worthy of no little thought, both on the part of Masons and the followers of the various creeds.

Under the caption "Should We Have a Religion?" by Thomas M. Anderson, 33° Hon., in *THE NEW AGE* recently, furnishes a basis for improving both the "church" Mason and the one who is not affiliated with any religious denomination.

Though young in the study of Masonry, its teachings have always been uppermost in the mind of the writer, and it is his opinion, based on observations both inside the church and out, among Masons and non-Masons, that the teachings of Masonry are lived up to so much closer and their obligations both to God and man more readily discharged than in any other organization, denomination or creed; that it is doing today a greater good than all other combined efforts.

True, there is no reason why a church member should not hold his vows as sacred as any other, but the fact remains that he does not. The teachings of the church have been handed down from one generation to another; teachings of Masonry, or its fundamentals, have also come from the ancient, yet in the Scottish Rite its teachings are broader, more liberal and binding than any sect or creed.

Then, "Should We have a Religion?" Personally, I do not think the question has any ground for argument, for both have a work to do. Men who are prejudiced against Freemasonry find their only way in the church; men who accept its teachings with a broader view gain consolation in both, while many are satisfied with either; yet coupled with Masonry, the church finds a greater sphere in which to do its part, and *vice versa*.

The majority of church members, who go to church, listen to what the pastor has to say, bow their heads in prayer when asked to do so, stand during benediction, and leave the house of God as if they had done their whole duty. In the lodgeroom, as the reader knows, impressions are made upon one's mind that are not soon forgotten, vows are taken that are never broken, and ties and friendships are formed, to my mind, as strong as they were in the days when Masonry had its beginning; notwithstanding and in due consideration for the opinions of those who claim Freemasonry is growing "cheap." The writer means no disrespect for any church or any church member in this statement, as he feels at liberty to speak, being a follower of the Presbyterian faith.

No church, no lodge, no one man nor set of men can ever hope to save the country as a whole, but, in the language of my distinguished friend and brother, Michael H. Thomas, 33° Hon., "We can move the world if we keep up our work and stand by its teachings." I believe that statement is as true as any ever made by man, and as proof of it take the rulers of the various nations now at war and others about to be forced into the conflict; see how many are Masons, who they are, and the positions they occupy; look back upon the most prosperous days of our sister republic on the South—Mexico—and we can point with pride to the life and fairness of our lamented brother, Porfirio Diaz, who occupied a place of honor in our Fraternity.

Brothers, stop long enough to think. By the help of the Supreme Architect of the Universe, let's live by the teachings and principles of our noble Order, and in such hours as are sure to come with a crisis like the one we are about to face "we can move the world."

THANKSGIVING FOOD FOR "RITE" THOUGHT

BY DR. FREDERICK KEMPSTER, 32°
Winona Consistory, Minn.

Be thankful that you are not where the Kaiser would like to put you, for if he had you and permitted you to remain alive, he would probably make you eat several things that you would not relish.

Remember that the kind hand of Providence did not put us in line for the trenches this year, but sent the other fellow, and has vouchsafed us another big feed.

Speaking of "big feeds" must make somebody feel hungry; but it is big feed that make others feel ugly when they go about kicking.

If your favorite ball team has not won a pennant this season, just reflect that they did at least as well—if not better—than you could have done:

Don't look daggers at the postman if he brings you nothing but duns—it is not his fault, but your own. Perhaps, later, he will bring you a Christmas card from the same office.

A good stomach is better than a badly cooked meal, but a good square meal is greatly to be preferred to a bad stomach.

We pray, "Give us this day our daily bread," and, after we get it, many of us do not give God a pleasant look or thought.

If we cannot be widely known as great, we may, at least, be extensively known as grateful.

The need of a feed always proves the value of the Creed of Greed

There are lots of tables that should be turned, for then perhaps the poor could get their turn.

It is not so much what we eat as what we leave, that shows our appreciation of the cooking.

"I am glad to see you are back from the front, Paddy," said a friend to an Irish soldier the other day. "Begorra!" replied Paddy, "I knew I had gotten thin while I was in France, but little did I think yez could see me back from the front."

The high cost of living can be reached so long as our incomes are of sufficient length, but many of us have, even now, to stand upon the tips of our toes, and may presently have to take special lessons in balancing our bodies on the toes.

CORRESPONDENCE

SCOTTISH RITE EMPLOYMENT BUREAU OF KANSAS CITY, MO.

September 22, 1917.

MY DEAR BROTHER COWLES:

Upon receipt of my copy of THE NEW AGE yesterday I was gratified to find a mention of our Employment Bureau report. Brother Cowles, I certainly wish to thank you for giving so much attention to it. You know you have been more than kind in commenting upon the work we are doing here.

It may please you to know that during the past six months this department has filled 1,097 positions, making a total of 3,559 positions filled in two years and six months which is up to September 1, this year. We believe that this bureau is now the largest operated by any Masonic body in the country. Last year it cost \$1.12 to fill a position, on an average; this year thus far it has cost only \$0.76.

It may also please you to know that we have been made the eastern labor representative of the Western Pacific R. R. and we received word the other day that in all probability we would act for the Southern Pacific as well. When you come to think that these roads operate on the west coast and call upon our department to fill their needs, they must feel that we are giving them good service.

As you know, our relief work has come to be rather large. During the past two years we have cared for 842 cases of distress irrespective of creed. We have secured a spare room in the basement of the temple and have transformed it into a regular grocery and clothing place. Here we give out those things which are most needed. Thus far this work has come indirectly and directly in touch with some 4,000 people.

Several months ago the Bodies turned over to this department the task of looking after the dependents of those of the membership who entered either the Army or Navy. I am enclosing a copy of the forms we have sent out to every enlisted man as well as those subject to draft. I am also sending you a copy of the military record we are using to keep track of these "boys" with. They may interest you.

We are now getting ready to hold our Third Annual Charity Ball, which will be on the evening of November 21. The proceeds from this goes to our relief work. It has always been held in Convention Hall and about 5,000 people have attended it each time.

I hope that I have not "bored" you with this letter, but I wanted to let you know what we are doing.

I presume that you are in the midst of a great deal of work at this time and with the Supreme Council meeting close at hand you must be swamped.

Hoping that you have a splendid session and with word of personal regard, I am

Faternally yours,

FRANK S. LAND.

WHAT ARE "THE OCCULT SCIENCES?"

TO THE EDITOR OF THE NEW AGE MAGAZINE:

From time to time one comes upon references, in current general literature as well as in Masonic literature, to the "occult sciences." In Bro. Henry R. Evans's interesting article in the August number of THE NEW AGE MAGAZINE it is stated that some members of the sect of Pictists "were deeply versed in the

occult sciences." Some definite idea of the meaning of the phrase "occult sciences" is an indispensable prerequisite to an intelligent understanding of that statement; and I believe that the majority of readers, whether Masonic or profane, have no definite idea of its meaning. Most readers, I venture to think, understand by the word *science*, such a systematic presentation and concatenation of *known facts* as exhibits them in their necessary relations; and when one attempts to fit that definition to any science, his first step is to ascertain and classify, in some general way, the facts which are so coordinated. I do not recall having seen at any time a statement, general or specific, of the *known facts* whose systematic coordination constitutes the "occult sciences."

This is not written in the spirit of captious criticism, but simply and solely because the writer is one of the very many who cannot think in terms of any science without some knowledge, or at least some definable idea, of the facts on which it is supposed to rest. Can you help me and my numerous kind out of the fog?

Fraternally yours,

Oakland, California,
September 24, 1917.

WILLIAM LAIR HILL, 32°.

A REPLY TO THE FOREGOING

TO THE EDITOR OF THE NEW AGE MAGAZINE:

I take pleasure in replying to Bro. Hill's query regarding the meaning of the *occult sciences*. According to Webster's "New International Dictionary," the word *occult* is defined as something "hidden from the eye or understanding; secret; concealed, hence, mysterious, supernormal, or supernatural." The occult sciences therefore relate to "the supposed action or influence of occult qualities, or supernatural powers, as alchemy, magic, necromancy, and astrology." Modern science regards these so-called sciences as mere superstitions, relics of the storied past; man's early gropings after the unknown. From astrology sprang astronomy; from alchemy modern chemistry with all its wonders. Some of the dreams of the old alchemists regarding the transmutation of metals seem almost on the point of realization in the laboratories of the up-to-date chemists. The alchemists mixed up with their researches after the elixir of life and the philosopher's stone much that was magical. They summoned the planetary spirits to their aid and made their investigations under certain astrological influences. Though mistaken in their pursuits they chanced upon some valuable discoveries in chemistry. Borrowing the nomenclature and symbols of the alchemists certain mystics of the post-Reformation period hid beneath their terms and quaint figures their philosophical principles which were, to a great extent, anti-Papal. The Rosicrucians among others did this. The alchemists sought for an elixir which could indefinitely prolong life. In this they were perhaps madmen. But modern medicine seeks for *serums* and other things to ward off diseases and extend life beyond the ordinary span.

Astrology is today a discredited science (if it ever were a *science*) in the eyes of scientific men; and yet it has numbers of followers in this country and Europe who firmly believe in it. Read the articles in the *Occult Review* (London), for example, also the advertisements of people who offer to draw your horoscope for you. Some very eminent men have put faith in astrology. If I am not mistaken Sir Isaac Newton was more or less impressed with its pretensions.

A study of the occult sciences is very fascinating and interesting, for it throws light on the civilization of the past. There is no race on the face of the earth which has not believed in magic and necromancy. Many of the stories of witchcraft, demon possession, and spiritism have had bases in fact. But today we explain them on other grounds than the supernatural. But nature is still replete

with the *occult*. Modern psychical research has shown us that man possesses powers of clairvoyance, telepathy and magnetism; the subliminal self is linked up with the Soul of the Universe. We have no *occult sciences* in this era, but *Science!* But, alas, modern science has its *orthodoxy* as well as its *heterodoxy*, as will be seen in the recent dissertations of Mysticus in this magazine.

HENRY R. EVANS, 33° Hon.

SHRINE MATTERS

Juneau, Alaska,
September 29, 1917.

MY DEAR NOBLE COWLES:

As you have taken the trouble to answer my invitation, I take it for granted that you are interested in Shrine matters in this section of the country and will tell you about our little club, and about what we do to amuse ourselves. Our club (Southeastern Alaska Shrine Club) was organized about four years ago and has now upwards of a hundred members. Our membership is very flexible, as we are a migratory sort up in this country. Occasional divans come from the temples of Puget Sound and put on a ceremonial. Nile Temple has been here twice, and we had one last spring given under the auspices of Afifi of Tacoma. At the last ceremonial there were twenty-seven candidates who hung desperately onto the rope, we had a most interesting ceremonial—full of snap and good stunts. We had quite a time Masonically last June at the time of this ceremonial; we combined a Grand Lodge meeting and the ceremonial at that time. The members arrived from the south on Monday evening and we tendered them a Blue Lodge reception. Tuesday morning we laid the corner-stone of our \$75,000 school-house. We had some 400 Masons in line and it proved to be a big event. During the afternoon we took our visitors on an automobile trip to Mendenhall Glacier, some fourteen miles distant. In the evening we had a street parade, and the first camel ever seen in Juneau appeared on our streets, much to the delight of the small boys and the annoyance of the town's dogs. After that we had our ceremonial, and concluded the evening with a banquet. The following day there was more sight-seeing, and in the evening we had a grand ball that was quite a brilliant affair for a little country town. In fact, one old resident of Washington, D. C., stated that it would have been a credit to that city. The divan headed the grand march clad in their full robes; following them were some sixteen patrolmen, then came the dancers and handsomely gowned ladies. The ball-room was beautifully decorated, and in all it made a magnificent sight. The ball concluded our three days celebration at that time. Since then we have given two other big balls, both of which were great successes, and we are now planning a reception to be held at Noble Governor Strong's mansion, which will take place in two or three weeks. Other affairs will be held during the winter. We never let the reputation of Shrinedom suffer when we give a function of any sort here.

We have two members of Almas Temple belonging to our club, one of them, Noble Sumner Smith, you probably had the pleasure of seeing cross the hot sands some two years ago. He was one of twelve weary travellers.

Another member of our club, who has met you, and who is quite a crony of Noble Dingman, your recorder, is our vice-president, Louis L. Harding. It is a long way from Washington to Juneau, but we seem to have close connections after all.

If all goes well we shall lay the corner-stone of a Scottish Rite Temple here sometime next spring, probably during May, and will arrange to have our Shrine ceremonial at the same time; so, if you can possibly do so, be here during the month of May and you will find some interesting events taking place.

Yours in the Faith,

(Signed) E. D. BEATTIS, *Secretary*.

A CORNER OF THE LIBRARY

By MYSTICUS

WHAT THE SPADE HAS DONE FOR RELIGION

"I believe in the spade. It has fed the tribes of mankind. It has furnished them water, coal, iron and gold. And now it is giving them truth—historic truth—the mines of which have never been opened till our time."—OLIVER WENDELL HOLMES. (*London Academy*, XXV, 422.)

OF ALL the tools of humanity, the spade is perhaps the most primitive and the most useful. As Holmes says: "It has fed mankind." In the hands of the modern archaeologist it is a powerful instrument of discovery. He digs among the ruins of buried cities and unearths the mute records of the past—records written upon stone, wood and papyrus. Thanks to the spade history has been enriched. Think of Pompeii brought to light. The old civilizations of Babylonia, Chaldea, Carthage, Rome and Egypt have given up their secrets. The service rendered to religion by the spade is incalculable. In a recent book,¹ by Dr. C. M. Coburn, who holds the chair of English Bible and philosophy of religion in Allegheny College, we have a résumé of all the archaeological discoveries of recent times throwing light upon the New Testament and upon the life and times of the primitive Church. As the writer says in his preface: "The aim has been to make this work a *corpus* of all the more fascinating facts and all the most beautiful and worthy sayings that have floated down to us from those opulent centuries in which the earliest Church was trained." The mass of new data comes mostly from the buried hordes of Greek and Coptic papyri, recently dug up in Greece; Egypt, Italy, and Asia Minor. That part of the book devoted to Egypt is particularly interesting. Among the ruins of the old city of Oxyrhynchus, the present Behnesa, an enormous number of secular and religious documents have been unearthed, among them many new sayings of the great Nazarene, dating from the third century of our era, and purporting "to come from the lips of our Lord himself." Dr. Coburn gives them in full. Oxyrhynchus (Behnesa) was located on the Falr Yusuf, the principal canal of the Fayum, about ten miles from the Nile and about 260 miles from Alexandria. All that remain of it today are a number of granite columns and a few broken temple altars. When the old Egyptian city was converted to Christianity it had a varied career. In the fifth century the city and the desert around it were filled with monks and nuns. Says Coburn:

From the first to the middle of the third century of our era, Oxyrhynchus enjoyed its highest prosperity. Even the classics were studied, more fragments of these ancient works having been found here than in any other town. The city contained several heathen temples dedicated to Serapis, Isis, etc.; and a Caesarium, theatre, gymnasium, capitolium, and a few other municipal buildings, besides several public baths. There was without doubt, a Jewish synagogue, and there were also at this time, as recently proved, several Christian churches, two of which, though not public buildings, were important enough to be mentioned in an ancient official report of city edifices. It is thrilling to get even this transient glimpse of those early followers of Jesus as an organized body, having well-known meeting-houses in which they conducted worship.

The antiquity and essential integrity of the New Testament text have been proved by the archaeological discoveries of modern times. Dr. Coburn, in an entertaining chapter, gives a list of the ancient New Testaments that have been recovered, with comments thereon. The most valuable of all the newly discovered New Testament manuscripts is the one obtained in Egypt by Charles L. Freer, of Detroit, Mich., which—

¹ The New Archaeological Discoveries, and their bearing upon the New Testament and upon the life and times of the primitive church. By Dr. C. M. Coburn. New York: Funk & Wagnalls Co., 1917. 698 pp., 8°. Price, \$3.00.

in its completeness and age, could rank with the three great MSS. of the world, being certainly not later than the sixth century and being probably as old as the Sinaitic Codex. . . . It determined once for all the fact that as early as the third, or perhaps the second century, there were at least two or three independent types of New Testament texts, all of these being alike in their statement of essential facts and doctrine, but differing considerably in their verbal form. It seemed to settle the question that there was no settled and stiff form of the New Testament text necessary to orthodoxy at that time, as came later to be the case, both with the Greek and Hebrew Bibles; but that several verbal types existed peacefully together. This adds greatly to the apologetic value of this early document, but complicates the question concerning the *original* text.

It is most interesting to contemplate that it was in Egypt, land of pyramids and papyri, that the new sayings of Jesus were recovered, among them being that profound statement: "Wherever there are two, they are not without God; and wherever there is one alone, I say I am with him. *Raise the stone, and there thou shalt find me; cleave the wood, and there am I.*" In other words, the life of God pervades everything, however lowly, as well as transcends it in the form of self-conscious reason and will. According to the New Testament chronicle, the Holy Family in order to escape the persecution of Herod's reign fled to Egypt and there dwelt, in all probability until the Master began his teaching in Palestine. There is a wonderful painting by a French artist representing the Madonna reclining at the base of a great stone sphinx, with the Holy Child quietly sleeping in her arms. Near by Joseph stands. It is night and the silver disk of Isis floods the scene with tranquil light; the sky is brilliant with twinkling stars like so many altar lamps. The Sphinx gazes into the future with unfathomable eyes, doubtless seeing the overturn of the great Temples of Misraim and the decay of the old Egyptian faith. Before the Cross flee the hordes of animal-headed gods in affright; and then the Cross sinks in a sea of blood before the Crescent of Islam. How did the Master busy himself during his sojourn in Egypt? Some occultists have it that he was initiated into the mysteries of Isis and Osiris and saw there the reflection of his own doctrines of immortality and eternity. Be that as it may, the ancient creed of Misraim yielded to Christianity with but little struggle. The Trinity of Osiris, Isis and Horus was readily merged into that of the Father, the Son, and the Holy Spirit. The Greeks on the contrary made but little impress upon the faith of Egypt, but rather succumbed to the awful fascination of the great cult of death as practised in Misraim. The eclipse of the Egyptian religion was due to Christianity. Says Cobern:

Notwithstanding the strong Hellenic influence, the old Egyptian religion held its own in Egypt until Christianity came. Indeed, the religious rites became more elaborate in late Ptolemaic time and the early Christian era, the most salient feature being the worship of the gods of the dead, and especially of Osiris, the "god of life in death"—who taught the hope of a new life springing from decay, death having a divinely revivifying power. Renunciation of the world, leading to asceticism and celibacy, was not peculiar to Christians, but was common to Jews and heathen in the first two centuries of the Christian era. As the old system crumbled before Christianity, the ancient gods did not disappear, but lived on as demons who could be controlled by sorcery. The demotic papyri of the first century are full of pictures of the other world, grim and wild as those of Dante; but "salvation" for the soul was obtained, according to the ancient Egyptian worship, not by wealth or gorgeous funeral ceremony, but by the preponderance of the deceased's good deeds over his evil ones when weighed in the scales of the gods. It is now proved that the Egyptians did not believe in a resurrection though they did believe in a future life, and much of their old religious symbolism was adjusted to the new Christian faith. The pictures of Isis nursing Horus became a forerunner of the Madonna and Child. . . . The early Egyptian Christians were mummified clear up to the Arab conquest and used the old Egyptian forms connected with the burial rites to enforce their new doctrine. As the poor man who was an unconverted native Egyptian had a ticket put around his neck to take him to the cemetery by boat on which was written, "May his spirit serve Osiris;" so the native Christians wore the same kind of a tablet, but instead of the appeal to Osiris the monogram for Christ appeared—this symbol probably being employed as a seal as early as the third century, though outside of Egypt it has not been found earlier than the fourth.

One of these burial tickets from a middle-class grave reads: "Taesai lived twenty-eight years. She has gone to the Shining (Land)."

One of the earliest graves found at Antinoë was that of a woman named Krispina, whose handsome oval face, with the hair dressed somewhat after the manner of the Antonine empresses,

is well shown by the painted portrait in the coffin of the deceased. The left hand still clasps the Egyptian symbol of life, slightly changed to a shape like that found in early Christian designs. The additional fact that only floral decorations are represented in the frescos of the tomb, instead of the typical Egyptian figures, makes it the more probable that this woman was a Christian. Another woman (early third century) has the monogram of Christ stamped on the seals of her bandages, and the legend, "Be at peace," embroidered on her shoes. In another grave (fourth century) was a cross flanked by the Alpha and Omega. With this body a wooden symbol of life, the *crux ansata*, was found, together with two reed baskets and a large jar. Did the baskets and jar indicate that the friends of this Christian woman had yielded to the old Egyptian custom of burying food offerings with the dead, or were they only Eucharistic vessels connected with the Christian (or Gnostic) sacraments? The latter is probably correct. It is also interesting to note that the hands of the deceased were grasping a small cruciform flower well known as a desert plant which ordinarily lies dead and lifeless, but on contact with the slightest moisture blossoms into life. This was entirely analogous to the Egyptian custom of placing the dead body on a bier covered with soil and planted with grain, allowing the mummy to remain there until the wheat sprouted. Both Egyptians and Christians used these nature-symbols of life springing from death to express their faith in a future world. Near this rather luxurious grave was another of quite different character, containing the body of Serapion, a Christian anchorite, clothed in a coarse brown robe and black mantle, with a cross hung from his neck and iron bands about his waist, ankles and arms.

Some of the bodies found had been dipped in a bath of bitumen, certain parts being covered with gold leaf. Then the entire body was bandaged and rebandaged in spiral or interlaced patterns, over which was put a fresh coat of bitumen and a fresh layer of bandages, the face being finally covered with a fine cloth, painted and gilded with a plaster mask simulating the features of the deceased. Another Christian body, embalmed according to the earlier method, was found by Dr. Naville at Deir el-Bahari, the deceased holding in his right hand a cup containing a red liquid and his left something that looks like a handful of wheat. M. Naville believes these to be emblems of the Eucharist. On the left shoulder is the *swastica* which was used as a Christian emblem from the earliest times not only in the Roman catacombs, but also in Egypt. Yet the lower part of the robe covering the deceased contains a painting of two jackal-headed gods, probably Anubis and Apuat, adoring the sacred bark of Socharis. This seems to Scott-Moncrieff as almost incredible unless the dead man belonged to some fantastic Gnostic³ sect which might have employed this mixed symbolism; but to the writer it seems perfectly harmonious with the Christians in all lands—that of using the native symbolism wherever possible to express their religious ideas.

The figure of Osiris found in another Christian tomb may have been, not an amulet as usually supposed, but a symbol expressing to the Christian as to the heathen the certainty of a future life.

It is also plain that ignorant natives who had, previous to conversion, believed in a magical resurrection through Osiris, the divine man who had risen from the dead and who through magical rites could impart immortality, might without careful instructions confuse this with Christ's death and spiritual resurrection.

I wish I might follow Dr. Cobern further in his fascinating account of the recent archaeological discoveries, but space forbids. What he has to say about Rome, Greece and Asia Minor is of equal interest to that of Egypt, but, I confess a particular *penchant* for the land of the Sphinx, consequently I have devoted this article mainly to Egyptian explorations. His story of the catacombs of Rome will interest all readers. He says that "the mass of new material brought to light in Rome in the last forty years is without a parallel in history. . . . The catacombs represent the most notable monuments of primitive Christianity which have come down to us. They are entirely of Christian construction and did not originate, as was formerly supposed, out of ancient stone quarries, but are hewn out of the tufa rock. The vastness of these labyrinths awakens astonishment when we consider the poverty of the early Christians."

³"It should be remembered that Gnosticism was a system in which all religions found a place; its object was to explain not only the mysteries of the Christian faith, but those of the pagan religions as well."—Cobern.

REVIEW OF MASONIC "COUNTRY" PRESS

By T. W. H.

FOREIGN CORRESPONDENTS

I HAVE found nothing in the most ponderous books of Masonic legal lore which would prevent me from including in this column of reviews of the Masonic "Country" Press, a hurried résumé of a glance over the "Reports of Foreign Correspondents," the foreign portion referring to the foreignity of one State Grand Lodge to the other, just as St. Paul is foreign to Minneapolis because he has so many Irish, and Minneapolis is foreign to St. Paul because she has so many Scandinavians, and New York is foreign to the rest of the country, because it has so many citizens who have no country.

You might think, however, that because our State Masonic Grand Lodges are composed of only one set of men, Masons, that this condition of mind, which I have called foreignity, could not prevail; but Pennsylvania can hardly understand the Masonic language of Massachusetts, for instance, and Iowa doesn't want to understand any but the Masonic vernacular of Iowa. Each is alien to the other in many matters, and very much of their time and energy is frittered away because of this alienation of members of one family. In advocating the Masonicization of the several countries it might be well to begin at home and try and have Masons in the United States appreciate the fact that they ought to be Masons, and when that is accomplished we can then with good grace take up the larger proposition. But the Masonicization of Masons in our own country is the most difficult task and perhaps it will be best, after all, to take up first the conversion of the foreigners.

Never in the two hundred years of the existence of the Masonic fraternity in the form in which we know it are there so many things of great moment transpiring, or ready to transpire. It seems

as if the universe of material things is in a state of flux, and it will be for good or bad according as we perform our parts in this melting operation.

Masonry ought to have every man actively at work in one way or the other, as the ability and powers of the individual will permit, or he can force himself to act. To coin a word, the Masonicization of countries that now have but a meager portion of its principles and doctrine in their keeping or use is a great idea, a stupendous task, but one warranted by the conditions and circumstances; a task which will give Masons everywhere something noble and godlike to engage in, and give Masonry an opportunity to lift itself out of the slough of apathy and the commonplace indifference into which it is fast sinking. And if it does not take advantage of the occasion so offered and demonstrate that it is not retrograding, because it did not offer work worthy of a full-sized man, now it is presented, it will surely show that our vaunted Masonry, like other great ideas, when not used, has not hold enough on its votaries to compel them to rise to the emergencies which every now and then present themselves to try to test our loyalty and devotion to our principles and the honesty of our protestations. We have been hammering away at this idea for so long and on every occasion that it may have become to us a greater thing than it really is, but it means living up to one of the four or five real landmarks of the order—its universality—or its abandonment.

In connection with this subject we append a portion of an article from the *Scottish Rite Bulletin* of Fargo, which very clearly states the conditions and presents some practical ideas for dealing with them:

THE PRESENT DAY

The Scottish Rite stands for patriotism, education, freedom, and toleration.

It is therefore eminently proper that it should be interested in the present war.

Aside from the personal interest which has been coming closer and closer to all every day, because of the necessity of economy, the higher taxes, the conserving of the resources of the country, and most of all, the going to the front of our friends and members of our families, all of these things make us begin to realize that we are in the great world strife.

No matter what the cause was originally, or how we were brought into the war, it is now necessary to bring the victory to the side of freedom, education and self government to all the nations of the earth. There are people who will need education for many years before they will be able to enjoy the full measure of self government. Mexico is one example, and Europe also presents many situations almost as complicated. When the war opened, very few anticipated the changes which have come in Russia, but it will take years—centuries perhaps—before the government becomes stable. China surprised the world a few years ago by becoming a republic, but has since had its troubles—as would be expected—with reactionary forces, but is making progress to true freedom. India presents a great problem, mainly because England has not given the natives the educational advantages necessary for self government.

There is much work for us all to do now, but very important labor will come with the close of the present strife. Will the fraternity be prepared to undertake this, and do what it should then?

It is well to be prepared for emergencies. It would seem the part of wisdom to look ahead and be ready to fully perform the work which will soon come to us.

One of the methods to secure the necessary information to be of service in the great reorganization work at the close of the war, would seem to be to send a strong Masonic commission across the water now. It would be of much value if the services of such men as Leon Abbott, the Lieutenant Grand Commander of the Northern Supreme Council; James Buchanan, of Pittsburgh; Judge Buck, of New Orleans, who was born in Hungary; T. W. Hugo, of Duluth, and that great hustler, Perry Weidner, of Los Angeles, could be secured. Rev. J. Fort Newton, formerly of Iowa, but now in charge of that great tabernacle in London, England, could also give valuable services in connection with such a body. The expenses of such a commission should be paid, and ample stenographic service provided. Such men would get in touch with every detail and would know "just where the lines lie," and their report would make it so that at the close of the war, relief and reorganization work could at once

be started and would be effective. It would seem as if Masons should take some such work up now, so as to be duly prepared for the emergency to come.

THE AMERICANIZATION OF AMERICA

The Great War has brought out several matters which have been working to the hurt of our country, and some of them threaten great harm not only to the individuals who compose the larger portion of its population, but to the very existence and stability of the nation. A wave of lawlessness and disloyalty has been accumulating in extent and intensity until even the ordinary apathetic citizen is beginning to shake his wise head and wonder when these disquieting moods and tenses will pass away and he be permitted to relapse into innocuous desuetude again. We have in another article recited somewhat of the disturbing elements, and if each element is resolved back to its origin we will find that three-quarters, at least, can be traced to the alienation of America, and it is now proposed to take up the question of the Americanization of America at the request of the United States authorities, transmitted through the Grand Commander of the Southern Supreme Council at the meeting of the Council of Administration held recently; the request was heartily granted and the methods and manner of the work will be mentioned as soon as possible.

In the meantime, as no doubt there will be some delay, each Mason can study up on the question and be ready to advocate and encourage night schools for the teaching of the American language and to make it possible for every person in America to be able to reasonably express himself or herself in the language of the country. Emigrants can be reached individually so that each member can at once get to work. A list of those who are not citizens of the United States ought to be compiled. Employers should be impressed with the necessity of refusing work to aliens who will not take the oath of allegiance, or declare his intentions to do so, to the country which is supporting him. Such a person is not a desirable neighbor, he-

cause he is neither grateful nor loyal and therefore to be avoided.

When you have Americanized the aliens, then there is the Americanization of a great many Americans, even native-born, who can stand a great deal of instruction in their duties as citizens before they know much about it.

Then our schools must be Americanized in whole-souled, vigorous, honest effort to Americanize the child; no half-hearted, routine methods have any influence on the child, and the teacher who cannot get right into the subject and show that he or she is in earnest and not merely earning a salary by going through some motions is not the teacher loyal citizens want for their children, no matter what the measure of his or her erudition or diplomas.

At the beginning of this review, I started with "Reports on Foreign Correspondence" and got switched off on to Americanization and Masonicization before it was detected, so with your permission we will take up "The previous question," and remark that these Reports are really American Masonry, or the exposition of it by the Grand Masters of the several State Grand Lodges, and other Grand Bodies, boiled down and commented on by what are styled "Foreign Correspondents" whose efforts in this direction take up about 40 per cent of the entire Book of Proceedings, mostly words, but on the whole the gist and cream of the Masonic literary production of the year; very human, at times; very much individualized at times; very egotistical at times and very self-sufficient at all times. Nevertheless it, or they, are good reading and I take great pleasure in running over such as I am fortunate enough to receive, and from one which bears the imprints of the genius of Brother Louis Block, I have picked out a few items which are interesting, and I don't believe he will object to be included in the "Country" Press, for the present.

My object in this particular case was to ascertain what such a well-balanced man as Brother Block would pick out

in his review as being worthy of perpetuation which would suit my practical bent; and knowing that his State Grand Lodge did not favor the erection of a Masonic institution for the care of its dependents I was satisfied that his fairness would lead him to note what he thought was important and interesting along that line and when mentioned it would be a guarantee that it was worthy of consideration.

This selection is not for the purpose of finding reasons why Minnesota should erect, or should not erect a home, the home will be built and the committee are looking up a site, but personally I have been so nearly drowned in the sea of Masonic words, and the safety islands or places of refuge on which I could touch bottom with my feet are so few, that I am often just about at the point of suffocation in this mass of flights of fancy—these extracts from dictionaries and copies of local directories, that I wanted to see if, out of it all, there was anything worth recording being done that is tangible and practical enough to stand description; and I find, leaving out most all of the general references to Masonic homes, the following:

Alabama.—

During the past holidays the Masonic lodges and Chapter of the Eastern Star at Ensley invited the children of the Home to be their guests for a few days. In response to this about twenty children of the Home, in care of the superintendent of the Home and their teachers, visited Ensley.

And for two days they were there in the homes of our brothers and sisters of the Eastern Star as a part of their families.

During their stay an entertainment was gotten up by the children of the Home for the benefit of the Home, which netted the splendid sum of \$416.45.

Georgia.—

The Grand Master, speaking about the work of the Scottish Rite Hospital for Crippled Children at Atlanta, writes feelingly as follows:

"I recently visited this hospital. It was a revelation to me. Seldom have I been so touched as I was by the wonderful work that is being done in this Hospital for Crippled Children.

"A great surgeon is there, Dr. Michael

Hoke, who performs wonders. Children, who without this assistance would be a burden to themselves and to the community in which they live, are made whole again. They come to the hospital unable to walk, all bent up with deformities, and by the wonderful skill of this great surgeon, they leave it leaping with joy as did those in old who were touched by the hands of our Savior and did take up their beds and walk.

"While it is accomplishing wonders for these children, at the same time it is accomplishing greater wonders in the hearts of the men who are doing this work. I noticed a little child who but two days before had been operated upon, its little feet and legs enclosed in plaster, removed from parents and acquaintances, not knowing why it was necessary to give it so much pain. This child refused to speak to anyone or even to smile. I saw a brother go to the little white cot, bend over this afflicted child, and soon the little arms slowly uplifted and the little fingers entwined above his neck and the little head was raised for a kiss, and for the first time since the operation a smile lit up the face of this child. The skilled physician will accomplish wonders for this child, and in a few weeks it will leave the hospital fully cured, yet a greater miracle than that was the making of a man—a real man—of this brother.

"Some of the cases are real pathetic. A man living eighteen miles from the railroad in Alabama took his crippled boy, ten years old, upon his shoulder and carried him these eighteen miles over the mountains to the railroad station. At this point, the boy was taken in charge by the hospital, and soon he will be able to return to his father perfectly cured.

"It is a great constructive charity. It does not ask who the child is, but simply is it a crippled child and can they help it."

Maryland, in addition to their milk stations and maybe other features have taken up in their thorough manner the establishment of a State employment bureau, of which the committee reports:

Your committee, therefore, recommends that an appropriation of \$1,000 be made by this Grand Body to its Board of Managers, the same to be used by the said board in further investigating the wisdom of establishing an employment bureau in this State, and if said board concludes that such a bureau should be established, that then said board use the balance of said appropriation, or so much thereof as may be necessary, in putting said bureau into active operation and in paying the cost of conducting the same until the next meeting of this Grand Body.

Missouri has established an employment bureau and reports as follows for St. Louis alone:

Average number of positions reported to bureau per month.....	325
Average number of applicants sent to positions per month.....	540
Average number of applications received per month.....	125
Number of positions paying from \$75 to \$125 per month.....	12%
Number of positions paying from \$50 to \$75 per month.....	60%
Number of positions paying less than \$50 per month.....	28%

During the session of the Grand Lodge of Missouri there occurred one of the pleasantries which do much to relieve a Grand Lodge session from the mediæval gloom of the dignity of the Committee on Jurisprudence. P. G. M. Hough had made a donation of \$5,000 to the Endowment Fund of the Masonic Home, and when called on spoke as follows:

"We speak of 'charity,' and I think the best way to be charitable is to give while I am living, and to take whatever I have to give away (I did not have it all; I had to borrow a good share of it) from *myself*. In fact, I did not think I should wait until I had passed away, and then have it taken from my heirs. I did not feel that that would be very charitable to them. I concluded that while I am in life and health, and while I have use and need of the money myself, to deprive myself of it, if I wished to manifest my charity, and that I would give it to the institution that we all love and that will go on for all time to come, and I also considered that my annual donation to the Masonic Home of Missouri will be \$300 a year, in the interest on this donation, while I am living and after I am dead, if it is properly managed. That is the spirit with which I make this gift—not to hereafter have it taken from my heirs after I am dead, but take it from myself while I am living. It is not charity on my part to have it taken from my heirs. It may be easy to deprive someone else of money, but not so easy to deprive yourself of it. I prefer to take it from myself while I live. And my love goes with it, for I give it today for the benefit of the Masonic Home of Missouri." (Applause.)

He had hardly taken his seat, however, when Past Grand Master Jacob Lampert rose to his feet and said:

"Most Worshipful Grand Master and brethren, I am not going to let an old bachelor of Jefferson City outdo an old bachelor living in St. Louis. I won't stand for it, and I want to tell you now that I had a consultation with my heirs the other day (laughter), and they are absolutely willing

to have \$5,000 less left to them and give it to the Masonic Home of Missouri today.

"I, therefore, donate \$5,000 to the Masonic Home, to be known as the 'Jacob Lampert Masonic Home Endowment Fund.'"

And then the roof went off.

New York.—

"Although business conditions, in the aggregate, have been better, prosperity has been confined mainly to special lines of business enterprise able to meet the peculiar conditions now existing. Normal business has either gone back or remained at a standstill. Our year has been marked by more applications for employment and has necessitated greater effort.

"Our showing would have been better had our success in locating new avenues of employment for brethren out of work been attended by a correspondingly increased efficiency on the part of applicants for positions. Hundreds of positions were lost to us by reason of our inability to locate candidates able to measure to the conditions required by prospective employers. Nevertheless, it is gratifying to record among the clients who have favored us with opportunities the names of many of the best business concerns in New York City. Your bureau is justifying its existence as a business institution and is fast becoming an agency for valuable reciprocal benefits between employers and applicants for employment.

"Employers who give positions to our applicants have the benefit of the searching inquiry we make into their past record, and of a frank statement of our knowledge of their habits and deportment. We tell them the truth, the whole truth, and nothing but the truth. If then there be weakness the employer knows it.

"The measure of our success is demonstrated by the statistical fact that with an expenditure of but little more than \$4,000 we have procured employment for brethren and their families and found an earning opportunity for them amounting to more than \$250,000 per annum.

"Mercenary motives often are entertained and exhibited by employers coming to us for efficient help, worth a decent living wage—worth the prevailing wage for the labor required—but upon whom some employers would impose because of the presumed misfortune of the employment seeker.

"We receive many calls for household domestics, and here we are too often met by an assumed philanthropic attitude, the inquiry being whether the bureau has some old or young woman who needs a home. Then it transpires that what is really wanted is a servant to cook or do household work at about half the usual wages paid for such services.

"It is surprising and lamentable that in this age of opportunity so many young men

and women are too poorly equipped in education or knowledge to render efficient service in the vocations of their selection."

Pennsylvania.—Of the great Masonic Home at Elizabethtown, Pa., nothing need be said as I am placing these few remarks before Masons, and the greatest Masonic Home in the world is not unknown to any of the craft, but in addition they have gone into some other schemes which have bubbled over from a great heart which is not measured by the dollar alone; they are as noted:

The Grand Lodge organized and established an employment bureau at Philadelphia—

"For the purpose of helping worthy brethren to help themselves and act as a clearing house between Masons desiring positions and prospective employers. Quarters have been arranged for in the Masonic Temple, Broad and Filbert Streets, and the necessary equipment and stationery provided or arranged for."

From the report of the committee having this bureau in charge we take the following:

"The employment bureau, established under your direction in September, 1916 has received to date 264 applications and has placed 132 of these in positions; they are now earning in the aggregate the sum of \$71,387 per annum. Of the applicants eight were widows; eleven orphans; forty-eight were over 50, four over 70, and one over 80 years of age; and but for the bureau many of them might now be dependent upon the bounty of the craft. One applicant was placed in a position where he is earning at the rate of \$5,000 per annum."

Pennsylvania has wisely invested charity funds aggregating over one and one-half million dollars, and in addition to this has her splendidly organized and efficiently conducted Masonic Homes. This is the way they look after the children in these Homes:

"When not in school, especially during the summer months, our wards voluntarily engage in outdoor work, in the gardens, orchards, nurseries, fields, shops, barns, etc., and, under competent management and instructors, are taught in agriculture horticulture, gardening, fruit culture, etc., and in the country life of the open fields and woods. Our aim is to develop rugged physical health, with the highest grade of moral and mental conscience, so that they may be thoroughly fitted for citizenship in the world's work. Our boys are actively identified in the Boy Scout movement.

But I want to append a paragraph to which the opponents seem to give no value but which, in my modest opinion, is the crux of the whole matter, or at

least is of equal value to the better care and advantages of the home system as it may be institutionalized—that is a *Home* and not an *Institution*. I was president of a home for thirteen years, and during that time I never came across a resident who didn't own the home. Advocates of the separate cell idea find fault with the possibilities of the mistakes of one superintendent in bringing about the great mythical bugbear the institution, but they do not seem to fear the wrong methods of a dozen superintendents to whom the care of the same number of children may be committed. The paragraph which follows strikes me just right, just on the funny bone, or point of the chin, as the case may be; it is the final joke which made father laugh. The thing we have been looking for; the condition we have been trying to create; a something for the Masons to be interested in, and the dollar is really iron, and poor cast iron at that, compared to the pure gold of "And in our state the heart of every Mason is at Elizabeth." For Masonry's sake, give us something in which the heart of every Mason in every State will be centered. We haven't got it now.

We have at Elizabethtown, midway between Lancaster and Harrisburg, a Masonic Home that is perhaps one of the largest in the world. We have there 981 acres of land. We have there a Grand Lodge Hall that cost us over half a million dollars. We have invested there a million and a quarter dollars. We have today 276 guests there, the adults averaging 70 years old, and some as old as 94. We have children there up to the age of 14 years. And in our State the heart of every Mason is at Elizabethtown. That is the favorite of all of us there. When a Mason wants to do something he does it for the Masonic Home at Elizabethtown."

North Carolina.—I desire to call to your attention the following from the *Tar Heels*—don't you like them? I do not believe I ever met more than two in my life—living as I do in a climate they do not favor—but I like the whole bunch just because of the mention of the two words "Baby Cottage." We have splendid places for bums, down-and-outers, dogs, any number for men and

women, great donations and magnificent buildings, but not one of them, until recently, wants to be bothered with a baby. I think our consistory was the first Masonic body to specialize on helping the most helpless and most valuable thing in the world, and in order to secure hospital service we were obliged to get a ward of our own; but this baby cottage knocks that portion of our work silly, and I always think a great deal of the fellow who, in a fair struggle, knocks me out. I think I am pretty good myself, consequently the fellow who is better than I am—well, he's worth cultivating.

From the report of the Board of Directors of the Masonic Orphan Asylum at Oxford we glean the following interesting facts:

"The number of children on the rolls at the close of the fiscal year was 372, which includes the thirty-five inmates of the Baby Cottage, which is now fully occupied.

"The domestic science department is very valuable to the girls, and many of them are becoming proficient in the preparation of foods.

"A second silo has been built and this will greatly increase the dairy products.

"From the report of the treasurer you will learn that the printing office and shoe shop have had a prosperous year, but the wood-working shop has had rather a hard time on account of the general depression in business, yet we hope with the return of prosperous times its business will increase and show nice profits. The business of the printing office has increased so much that an enlargement of the building is absolutely necessary and cannot be deferred."

Texas.—And then I'll have to quit, not for want of material, but want of allotted space; I told the editor I would be so busy that I wouldn't be able to send him anything this month; but as time rolled on I got so lonesome for the sound of the keys of the Swede typewriting machine—which writes sentences in French idiom with a German construction—that I had to spoil something, and Brother Block's splendid review of what the others say being at hand I ventured to brave his warranted anger, and go through it, because I agree with him except on his Masonic Home idea and the English Grand Lodge views.

Now look at this from Texas:

The following will illustrate the good work that is being done in the school of the Children's Masonic Home:

"The courses of instruction in manual training and domestic science are given to the boys and girls from the sixth grade to the eleventh, inclusive. The children showing special aptitude for these practical branches of education are encouraged to devote a great deal of time to them; while all from the sixth grade up are required to learn at least the rudiments.

"The commercial department offers courses in bookkeeping, shorthand, typewriting, commercial law, and allied subjects. These courses are open only to those boys and girls who have satisfactorily completed the tenth grade of the regular literary course, the idea with the school management being that there should be a good foundation in the fundamentals of the common school branches before students are permitted to specialize."

RETROSPECTION

As we grow older, how we tend
 To hark us back again,
 And view with pleasant retrospect,
 Youth's wobbly devious lane,
 And things that then unpleasant seemed,
 And useless, as we thought,
 By time have had their corners ground,
 As Time has often wrought.
 The sweating horses lose their stench
 And look with kindly eyes,
 The while we harness them and watch
 The sun in glory rise.
 The turning furrows where we looked
 To see a writhing snake,
 Become long lines of poems that
 Would sing the soil awake
 The squealing of the pigs that so
 Offended our young ears,
 Blending with later sounds of life,
 A hymn is what one hears.
 The swashing of the sickle and
 The thresher's strident tone,
 Fill out the orchestra of life,
 As we have older grown.
 The school days dimming in the past,
 Now shorter, sweeter are,
 Than when we thought vacation was
 So very, very far.
 For now, alas, how often comes
 Each annual holiday,
 The long vacation's nearing fast,
 Postpone it as we may.
 So view not then the shorter life,
 That lies for us ahead,
 For nature grants us to re-live
 The longer life instead.

C. L. Wakefield, 32°.

GENERAL MASONIC NEWS

COMING REUNION DATES

The Bodies of the Rite in Washington, D. C., hold their meetings every Tuesday evening.

The San Francisco and the California Bodies of the Rite in San Francisco, Cal., hold their meetings, the former every Friday evening, and the latter every Wednesday evening.

The Bodies of the Rite in Oakland, Cal., hold their meetings every Monday evening.

The Bodies of the Rite in Seattle, Wash., hold their meetings every Tuesday evening.

The Bodies of the Rite in St. Paul, Minn., hold their meetings every Wednesday evening.

The Bodies of the Rite in San Diego, Cal., hold their meetings every Wednesday evening.

The Bodies of the Rite in Los Angeles, Cal., hold their meetings every Friday evening.

The Bodies of the Rite in Pasadena, Cal., hold their meetings every Saturday evening.

The Bodies of the Rite in Tucson, Ariz., hold their meetings every Friday evening.

The Scottish Rite Bodies in Juneau, Alaska, hold their meetings every Friday evening.

The Bodies of the Rite in Stockton, Cal., will confer degrees every Wednesday evening during November and December.

The Fall Reunion of the Bodies of the Rite in Dallas, Texas, will begin on November 19, 1917.

The Bodies of the Rite in Fargo, N. Dak., will hold their Fall Reunion November 19 to 22 inclusive.

The Bodies of the Rite of Boise, Idaho, will hold a reunion November 19 to 22 inclusive.

The Bodies of the Rite in Denver, Col., will hold a reunion November 19 to 22 inclusive.

The Fall Reunion of the Bodies in

Richmond, Va., will be held November 19 to 22 inclusive.

The Reunion of the Bodies of the Rite in Yankton, S. Dak., will be held November 19 to 22 inclusive.

The Reunion of the Bodies of the Rite in Sioux City, Iowa, will be held November 19 to 22 inclusive.

The Bodies of the Rite in Mobile, Ala., will hold their Twenty-ninth Reunion November 19 to 23 inclusive.

The Scottish Rite Bodies in Jacksonville, Fla., will hold their Twelfth Reunion November 20 to 23 inclusive.

The Bodies of the Rite in Topeka, Kan., will hold their Fall Reunion November 20 to 23 inclusive.

The First Reunion of the Bodies of the Rite in San Diego, Cal., will be held November 21 to 23 inclusive.

The Grand Consistory of Louisiana (New Orleans) expects to hold a Thanksgiving Reunion November 26 to 29 inclusive.

The Mid-winter Reunion of the Bodies in Cheyenne, Wyo., will be held December 10 to 13 inclusive.

The Bodies of the Rite in Cumberland, Md., will confer degrees on November 19, December 3, and December 17, 1917.

The Bodies of the Rite in Chicago, Ill. (Northern Jurisdiction), hold their meetings every Thursday evening. A Reunion is also to be held November 19 to 22 inclusive.

The Sixty-fifth Reunion of the Bodies of the Rite in Pittsburgh, Pa. (Northern Jurisdiction), will be held November 20 to 22 inclusive.

SUPREME COUNCIL NOTES

The Allocution of the Sovereign Grand Commander was a most admirable paper, full of meat and of "words that suit the times." We purpose publishing extracts of it in this and following issues of THE NEW AGE MAGAZINE, for the satisfaction and edification of the brethren at large.

Seven new active members of the Supreme Council were elected, and will stand in the tableau in the order named: Fred C. Schramm, Salt Lake City, Utah; Alexander G. Cochran, St. Louis, Mo.; Olin S. Wright, Plant City, Fla.; Marshall W. Wood, Boise, Idaho; Frank C. Patton, Omaha, Neb.; Thomas G. Fitch, Wichita, Kan.; Alva Adams, Pueblo, Colo. All were duly crowned except Brother Alva Adams, who was not present at the session.

Two hundred and thirty-four brethren were elected to receive the Thirty-third Degree Honorary, and one hundred and eleven were duly coroneted on Friday evening, October 19. Also, five hundred and sixty-three brethren received the honorable distinction of K.C.C.H.

The Supreme Council appropriated \$10,000 for the George Washington Masonic National Memorial Association. In this connection let it here be noted that the said Association forcibly demonstrated its patriotism by buying Liberty Bonds to the extent of \$65,000.

The report of the Committee on THE NEW AGE MAGAZINE showed that the said committee was pleased with the progress made by that publication. It was the general testimony that the magazine was being widely read among the brethren of the Rite and also by others.

It was decided that the crosses used in the official signatures of the brethren of the thirty-third degree shall hereafter bear small crosslets at the extremities of all the arms. Violet ink to be used for that of the Sovereign Grand Commander, purple for those of the other active members of the Supreme Council, and red for those of the thirty-third honorary. The cross affixed to the signatures of brethren of the G. C. C. H. is also to be red.

THE FALL REUNION AT WASHINGTON, D. C.

The brethren of the Scottish Rite Bodies in the Valley of Washington, D. C., work the degrees only in the

evening; they have all their membership (or practically all) within half an hour's ride from the Cathedral; nearly everyone can get out in the evening, and few can get out in the day time. Therefore, work began on the evening of Monday, October 1, and continued throughout the week, Saturday evening being devoted to the annual banquet of the Lodge of Perfection.

The class on this occasion was called the Liberty Class, and its twenty-seven members took the degrees from the fourth to the thirty-second, inclusive.

The winter's work begins on the evening of Tuesday, November 6, on which occasion the fourth degree will be conferred in full form, and will continue thereafter every Tuesday evening throughout the winter, closing with the thirty-second degree on the evening of Tuesday, February 26, 1918.

A LARGE CLASS AT ANSLEY, NEB.

The degrees of the Scottish Rite, from the fourth to the eighteenth, inclusive, were conferred at Ansley, Neb., at 9 a. m., on September 16, on a class of 124, and the nineteenth to the thirty-second degrees, inclusive were communicated to a class of twelve. Several who took the work in the thirty-second did so on account of expecting to be called to the colors in the near future. This is the largest class ever given the degrees in Nebraska outside of the consistory cities of Omaha, Lincoln and Hastings, and the only time the degrees above the fourteenth were ever conferred in Nebraska outside of those cities. We gather from the account that the degrees were mainly conferred by the brethren from Omaha.

THE FALL REUNION AT GUTHRIE, OKLA.

The brethren of Oklahoma Consistory speak of it as their "most successful reunion," and the class on this occasion was the largest in the history of Oklahoma Masonry. Notwithstanding the fact that the date of the reunion

came at a very busy time, and also at a time when conditions were generally disturbed by the war, a class of 301 brethren answered the call on the first evening. Some of them dropped out after the fourteenth degree, and others after the eighteenth and the thirtieth, and some of the brethren who had previously taken part of the work came into the class, so that at the close of the thirty-second degree, it numbered 241 members—thus far the record class of the consistory.

The working of all the degrees in full form and ceremony, for which the Valley of Guthrie is most favorably known, was carried out without a hitch of any kind, and in a manner most commendable and creditable to the brethren who participated therein.

THE FARTHEST NORTH TEMPLE

On the outside of the front cover of this issue of THE NEW AGE MAGAZINE we print a picture of the Masonic Temple at Fairbanks, Alaska, the farthest north Masonic Temple in the world. It is occupied by Tanana Lodge, F. & A. M., which has 200 members; Fairbanks Chapter No. 1, R. A. M., with eighty members; Arctic Council No. 1, R. & S. M., with thirty-two members; Alaska Commandery No. 1, K. T., with seventy-five members; Farthest North Club of the Ancient and Accepted Scottish Rite, with fifty-eight members; Shrine Club, with fifty-five members; Midnight Sun Chapter No. 7, O. E. S., with sixty members. This is "some high," not only in latitude, but also from a Masonic point of view. What?

A NEW HONOR FOR THE SEC- RETARY GENERAL

At the 32d annual assembly of the Masonic Veterans' Association of Illinois, convened in Chicago on October 10, on recommendation of the Venerable Chief, Brother John H. Cowles, secretary general of the Southern Supreme Council, was unanimously elected to

honorary membership in the Association, in recognition of the many courtesies extended by him to Illinois Masons.

THE "SCOTTISH RITE TROWEL"

We welcome to our desk Volume 1, Number 1, of the *Scottish Rite Trowel*, issued monthly by Brother C. L. Stooksberry, general secretary of the Bodies of the Rite in Savannah, Ga. It contains some good things which we are going to reprint, giving, of course, due credit therefor. Keep the ball rolling, Brother Stooksberry!

ANOTHER NEW MASONIC PUB- LICATION

We extend our heartiest welcome and congratulations to another new soldier in the cause of Liberty, Equality and Fraternity, which comes to us in the shape of Volume 1, Number 1, of the *Delaware Masonic Index*, published monthly at Wilmington, Del., by Brothers Harry T. Price and C. Julian Morgan, both of the thirty-second degree. The first issue contains some very good things, among them two excellent articles, one by Deputy Grand Master Geo. B. Hynson, entitled, "A Lodge of Imperfection," and the other "A Timely Essay" on the Ancient and Accepted Scottish Rite of Freemasonry, by Brother Samuel H. Baynard, Jr., 32°.

MASONIC RELIEF ASSOCIATION OF THE UNITED STATES AND CANADA

The biennial session of the Masonic Relief Association of the United States and Canada was held in the city of Omaha, Neb., September 25 and 26. The reports showed that nearly every Grand Lodge in the United States and Canada are members of the Association. About fourteen Grand Masters were present at this session, perhaps the largest number of Grand Masters that has ever been present at any one meeting of the Association.

Lou B. Winsor, the retiring president, made a most interesting report, giving a résumé of the work accomplished during his administration.

Charles Blasdel, of Syracuse, N. Y., was elected president; Alexander Patterson, of Toronto, Canada, first vice-president; John F. Massey, Knoxville, Tenn., second vice-president; George Brockway, New York City, treasurer, and Rev. W. D. Engle, Indianapolis, Ind., secretary.

The work that this Association does is very valuable, and has been of great benefit to the Masons of North America.

BOOKS FOR MASONS

We are frequently asked by Masons who desire to become well informed concerning Freemasonry to recommend to them the best books on the subject. Of course, there are many hundreds of books that would interest any Mason who is after a thorough knowledge of the Institution, but in this day, when other and important interests occupy most of the time of the average Mason, there are but few who can spare from their daily labors the time necessary

for an exhaustive study of the subject. There are, however, a few books that we can recommend to all. Those that we shall mention are published by The Masonic History Company, 227 Fulton Street, New York, N. Y. This firm issues:

1. A new and revised edition of Mackey's Encyclopedia, in 2 volumes. Its treatment of the Scottish Rite is pleasing and satisfactory; and while there is a difference of opinion concerning certain matters of which it treats, it is, in general, perhaps the best work of the kind that is to be found.

2. Mackey's "Symbolism of Freemasonry," in one volume.

3. Mackey's "Jurisprudence of Freemasonry," in one volume.

4. Mackey's "History of Freemasonry," in seven volumes.

At the present time these are all of the Masonic publications of the said firm, but the company is in a position to obtain for any inquiring brother a copy of any Masonic book that is now in publication, and at a very reasonable price.

All the publications above not are standard works.

IN MEMORIAM

EMMETT SEATON, 33° HON.

(Richmond, Va., Bodies)

Born April 29, 1875, at Richmond, Va.

Died October 20, 1917, at Fredericksburg, Va., on board the train, while on his way home to Richmond, Va.

JAMES LANSBURGH, 33° HON.

(Washington, D. C., Bodies)

Born January 14, 1843.

Died October 29, 1917, at Washington, D. C.

"As the winged arrow flies
Speedily the mark to find,
As the lightning from the skies
Darts and leaves no trace behind,
Swiftly thus our fleeting days
Bear us down life's rapid stream;
Upward, Lord, our spirits raise;
All below is but a dream."

LITERATURE, SCIENCE, EDUCATION, FREEMASONRY

THE NEW AGE

MAGAZINE

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HYPOCRISY, MANSLAUGHTER AND DESPOTISM AT THE CRADLE—A MODERN VERSION
OF THE MAGI

The New Age

MAGAZINE

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THE MAGI; OR THE THREE KINGS OF COLOGNE

BY HENRY R. EVANS, LITT. D., 33^d HON.

"According to the narrative (Matthew ii, 1-12), the Three Wise Men came from the East to Jerusalem, led by a star, which at length guided them safely to the place of the Nativity at Bethlehem, where they offered their gifts of gold, frankincense, and myrrh."—*Ency. Americana*.

IN THE great cathedral of Cologne, the tourist is shown a superb shrine wherein repose the bones of the Wise Men of the East, who came to Bethlehem, guided by a resplendent star, to the place of the Nativity, where they offered homage to the infant Christ. The remains of the Magi, it is said, were discovered in Persia and carried to Constantinople by St. Helena. During the first crusade they were transported to Milan and finally brought to Cologne in the year 1163. (*Acta SS. I., 323.*) I confess to a healthy skepticism regarding the genuineness of these sacred relics.

Who were the Magi?

St. Matthew, who records the fact of their visit to Palestine, is strangely silent on the subject. He does not even give their names. But among the Latins of the seventh century, we find them called Gaspar, Melchior, and Balthasar—three in all! Syrian and Armenian legends make the number more than three. Finally we hear them spoken of as the Three Kings of Cologne, although the Fathers of the Church never held them to have been sovereigns in the Orient, notwithstanding the fact that the Roman Church, in its liturgy, applies to the Magi the words: "The Kings of Tharsis and the islands shall offer presents; the

kings of the Arabians and of Saba shall bring gifts; and all the kings of the earth shall adore him." (Ps. lxxi, 10.)

It is the opinion of some scholars that the Magi belonged to the priestly caste of Persia; they were followers of Zoroaster, and were learned in astrology and the art of interpreting dreams. They certainly were not *magicians* (for that is but a modern development or corruption of the word), because the religion of Zoroaster forbade sorcery and necromancy. Can we place any credence in the Gospel narrative of the visit of these disciples of Zoroaster to the humble cradle of the Nazarene, guided by a star? Rationalists class the chronicle of the Magi with the so-called legends of the childhood of Jesus, later apocryphal additions to the Gospels. Students of comparative religions claim that similar stories have grown up about the childhood of other great religious leaders, and therefore belong to the realm of myth. Occultists regard the story as an allegory. In fact, many occult writers (like Anna Bonus Kingsford, in *The Perfect Way*, Mrs. Annie Besant, in *Esoteric Christianity*, and Dr. J. D. Buck, in *Mystic Masonry*) assert that the entire account of the Lord's life on earth is a Gnostic allegory which rehearses the descent of

Spirit into Matter; the necessity for crucifying the lower animal self in order to attain perfection; the redemption of the soul through suffering, and its final elevation to a state of harmony with the divine—at-one-ment (atonement) with the Father—the source of all Being. It is the great drama of the soul. The same stories told of Christ were told of Krishna, the Hindoo saviour; Osiris, the redeemer of the Egyptians, and Mithra, the Persian sun-god; the mediators between the human and the divine. Says Buck: "From the Essenes, the Schools of Alexandria, then in all their glory, from the Cabala and the philosophy of Plato the Christian Mysteries were derived. During the first three centuries of our era these doctrines flourished, but were finally crushed by the conquests of Constantine, and then came the dark ages." The Gospels, according to these thinkers, are occult works, containing the Secret Doctrine of the ancient temples—the principles underlying all religions—hidden beneath parables and allegories, and not to be taken in a literal or historical sense. Says Buck:

Masonic lodges are dedicated to the Saints John; one of whom, the Evangelist, opens his Gnostic Gospel with the Greek philosophy of the Logos, the principle of emanation; and the other, the Seer of Patmos, writes a book symbolical of ancient initiations, which many a non-initiate has tried in vain to interpret. Take for example, Revelations xvi, 16: "And the city lieth four-square, and the length is as large as the breadth; and he measured the city with the reed, twelve thousand furlongs. The length, and the breadth and the height of it are equal" (a perfect cube). "And he measured the wall thereof, a hundred and forty and four cubits, according to the measure of a man, that is, an angel." The language is evidently a veil, designed to conceal the real meaning from the uninitiated. As the measure of man; that is, a perfect man, or "angel" we have the cube as a symbol of perfect proportion. Hence a *Square Man*. The temple of Sol-om-on; the Cubical City—which unfolded becomes a *cross*, and hence the "measure of a man"—all these refer to the work of regeneration, or initiation.

Whether an allegory designed to teach certain esoteric truths, or not, the exquisite story of the Nativity of the Saviour brought about the Holy Christmas-tide, which has done so much to elevate

motherhood and make childlife beautiful and sacred. The shepherd keeping watch at night, and suddenly overcome and bewildered by the sight of the Celestial Host proclaiming the birth of the Prince of Peace; the coming of the Magi from the East, guided by a glorious star, to lay their gifts at the feet of the royal babe form so many exquisite pictures which great artists and poets have delighted to paint and portray. There is a significance in the narrative of the Nativity of the Lord which occultists and mystics have pointed out, and which has peculiar interest to Freemasons. Christ is a symbol of the Ineffable Word which the Initiates are in search of. He is born in a rock-cut cavern (still shown at Bethlehem as the scene of the Nativity) like Mithra, the sun-god. Three Magi or wise men—and three is the mystic number—come from the East in search of the Word which is lost. They are led by a star—the Star of Bethlehem, in other words, by the weird pentagram of the occultists—to the cavern, or place of initiation, and there they discover the True Word, or Secret Doctrine, the understanding of which means God, the soul, and immortality. From whence came the Wise Men—from India, Persia, and Egypt? Many artists depict them as men of the above nationalities, and I think correctly, because in India the Royal Secret took its rise, and from thence filtered into Persia and Egypt. In the monstrous rock-cut temples of India the Brahmins whispered the strange doctrine to their Initiates; the disciples of Zoroaster in the sacred flame beheld the "three in one;" and the priests of Mizraim carved it in rock and engraved it upon stone. So then let us conceive the Magi as Hindoo, Persian, and Egyptian, coming with their gifts of gold, frankincense, and myrrh—their several philosophies, to worship at the shrine of the Word. They must reconcile their religions with the Jewish conception of Jehovah, in other words, the immanence of Deity with the idea of transcendence. The union of the two doctrines is the *truth*. The finding of the Word in Judea is therefore significant.

Gen. Lew Wallace in his exquisite story of *Ben Hur* makes one of the Magi a Hindoo, one an Egyptian, and the third a Greek. They meet in the desert, ere they come to Jerusalem, and gravely discuss the merits of their respective religious systems. The scene, which forms the prologue to the book, is a superb one. Says the Egyptian: "Religion is merely the law which binds man to his Creator; in purity it has but these elements—God, the Soul, and their mutual recognition; out of which, when put in practice, spring Worship, Love, and Reward." Making one of the Wise Men a Greek was a subtle point, for the identification of Christ with the logos idea of the Greek philosophies laid the foundation of Christian theology.

Charming legends sprang up in the Middle Ages about these three Kings, or Magi. Tradition says that "when St. Thomas the apostle traveled into the Indies, he found these Wise Men there, and did administer to them the rites of baptism; and that afterwards, in carrying the light of truth into the far East, they fell among barbarous Gentiles, and were put to death; thus each of them receiving, in return for the earthly crowns they had cast at the feet of the Saviour, the heavenly crown of martyrdom and of everlasting life." (Jameison's *Legends of the Madonna*.)

So much for the allegorical interpretation. Nevertheless, I agree with Matthew Arnold and others that internal evidences, in the Gospels, such as the depiction of a remarkable personality, the naturalness of the loggia of the Master, the sublimity and newness of his doctrines all point to the fact that Jesus was an historical personage, and no mere figment of Gnostic imagination, whatever attitude one may take regarding his divinity.

Roman Catholics and orthodox Protestants regard the narrative of the Magi as founded on fact. Putting aside as incredible the idea of a "miraculous star" which guided them on their way, comparable to the pillar of fire which stood in the camp by night during Israel's Exodus, there is nothing un-

reasonable in the story that learned astrologers from Persia or Babylon fully acquainted with the Messianic ideas of the Jews and beholding in the heavens a wonderful conjunction of stars, should have journeyed to Jerusalem to be present at the birth or exaltation of some great adept or leader of the people.

In regard to the Messianic conceptions of the Hebrews and the Magi, the *Catholic Encyclopedia* says:

It is likely that the Magi were familiar with the great Messianic prophecies. Many Jews did not return from exile with Nehemias. When Christ was born, there was undoubtedly a Hebrew population in Babylon, and probably one in Persia. At any rate, the Hebrew tradition survived in Persia. Moreover, Virgil, Horace, Tacitus (*Hist.*, V. xiii), and Suetonius (*Vespas.*, iv) bear witness that, at the time of the birth of Christ, there was throughout the Roman Empire a general unrest and expectation of a Golden Age and a great deliverer. We may readily admit that the Magi were led by such Hebraistic and Gentile influences to look forward to a Messiah who should soon come.

Now what astrological aspect of the heavens gave these Persian or Babylonian star-gazers the idea that some great event was expected in Judea? Says Dr. William Notz, a Protestant writer:

According to Kepler's modified theory the Star of Bethlehem consisted in a conjunction of Jupiter and Saturn in the constellation of the fishes (Pisces) in the year 7 B.C., when these two planets formed a conjunction three times. In the course of time Kepler's theory has been perfected and developed as well as modified by a number of astronomers, but in its main points it has remained unchanged. Whereas a simple conjunction of these two planets takes place but once every twenty years, a threefold conjunction is something so unusual that, according to Kritzing, all planets meet more frequently in one and the same constellation than a threefold conjunction of Jupiter and Saturn takes place. Besides, the distance between the two planets was unusually small at that time. It seems quite impossible that the astrologers of Babylonia should have failed to observe, and, moreover, have neglected to seek the import of this unusual phenomenon.

With the insufficient means at his command Kepler was not able to compute the exact date of these conjunctions; but recently May 28th, October 3d, and December 4th, of the year 7 B. C., have been fixed as the exact dates by the German scientists Hontheim, Esch, and Kritzing. As is well known, our calendar

and the date it assigns to the birth of Christ are based on Dionysius Exiguus (555) and are not exact, Christ having been born from five to seven years earlier than the beginning of the Christian era.

We continue to ask, however, How did the Magi on the basis of this unusual phenomenon in the skies reach their well-known interpretation? In order to answer this with any degree of certainty we would have to know the exact astrological rules that guided the Magi of that time and of their respective countries in that special case. Even though we are not able to do this, nevertheless the great mass of astrological tablets that have been found in the countries of the Tigris and the Euphrates, and our present-day knowledge of the Omen literature of that part of the Ancient Orient, enable us to point out in a general way the principles that guided the astrologers of that time in coming to a conclusion and in formulating their interpretations. Thus we can show how the Babylonian astrologers would have interpreted the unusual phenomenon of the year 7 B. C., and what very likely caused the Magi mentioned in connection with the birth of Christ to go to Judaea in search of a newborn king.

In ancient Babylonia astrology had been developed and practiced according to a regular system of rules and facts. The principals of this mystic science lacked to a great extent any reasonable objective proofs, and were thus, like most mystic cults, handed down from one generation to another with extreme accuracy and faithfulness. Accordingly we find the rules of interpretation that were in vogue in ancient Babylonia, in a more or less unaltered form, underlying the astrological systems of other countries many centuries later. It was a fundamental dogma of Babylonian science that everything on earth is but a reflex of what takes place in the heavens. In order, therefore, to forecast the future one must first find out the will of the gods, which evidences itself in the movement of the stars. Furthermore, different parts of the earth correspond to certain regions of the heavens. The North corresponds to Akkad, or Babylonia; the South, to Elam; the West, to the "Westland," which comprised a part of Syria, Phoenicia, and Palestine; the East, to Assyria. A second principle of the magicians and astrologers of Assyria and Babylonia was that also the nature of an event that was to be

forecasted could be deduced from heavenly phenomena. The sun and the moon represented the king; and since the sun is but seldom visible in the heavens together with the stars, Saturn becomes his representative. Jupiter also was considered a royal star.

On the basis of the above-mentioned two principles of Babylonian astrology, Professor Steinmetzer, of Prague, has offered an interpretation of the threefold conjunction of Jupiter and Saturn in the year 7 B. C. which we shall briefly follow in our discussion. For our purpose it is noteworthy that astronomic documents have actually been found, which go to show that the astrologers of the Ancient Orient paid special attention to astral conjunctions. For instance, from the time of Cambyses we have a tablet that gives a list of a number of such phenomena that happened during six months of the year 523 B. C. This tablet, which is a copy, served as a reference table for other similar chronicles. The Berlin Museum contains a most interesting and important witness to the fact that in the time of Christ the study of the heavens was not neglected. It is a papyrus (P 8279) which contains data concerning the position of five planets in the zodiac during the years 14-21 of the Emperor Augustus. How reasonable and probable does not this papyrus make it that such an unusual astronomical occurrence as the threefold conjunction of Jupiter and Saturn in the year 7 B. C. was observed and studied by the astronomers of the time!

But how did they interpret it? Since Jupiter and Saturn were both royal stars, the astrologers would naturally surmise that the phenomenon referred to some king. A further important means of solution was offered by the position of the planets, for they met in the constellation of Pisces. Each point of the zodiac bore a significance of its own. The constellation of Pisces coincided with the "Westland." The order of arrangement of the different constellations of the zodiac begins with the "Taurus," since the point of spring was located there when astrology was developed in Babylonia about 3000-800 B. C.

As mentioned above, the "Westland" included Palestine, and in this way the Magi were caused to travel to the land of the Jews. Here we have a satisfactory explanation of the important question as to how the Magi came to connect Palestine with the particular star which they observed.

GRIEF

Love thou thy sorrow; grief shall bring
Its own excuse in after years;
The rainbow! see how fair a thing
God hath built up from tears.

—H. S. Sutton.

EXTRACTS FROM THE ALLOCUTION OF THE SOVEREIGN GRAND COMMANDER

"AMERICANIZATION AND AMERICA FIRST"

THE following paragraphs are extracted from the statement which I made to the Council of Administration. They will be found as No. VII on page 17 of the statement which I submitted:

Some two or three months ago Dr. Farrington, who was then connected with the Department of Education of the United States Government, called to see me with reference to one of the educational movements which the United States Government was undertaking, namely, the "Americanization" of the foreign population of our country. He stated that the Department of Education was deeply interested in and was conducting this movement, and gave me to understand that quite a number of the fraternal and patriotic organizations of the country had signified their willingness to aid the Government in its efforts.

When I determined to lay the matter before the Council of Administration, I again put myself in touch with the Department of Education, and on Thursday morning, August 2, 1917, Dr. Wheaton, who is in charge of the work, called to see me at the Temple in my office and discussed the matter of our participation in the movement for "Americanization," which must begin, according to the department, with the teaching of aliens to speak and to read English, the common language of our country.

I requested Dr. Wheaton to have prepared for me a brief statement of what the Government proposed to do, stating how it was expected to accomplish it and what work we Scottish Rite Masons of the Southern Jurisdiction, could do to aid the Government in this work. He has furnished me with the statement, which I submit to you herewith and ask for your instructions or suggestions.

It was agreed by the Council of Administration that the subject was one of great importance to the country, and after discussion, participated in by nearly all the members of the council, the following resolutions were unanimously adopted:

Whereas the Bureau of Education of the United States Government, at Washington, D. C., has brought to the attention of our Sovereign Grand Commander its work and plans for the "Americanization" of the hun-

dreds of thousands of foreign-born residents in our country by means of educating them in the English language through night schools and otherwise, and by means of other appropriate measures, and especially through its "America First" campaign; and

Whereas the Ancient and Accepted Scottish Rite of Freemasonry is devoted to altruistic aims, to education or the diffusion of knowledge among men, to benevolence and to patriotism, our Council of Administration hereby endorses and approves the efforts of our Government, through its Educational Department, to "Americanize" all the people of the republic; now, therefore, be it

Resolved, That our Sovereign Grand Commander be, and is hereby, authorized, in such mode and manner as he may deem wise, to give to the Bureau of Education, at Washington, D. C., and to our Government, all such aid and assistance in the work of "Americanization" and in the "America First" campaign, as may be wise and practicable, and we pledge to him the support of all loyal Scottish Rite Masons to that end.

Since my return from Duluth, I have had the pleasure of an interview with Dr. P. P. Claxton, Commissioner of Education of the United States, and several interviews with Dr. H. H. Wheaton, the expert in charge of the Department in the Bureau of Education of the United States Government, which has under its jurisdiction the "Americanization" of our alien population. The Commissioner of Education, as well as Dr. Wheaton, have furnished me with the information which it is necessary for us to have in order to begin and carry on the work of aiding in the "Americanization" and the "America First Campaign" of the Department of Education. They have furnished me with statistics relating to the educational situation in all of the States which are included in our jurisdiction. In some of them it is said that the "problem is not serious." It is not serious in Arkansas, in Georgia, in Idaho, in Mississippi, in North Carolina nor in Tennessee.

In Texas the statistics show that there are 116,489 people unable to speak Eng-

lish and 62,756 illiterates. It is recommended that a State Committee on Americanization should be appointed by the Sovereign Grand Commander to conduct a campaign in cooperation with the Bureau of Education and the National Committee of One Hundred to urge the recommendations and suggestions made by the Bureau of Education to better this condition.

In California the statistics show that there are 73,434 inhabitants unable to speak English and 49,924 illiterates. The Bureau of Education of the Government makes the same recommendation that I should appoint a Committee on Americanization in the States to cooperate with the Bureau of Education and the National Committee of One Hundred to push the suggestions which they make in the document submitted to me and which I also lay before you for your consideration.

In Minnesota the statistics show 89,155 unable to speak English and 40,535 illiterates. The Bureau of Education makes the same recommendation as to the appointment of a committee by the Sovereign Grand Commander to work in conjunction with the Government and the National Committee of One Hundred, already appointed by the Commissioner of Education.

Missouri has 37,345 inhabitants unable to speak English and 22,540 illiterates. The bureau makes the same recommendations.

North Dakota has 31,548 inhabitants who are unable to speak English and 9,129 illiterates. The bureau makes the same recommendations here as in the other States where this condition prevails.

I do not deem it necessary to discuss this question at any greater length. It seems to me entirely unnecessary to do so.

It is peculiarly fitting at the present time, when so much is being written about the evil effect of printing articles criticising our Government in the foreign language newspapers that this matter should be brought to the attention of our brethren and all our efforts brought to bear, not only to assist in

teaching the English language to those who are unable to speak and to write it, but that our efforts should be directed to "Americanize" all the people of our country, training them in the history and traditions of the republic and teaching them the doctrines which flow from an attentive study of the Constitution and laws of the United States and of the several States of the Union.

There is not, and there cannot be, in my judgment, any more important work for the Scottish Rite of Freemasonry, or for Freemasonry as a whole, than a combined and earnest endeavor to use all its influence everywhere to make of our country a unit in aspirations and in the spirit of liberty, equality, and fraternity.

We are, it seems, in danger of remaining in many sections of the country a mere collection of people without that unity of aspiration and ideal which are necessary to constitute a great nation. It may seem that the danger is not great, but the statistics of the Department of Education show that there are some three million people in the United States who cannot speak the English language, and who are, therefore, in many ways out of touch with the current of thought and opinion and action in the United States.

Permit me to give you an extract from a book by a man who was himself an emigrant, relating to this question. I trust that you will pardon the length of the quotation, but I believe that it is worthy of your attention and that the action which I suggest to you is supported by it.

Professor Steiner, in his book, "Nationalizing America," speaks of an incident which occurred to him on one of his voyages from Europe. A teacher said to him: "A week from today I shall be in Columbus, Ohio, in a stuffy schoolroom, teaching dirty little foreign brats to say c-a-t cat, c-a-t cat." He told her "of the greatness of her task in Columbus, what share she might have in the making of this nation, what a high and patriotic human task was hers in giving the strangers a new

tongue, of binding them to a new people and baptizing them into a new spirit." He visited her school afterwards, and "saw her teaching the 'dirty little foreign brats,'" and he saw, to quote his language, "the hungry eyes of little children lifted adoringly to her face."

He tells us that he met a teacher in Denver who was instructing an adult class in English. "It was composed of Jews, Greeks, Italians, Armenians, and Spaniards." He tells us that the teacher said: "My life has been enriched by more than I ever thought it could be done. I have had glimpses into the hearts of nations, and I understand people as I never understood them before."

Once again I quote:

A brilliant Frenchwoman told me some time ago that we shall never be a nation because we have no distinct national language. She said this mournfully and with a dramatic shrug of the shoulders, so characteristic with her people. I am not ready to accept her verdict, but I do believe that we need to realize the value of language in the making of a nation. We must treasure it as a vehicle of our national, spiritual, and cultural inheritance, and we must speak it as if we recognized that fact.

We must teach it to the alien in our midst, and thus share with him the legacy of the past that he may be prepared for the part he is to play in the making of the nation.

It seems to me that this is so excellently well put, and by a man who is thoroughly acquainted with conditions, that I need add nothing else to show the importance, the urgent necessity of giving all the aid we can to our Government and its Educational Department in its plans for teaching the English language to our foreign-born and non-English speaking population.

The following appeal from the President of the United States appeared in the newspapers after I had written the foregoing pages. It emphasizes the importance of the same kind of work to which I have called your attention:

The war is bringing to the minds of our people a new appreciation of the problems of national life and a deeper understanding of the meaning and aims of democracy. Matters which heretofore have seemed commonplace and trivial are seen in a truer light.

In these vital tasks of acquiring a broader view of human possibilities, the common school must have a large part. I urge that teachers and other school officers increase materially the time and attention devoted to instruction bearing directly on the problems of community and national life.

LESSONS TO BE DISTRIBUTED

In order that there may be definite material at hand with which the schools may at once expand their teachings, I have asked Mr. Hoover and Commissioner Claxton to organize the proper agencies for the preparation and distribution of suitable lessons for the elementary grades and for the high school classes.

Lessons thus suggested will serve the double purpose of illustrating in a concrete way what can be undertaken in the schools and of stimulating teachers in all parts of the country to formulate new and appropriate materials drawn directly from the communities in which they live.

The only suggestion and recommendation which I have to make is as follows:

Resolved, That the Sovereign Grand Commander be and is hereby authorized to appoint a committee of one or more honorary members of this Supreme Council in any of the States of this jurisdiction where it appears from the statistics furnished to him by the Department of Education that the problem of teaching our foreign-born people to speak the English language is a matter of moment.

Resolver further, That the Sovereign Grand Commander lay the results of his efforts and of the committees appointed by him before this body at its next regular biennial session for such action as the Supreme Council may deem it wise to take after considering the results of the efforts thus put forth.

I do not ask for any appropriation of money for this service, for the Bureau of Education of the United States will send out such literature and such information as may seem necessary to aid the Sovereign Grand Commander and any committee he may appoint in doing this work.

It might be necessary to make a small addition to the Sovereign Grand Commander's contingent fund for this purpose, but that will be a matter for your consideration.

So far as I am concerned—and I am sure this will be true of any committee

that I would appoint—this work would be a labor of love.

I do not think that I violate any confidence when I say that one of the Committee of One Hundred appointed by the Commissioner is Mr. Louis N. Hammerling, of New York City. This gentleman is a Roman Catholic and is president of the American Association of Foreign Language Newspapers. He called to see me in this building and went with me over the Temple. He seems to be a man of great ability and of a broad and liberal mind. He said to me that he considered our Order of Freemasonry, owing to its entirely altruistic objects and aims, capable of doing great and effective work in the matter of the Americanization of our foreign-born people. I think his observation was eminently just and correct, and in view of strictures that are sometimes made on foreign language papers it is fair to this distinguished representative of them that his opinions should be quoted by me. If you clothe me with the necessary authority to conduct this work through committees of our honorary members, I will endeavor to secure such results as will be pleasing to every member of the Scottish Rite and indeed to all Freemasons.

There were several other subjects brought to the attention of the Council of Administration, and upon which action was taken, but from their nature it is not now wise to discuss them until they have been passed upon by the Supreme Council in session.

I submit herewith to you the complete statement of all the matters which were laid by me before the Council of Administration in Duluth, together with all the papers and documents that were used in the discussions, so far as they came into my possession, and also the transcript of the proceedings which was kept by the Secretary General.

It is proper for me to add that there was a general expression of satisfaction with the results of the meeting. Several of the members were quite emphatic in their approbation of the call of the Council and as to the results obtained.

THE GEORGE WASHINGTON MASONIC NATIONAL MEMORIAL ASSOCIATION

Gen. George Washington was a Freemason, the lasting memorials of whose initiation are preserved in the Masonic Lodge at Fredericksburg, Va. He remained an interested Freemason during all his life and up to the time of his death. False statements have been made in regard to his relations to the Fraternity, but he said in a published letter that he desired to be always considered a faithful and devoted brother of the Fraternity.

He laid the cornerstone of the Capitol of the United States clothed in his Masonic regalia.

In the charter of Alexander (Va.) Lodge, No. 22, preserved in that lodge-room, it is stated that he was appointed its Master by the Grand Master of Masons in Virginia, and there can be no mistake as to the person intended, for he is styled "Late Commander-in-Chief of the Armies of the United States." His fame as a patriot, statesman, and soldier is the common property of the citizens of our country, and indeed of the whole world. But no more important service can be rendered to our Fraternity, it seems, than to perpetuate his name and fame as a Freemason. The priceless relics of his Masonic career and of Alexandria (Va.) Lodge, No. 22, should be preserved in some building worthy of the first President of the United States, where they may be secure from destruction by fire and from the hands of thieves.

The George Washington Masonic National Memorial Association was formed for the purpose of erecting a building in Alexandria which would be creditable to the Fraternity and secure the object which the association was formed to accomplish.

It has been in existence now for several years, and our Supreme Council has only subscribed \$100 to the fund desired to be raised for this very important project.

The association is in charge of Masons of eminence and ability, who are personal friends of all the active mem-

bers of this Supreme Council and of hundreds of its honorary members.

The president, Gen. Thomas J. Shryock, has been Grand Master of Masons in Maryland for as many years as he has degrees in the Scottish Rite. He is known as an able, capable, and honorable business man and a zealous and most efficient Mason and leader.

The secretary of the body, Brother Lawrence H. Lee, 32°, K. T. C. C. H. T., is a Past Grand Master of the Grand Lodge of Alabama, an able lawyer and the presiding officer of the Lodge of Perfection and the Council of Kadosh at Montgomery, Ala.

The treasurer, Brother John H. Cowles, is a Past Grand Master of the Grand Lodge of Kentucky and the present Secretary General of the Supreme Council. His zeal and efficiency in the organization have made him known to most of those who have contributed to the success of the enterprise.

It does not seem possible to put the

affairs of the association in more competent hands.

The association has selected and secured a site for the building which overlooks the city of Washington, but the necessary funds have not been secured to erect and furnish the building for keeping intact and secure the priceless relics of George Washington's career as a Mason.

At the session of the association, held in Alexandria, Va., on February 22, 1917, I stated that I would recommend to this Council at this session that it should contribute the sum of \$10,000 to the association, and I accordingly do now recommend that the Supreme Council of the Thirty-third and Last Degree of the Ancient and Accepted Scottish Rite of Freemasonry for the Southern Jurisdiction of the United States contribute the sum of \$10,000 out of its treasury for the uses and purposes of the George Washington Masonic National Memorial Association.

THE RELIGION OF FREEMASONRY

BY NEMO

VI

WHITHER AM I GOING?

THERE is in the minds of men a certain presage, as it were, of a future existence, and this takes the deepest root and is most discoverable in the greatest geniuses and most exalted souls. It is well, it is of all things beautiful and perfect, holy and high of all, to be conscious of the path which does lead thither where we seek to go, namely, the goal which is in God. Taking nothing with us which does not belong to ourselves, leaving nothing behind us that is of our real selves, we shall find in the great attainment that the companions of our toil are with us. And the place is the Valley of Peace.

Man lives by Faith, Hope, and Love, and the first of these was faith. Nothing in the human story is more striking

than the persistent, passionate, profound protest of man against the transition which we call death. Even in the earliest time we see him daring to stand erect at the gates of the grave disputing its verdict; and in this fact alone is proof of immortality as revealing a universal intuition of eternal life. And no man who has the heart of a man can fail to be impressed by the ancient, heroic faith of his race. This faith (or may I call it unity of mind) can be distinctly traced through all the ancient religions of the world.

The mortality of the body and the immortality of the soul is taught in all the ancient Mysteries and by the greatest and wisest of men in all ages. Nowhere has this faith ever been more vivid than among the old Egyptians.

In the ancient Book of the Dead—which is, indeed, a Book of Resurrection—occur these words: "The soul to the heaven, the body to the earth;" and that first faith is our faith today.

Of course, faith in immortality was in nowise peculiar to Egypt, but was universal. It rests upon the consensus of the insight, experience, and aspirations of the race. From Egypt it spread to Tyre, Athens, Rome, and even to England. However high the faith of man, the collapse of the body was a fact; and it was to keep that daring faith alive and aglow that the Mysteries were instituted. Beginning, it may be, in incantation, they rose to heights of influence and beauty, giving a dramatic portrayal of the unconquerable faith of man.

Watching the sun rise from the tomb of night and the spring return in glory after the death of winter, the ordinary phenomena of vegetation, the death of the seed in giving birth to the plant, connecting the sublimest hopes with the plainest occurrences, was the simple yet beautiful formula assumed by the great Mystery in almost all religions, from the Zend Avesta to the Gospel.

Man reasoned from analogy—justifying a faith that held him as truly as he held it—that the race, sinking into the grave, would rise triumphant over death.

There were many variations of this theme as the drama of faith evolved and as it passed from land to land, but the motif was ever the same; it was everywhere a dramatic expression of the great human aspiration for triumph over death and union with God, and the belief in the ultimate victory of good over evil. Not otherwise would this drama have held the hearts of men through long ages and won the eulogiums of the most enlightened men of antiquity—of Pythagoras, Socrates, Plato, Euripides, Pindar, Epictetus, Marcus Aurelius, and others.

Some of these Mysteries, established centuries before our era, depicted the death of some noted character with stately ritual, which led the initiate from death into life and immortality.

They taught the unity of God, the immutable necessity of morality, and a life after death, investing the initiate with the signs and passwords by which they could know each other in the dark as well as in the light.

It was the single object of all the ancient rites and mysteries practiced in the bosom of pagan darkness, shining as a solitary beacon in all that surrounding gloom, cheering the philosopher in his weary pilgrimage of life to teach the immortality of the soul. This is still the great design of the third degree of Masonry. This is the scope and aim of its ritual. It beautifully illustrates this all-engrossing subject—that the life of man, regulated by morality, faith, and justice, will be rewarded at its closing hour by the prospect of eternal life. I will quote the opinions of only a few wise and great men, ancient and modern:

Socrates says he that pursues philosophy aright is studying how to die. Silenus says that death is far better than life; that real death belongs to those who on earth are immersed in the forgetfulness of its passions, and that true life commences when the soul is emancipated for its return.

Macrobius: The ancient philosophers regarded the soul of man as having its origin in heaven; they held it to be the only true wisdom for the soul while united with the body to look ever towards its source and strive to return to the place whence it came. The ancient Mysteries taught the great doctrine of the divine nature and longing after immortality of the soul, of the nobility of its origin, the grandeur of its destiny, its superiority over the animals who have no aspiration heavenward.

Cicero: I cannot agree with those who say that the soul dies with the body and that death destroys all. Rather am I of the opinion of those among the ancients who declare that the souls of men are divine, and when they leave the body they return to heaven. By the consent of all nations, we believe the soul exists for eternity. Whatever that principle is which feels, con-

ceives, lives, exists, it is heavenly and divine, and therefore must be eternal.

Does death end all? asks the philosopher. Has all this work been done for nothing? Is it all ephemeral, all a bubble that bursts, a vision that fades? On such a view the riddle of the universe becomes a riddle without meaning. The more thoroughly we comprehend that process of evolution by which things have come to be what they are, the more we are likely to feel that to deny the everlasting persistence of the spiritual element in man is to rob the whole process of its meaning. For my part, therefore, I believe in the immortality of the soul, not in the sense in which I accept the demonstrable truths of science, but as a supreme act of faith in the reasonableness of God's work.

Seth, a professor of ethics of today, writes: "A belief in God is necessary to a belief in immortality. Faithfulness to the true self means that we live as if we were immortal. In the moral life we constitute ourselves heirs of immortality by living the life of immortal beings.

"Man's true life is not like the animal's, a life in time; its law issues from a world beyond our bourne of 'Time and Place,' from a sphere where time and space are not. In every moral act, therefore, man transcends the limits of the present life and becomes already a citizen of the eternal world. He has not to wait for his immortality; it broods over him even in the present; it is the very atmosphere of his life as a moral being."

This is an argument as old as Plato and Aristotle; it is the real argument for immortality. Our origin and our destiny are one; it is because we come from God that we must go to Him, and can only rest in fellowship with Him who is the Father of our spirits. That fellowship—the fellowship of will with will—in the present is our best pledge of its continuance in the future. The fellowship with the eternal cannot but be eternal, and such fellowship is the very essence of moral life. God is the home of His children's spirits, and He would not be God if He banished any

from His presence, nor would man be man if he could reconcile himself to the thought of such an exile.

But knowing that we shall live forever and that the Infinite God loves all of us, we can look on all the evils of the world and see that it is only the hour before sunrise, and that the light is coming; and so we also, even we, may light a little taper to illuminate the darkness while it lasts and help until the day spring come. Eternal morning follows the night; a rainbow scarfs the shoulders of every cloud that weeps its rain away to be flowers on land and pearls at sea. Life rises out of the grave; the soul cannot be held by fettering flesh.

Beautifully above the great, wide chaos of human errors shines the calm, clear light of natural religion, revealing to us God as the Infinite Parent of all, perfectly powerful, wise, just, loving, and perfectly holy, too. Beautiful around stretches off every way the Universe, the Great Bible of God. Immortality stands waiting to give a recompense for every virtue not rewarded, for every tear not wiped away, for every sorrow undeserved, for every prayer, for every pure intention and emotion of the heart.

And thus we find that the final conclusions of the wisest men as to the meaning of life and the world are harmonious, if not identical. And here, too, is the clue to the striking resemblances between the faiths and philosophies of widely separated peoples, and it makes them intelligible while adding to their picturesqueness and philosophic interest. We do not infer that one people learned them from another, or that there existed a mystic universal order which had them in their keeping. They simply betray the unity of the human mind, and show how and why, at the same stage of culture, races far removed from each other came to the same conclusions and used the same symbols to body forth their thought.

Illustrations are innumerable, showing that in the end all seekers after truth follow a common path, comrades in one great quest. A persistent tradi-

tion affirms that throughout the ages and in every land, behind the system of faith accepted by the masses an inner and deeper doctrine has been held by those able to grasp it. This hidden faith has undergone many changes of outward expression, using now one set of symbols, and now another; but its central tenets have remained the same, and necessarily so, since the ultimates of thought are ever immutable. By the same token, those who have eyes to see have no difficulty in penetrating the varying veils of expression and identifying the underlying truths, thus confirming in the hidden faith what was found to be true—the oneness of the human mind and the unity of truth.

While all these faiths assert their claim to the exclusive possession of the truth that God is One and One is Three; that His thought uttered in His Word created the universe and preserves it by those eternal laws which are the expression of that Thought; that the soul of man, breathed into him by God, is immortal as His Thoughts are; that he is free to do evil or choose good, responsible for his acts and pun-

ishable for his sins; that all evil and wrong and suffering are but temporary, and that in His good time they will lead to the great harmonic chord and cadence of Truth, Love, Peace, and Happiness that will ring forever and ever.

The final conclusion is that man is not indifferent as to the fate of his soul after its present life, as to its continued and eternal being, and the character of the scenes in which that being will be fully developed. These are to him topics of profound interest, and the most ennobling and refining contemplation. They occupy much of his leisure, and as he becomes familiar with the sorrows and calamities of this life and his hopes are disappointed and his visions of happiness here fade away; when life has wearied him in its race of hours; when he is harassed and toil-worn and the burden of his years weighs heavily upon him, and he clings to his lofty speculations with a tenacity of interest which needs no injunction and will listen to no prohibition—they are the consoling privilege of the aspiring, the way-worn and the bereaved.

SEEK AND YE SHALL FIND

That low man seeks a little thing to do,
 Sees it and does it;
 This high man, with a great thing to pursue,
 Dies ere he knows it.
 That low man goes on adding one to one,
 His hundreds soon hit.
 This high man, aiming at a million,
 Misses an unit.
 This, has the world here—should he need the next,
 Let the world mind him!
 That, throws himself on God, and unperplexed,
 Seeking shall find him.

—Robert Browning.

UPON THE STAGE OF THE WORLD

BY DENMAN S. WAGSTAFF

YESTERDAY we saw the Flag upon its sturdy staff, unruffled by a breeze! Today, a wind came over the summer sea and the Flag fluttered like a captive bird. So the circumstance reflects Peace and War! At peace, the quiet color blends of nature seem to grow in even more quiet fashion. The world is at rest, except for here and there a branch or flower, seeking to exalt its head above the rest and shower blossoms round about. The more of nature in the striving, the more of beauty falls about her pathways! The rising of Creation in her might of Peace, yields a harvest greater far than all the fruits of War!

Note, if you will, an occasional war of the elements. They strive, as prisoners do, to break their bonds, striking terror to the heart, for the moment. After lashing their fury against the confines of her fastnesses, this prisoner of Peace lies down to rest. The waves recede from every shore, the birds cease their frightened cries, the winds abate and the Sun spreads her golden mantle over the picture.

Yet a few hours of sunshine and the storm is forgotten. The world con-

tinues on her way with a seeming lighter heart. Storms are short moments only of unrest. Now Man crawls out as it were, into full view, and not satisfied with the sun and the refreshing rain, with the moon and stars, begins to roar with all the might of his invention made to kill his fellow, as sometimes nature tears down her most beautiful creation. His thunder rends the clouds and his thunderbolts plough the earth. Being of imperfect judgment, he seemingly has no regrets. He takes life because likely he deems it easier to rob the dead than the living. He forgets to read Nature's object lesson. The consequence appears that thousands die daily on account of war.

Were it possible, in man's fancied usurpation of Nature's prerogative, to scatter broadcast the seeds of humanity, pregnant with the increase in our species, we might stem the tide of dissolution now threatening the race. It may not be so. We seem to be poor imitators and invite the end, wherein there shall be no sun for those who, sitting idly by today, have not the moral courage to endeavor to stem the tides, that have for the moment engulfed all reason.

THE MAN WHO WILL SMILE

“The man worth while
Is the man who will smile
When everything goes dead wrong,
For the test of the heart is trouble,
And it always comes with the years,
And the smile that is worth
The praises of earth
Is the smile that shines through tears.”

OUR REAL BENEFACTOR

Let us be grateful to Adam our benefactor. He cut us out of the “blessing” of idleness and won for us the “curse” of labor.—*Pudd'nhead Wilson's Calendar.*



Enright, Gresham and Hay

Enright, Gresham, and Hay,
Under the Frenchman's sod.
Lads who have shown the way
To us, through the fire, to God,
Men who have paid our debt
To France, in the noblest way.
Harken, O Lafayette!
"Enright, Gresham, and Hay."

Enright, Gresham and Hay,
Names that will ever live.
Millions are on their way—
Ready their lives to give.
Never will free men rest
Until they have brought to bay
Those who have slain our best—
Enright, Gresham and Hay.

—G. WILLARD BONTE.

The first three Americans soldiers
killed in the trenches in France to-
night are sleeping in French soil,
honored by the American Army and
the people and army of France.

—*Washington Post.*



THE NEW AGE MAGAZINE

A Monthly Publication Devoted to Freemasonry and Its
Relations to Present Day Problems

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NOTES AND COMMENTS

ON GETTING INSIDE LIBERTY'S HEAD

Not long ago we paid a visit to the Statue of Liberty in New York harbor, for the express purpose of getting inside the head of the goddess. We ascended a spiral staircase, fitted up in the interior of the colossal figure, and soon found ourselves in the head of the dear lady. We gazed out of her great eyes (mere windows), across the sunlit harbor and watched the ships come in. Thousands of people had scribbled their names upon the painted dome about us, after the fashion of Americans, and had looked out upon the harbor. Presently there entered two men—one an Italian, the other a Polish Jew, bearing all the earmarks of newly made citizenship. Their expressions of wonder and awe evidenced their appreciation of the unique adventure. There we were—two foreign-born and one native-born citizens of the Great Republic, forming for the time being the living

thinking mind of the Goddess of Liberty; our dreams, our ideals, perhaps, poured into dissimilar molds, but all animated with the dominant thought of liberty.

We smiled at each other, passed a few commonplace remarks about the weather, and went our several ways, leaving the goddess alone in her glory—a cold, inanimate colossus of iron, and yet a symbol of wonderful potency. Liberty enlightens the world, but bases that enlightenment upon law and order—hence the torch and the book of the Constitution. As a noted publicist has it: "No word is so misunderstood as *liberty*. One man's liberty ends where the right of another begins. The story has it that a man, swinging his arms violently in a crowd, struck the nose of a passer-by. The injured man objected, but the other man answered: 'This is a free country.' 'Yes,' was the reply, 'but your liberty ends where my nose begins.'" Yes, this is the gist of the whole question. Now, how are we to impress this fact upon the citizen in embryo and the adult foreigner who seeks these shores to better himself, financially, morally, and politically? The question almost answers itself. Why, through the medium of the public school, to be sure. If good citizenship is not thoroughly taught in the schools, then we are in a sorry plight. J. G. Becht, in an address before the National Superintendents' Convention, held in Detroit on February 23, 1916, voiced the opinion of thoughtful educators when he said:

In this country we have passed from a simple homogeneous people into a highly complex heterogeneous cosmopolitanism. The several groups of early settlers were widely differentiated in point of customs, creeds, habits, manners and traditions, and succeeding generations retained and passed on many of the racial or group characteristics, yet within each group life's activities were ranged along simple lines. Because people lived far apart, racial characteristics did not obtrude themselves and national life developed with comparative smoothness. But the multiplication of interests through invention, scientific discovery, industrial and commercial expansion, has expanded the simple life. Into this natural expansion of the internal life of the American people Europe has poured annually for many years thousands of her subjects. The vastness of our territory and the economic opportunities on this side and a restless discontent with the intolerant social, political and oftentimes religious conditions of the old world have caused a flood of immigrants to invade our shores, greater in number of individuals than any recorded migration in history. The first decade of the present century added nearly 9,000,000 aliens to our population. During three years of that period, the United States received more immigrants than its total population at the time of the Declaration of Independence.

An examination of the figures relating to the alien element in this country shows that every third person in the United States is either foreign-born or born of foreign parents; that three millions cannot speak the English language and twice as many more cannot read English. One-sixth of the population (15,000,000) of the United States is therefore directly or indirectly influenced by foreign conditions. Four-fifths of the more recent immigrants belong to the class of unskilled laborers. Seventy-five per cent of the inhabitants of cities having a population of over a million are foreign-born or in the generation of the immigrant. Furthermore, the tendency to mass in certain states and centers is a marked characteristic. It is a current saying that New York is the largest German city in the world except Berlin; the largest Italian city except Rome; the largest Polish city except Warsaw, and by far the largest Jewish city in the world. Fifty different languages are spoken by this alien folk. One thousand two hundred newspapers in the United States are printed in thirty-one languages other than English. These papers are generally American in spirit but, their chief items of interest are news of the Fatherland. Thus they keep the alien in constant touch and sympathy with his native land.

The assimilation of this polyglot immigration into the American nation is one of the tremendously significant problems confronting America today. The matter of absorption is becoming increasingly difficult owing to their vast numbers, their varied habits and traditions, and their inability to grasp the full meaning of the spirit of liberty as exemplified in the thought and activities of our people.

But a new social ideal is taking possession of America today. It is the spirit speaking out from the great heart of humanity. It recognizes the vast and intricate human relationships the world over. It realizes that the treatment of the immigrant and his relationship to the social and industrial order is an unprecedented problem. The New American spirit stands not for the elimination of whatever has not been produced on American soil; but rather welcomes the best of the culture, the arts and the crafts of the old world, that through the process of education and training these may be incorporated into our life and thus we may be enriched with this spiritual inheritance. In an address by the President of the United States to a company of newly naturalized citizens, he disavowed the suggestion that a man should cease to love the home of his birth and the nation of his origin, because these things are sacred and ought not to be put out of the

heart; but it is one thing, said he, to love the place where one was born and another thing to dedicate himself to the country that holds its protecting aegis over him.

In aid of this new movement to Americanize America, the distinctive formal educational forces of the country will play no unimportant part. Already the National Bureau of Education is cooperating with the Bureau of Immigration, and the public school has become the rallying ground for the organization of the new forces. The school is rapidly divesting itself of the archaic methods of teaching citizenship. The time is not far past when memorizing preambles to constitutions, powers and duties of congresses and legislatures, outlining departments of government and learning definitions constituted the teaching of civics. The painful results were apparent when pupils described England's government as a *limited mockery*, and confidently asserted that the first "conscientious" congress met in Philadelphia and that the constitution of the United States was established to promote *domestic hostility*. Many naturalization courts still create citizens by asking: Who is the governor of the commonwealth? president of the United States? where are laws made? and on the basis of fairly accurate answers grant the rights and powers of citizenship, if the applicant has been a resident of the country for five years and has his papers in order. But this method, too, is passing into the limbo of obsolete heresies.

The adult foreigner must be prepared for citizenship no less than his children, nay, even greater is the necessity that he shall have special training. Fortuitous conditions will educate the plastic and impressionable child, while the parents respond only to specific training. And all too frequently the alien receives no aid, encouragement or opportunity to prepare for the sacred right except at the instance of political partisanship. The school for the adult is becoming as much a part of public education as a school for the child. Our attitude to the foreigner has not always been characterized by sympathy or even respect. Too often we have tried to impress him with the superiority of our institutions by exploiting our traditions, extolling our heroes and boasting our freedom, hoping thereby to impress him with our vaunted greatness and thus cause him to forget his fatherland and to discard the customs and culture of his race. Such an attitude clearly violates the fundamental principles in training for loyalty.

The school and the community should help preserve the best traditions of the alien and help him to work them out into the newer relationships. To neglect their heroes is to subtract one of the most fruitful factors in teaching patriotism.

Well said! Garibaldi, Pasteur, Disraeli, Volta, Mendelssohn, Marconi are world heroes, and are of as great interest to Americans as any of our native-born geniuses. Our nation is composed of such a world-mixture of races that we cannot afford to be too rigid in our hero worship. Let us, then, reorganize the culture of all countries and endeavor to assimilate it into our own intellectual fiber. To be American in *spirit* is the great desideratum—to have the ideals of the great Republic firmly and clearly fixed in our minds.

THE SCHOOL QUESTION ONCE MORE

Remove a man's spinal column by some occult means and what would you have left? A mass of quivering jelly that would not be worth preserving; something to be pushed hither and thither with disdain. Remove the nation's vertebra—the public school—and what would you have? What sort of citizenship would constitute the body politic? We almost hesitate to answer: Why, you would have, for one thing, a lot of sectarian schools growing like mushrooms everywhere and as a result an incalculable warring of religious sects. A spirit of intolerance would result that would eventually destroy the nation. The best investment a state can make is a public school system, absolutely non-sectarian, serving all the people alike—Roman Catholic, Jew, Protestant, Agnostic and Atheist (if there be any genuine members of the latter cult, which we doubt).

Yes, brethren of the Mystic Tie, your salvation and mine and the salvation of all good and true men, whether they be Freemasons or not, is bound up with the public schools. The children of today are the parents of tomorrow. Most of us who are not too far across the dividing line of forty years will live to see another generation of young citizens springing up to take our places at the polls, in the workshop, the legislature and the marts of commerce. Now what do we expect of them? We expect efficiency, tolerance of other men's political and religious ideals, honesty and uprightness. Now anticipating all these things, we give our support and allegiance to the public school, where citizenship is made; where order, decency

and common ethics are inculcated; and a love for all men. To turn the public school into a sectarian institution is to defeat all these ideals. Freemasonry, in this country, avoids politics, but when it sees the Roman Catholic Hierarchy continually striving to obtain benefits from the public purse, to attack the public school system as godless, the Fraternity almost feels it a duty to enter the political arena to protect the school from its detractors. Let us look at a recent move in this direction; not by Masons in particular, but by a great body of freemen.

The people of Massachusetts, on November 6, were called upon to vote on the anti-aid amendment to the State Constitution, forbidding the appropriation of public funds to sectarian institutions. The *Christian Science Monitor* (November 7), writing on this subject says:

The vote of the State of Massachusetts on the anti-aid amendment has not only justified the action of the supporters of the amendment in the Convention, but it has saved the public school system of the State, and so has created a precedent for the country. In discussing the question it has been far too easy to allow the argument to concentrate on a single point, instead of causing it to radiate over the whole question. In other words, it has always had to be remembered that, though the leaders of the opposition to the amendment were for the moment apparently only objecting to placing all sects on a common basis of no aid in the financing of schools, yet the ultimate intention, or there could have been no object whatever in the opposition, was the claiming, at a later date, of appropriations for sectarian schools. Now the reason for this must be quite plain to any person who has ever followed the campaign of the Roman Catholic hierarchy against the public school system in the United States. And it is made perfectly clear in the report of a meeting, held in the year 1911, in Pennsylvania, when the demand was distinctly put forward that the Roman Catholic church should be reimbursed by the State, at the rate of \$36,000,000 a year for the education of Roman Catholic children. In this claim, the intention which inspired the opposition to the anti-aid amendment was made manifest, whilst, at the same time, an object lesson was afforded of the demand likely to fall on the taxpayers of the Commonwealth of Massachusetts if the opponents of the anti-aid amendment could get their way.

As it is, the people of the Commonwealth of Massachusetts have made it clear that they intend to adhere to the traditions of the country, and that they do not wish to be identified with that remorseless attack upon the public school system, for which Pius IX was partially responsible when he explained that education, outside of the Roman Catholic church, was a damnable heresy. From the time of Pius IX on, to say nothing of before that time, the Roman Catholic hierarchy has made no particular secret of its feelings on the subject; while its papers have apparently converted the contention of Pius into a dogma. "It will be a glorious day in this country," wrote one of these papers, "when, under the laws, the school system shall be shivered to pieces." There is nothing whatever half-hearted in such a pronouncement as this, even though it may lack the extreme invective of another paper, which insisted that "the common schools of this country are sinks of moral pollution and nurseries of hell." It would, indeed, be perfectly easy to quote indefinitely from the newspapers and speeches of the leaders of the larger campaign to this effect, and, in making these quotations, to produce extracts, in comparison with which those already used might be described as mild. There is, however, no necessity to force an open gate, and it is not to be imagined that anyone would seriously question the fact that the policy of the hierarchy of the church has been the substitution of sectarian for public schools.

To attack the public school system by *direct* means is no longer the policy of the Hierarchy, as we make it out, rather is it by *indirection*. *Direct* means would bring down the roof of the temple of state upon their heads. By insidious efforts, nibbling away as it were, a species of trench warfare, the Hierarchy hopes to stultify the public school system and render it innocuous. Now by the establishment of innumerable sectarian schools throughout the land (Roman Catholic or Protestant), the public schools could be more easily broken up and rendered ineffectual as educational institutions. Says the *Christian Science Monitor*:

If the theory that the Roman Catholic church were entitled to be reimbursed for their sectarian schools were once admitted, either the taxpayers of the country would be confronted by the task of keeping up public schools for the rest of the population, or else all other sects would claim the same right as the Roman Catholics, and the public school system would be utterly destroyed, by the very multiplicity of sectarian endowments. This being so, the real question at issue obviously has been not merely one of aid or anti-aid, but as to whether the public school system should be maintained or should be wrecked. That question has been answered, so far

as the Commonwealth of Massachusetts is concerned, by the vote of November 6, and answered in a way so uncompromising as to leave no doubt as to the feeling of the voters on the subject.

Comparatively little of this controversy got into the daily papers. The press when Roman Catholic questions are *en tapis* hesitates to print anything adverse to the Hierarchy; alas, too many editors are swayed by the business office and dare not express themselves as freemen. Newspapers, in the main, are *business propositions* pure and simple, and *good business* demands silence when Catholic issues forge to the front. The freedom of the press is not over-much in evidence these days, except among papers like the *Christian Science Monitor*, a fearless journalistic organ, which does not hesitate to call a spade a spade when it becomes necessary so to do.

The editorial matter we have quoted from the *Monitor* is well worth considering.

MONKEY BUSINESS

A few years ago we called upon a ticket agent in Washington, D. C., to get some information concerning a projected "voyage on wheels" to the great West. It was the year of the Panama-Pacific Exposition and many foreigners were in the country. Two of them, Austrians, had preceded us and were haggling with the agent about railroad fares and hotel accommodations. We could not catch the drift of their remarks until finally the agent with a somewhat pained expression remarked: "I'll have nothing to do with such monkey business!"

"*Mawnkee beesiness!* Vat iss *Mawnkee beesiness?*" exclaimed Foreigner No. 1, turning to his confiere with a puzzled look. It was a characteristic bit of American argot that he had never run up against before, and he was unable to define it.

"Monkey business!" replied Foreigner No. 2, who had evidently lived in the United States for some time, "why it's monkey business! You've seen the little monkeys in the zoo; how they skip, frolic and play tricks on each other? Well, that is *monkey business* and in Americanese is equivalent to sport, nonsense, foolishness, absurdity."

"Ah," said Foreigner No. 1, shrugging his shoulders, "I understand."

We have often thought of this little encounter at the ticket agent's office, and have been obsessed at times with the question: "*Mawnkee beesiness!* Vat is *mawnkee beesiness?*" It has run in our head like the "Punch brothers, punch; punch with care," etc., that so bothered Mark Twain.

Monkey business! Alas, the phrase admits of more than one interpretation! It is not so easily disposed of as explained above. It has a scientific explanation that goes to the very root of things. It is an expression that has set religious people by the ears, and caused the spilling of oceans of ink. Darwin set great store by this monkey business. He did not necessarily claim that human beings were descendants from monkeys, but that life was one continuous whole without a break in the chain. From monera to man was his grand dictum. In other words, life began with the lowest organism and ascended the scale until it reached mankind. Though the missing link has not been found, we are assured by science that man has descended from an unknown ape-like form somewhere in the Tertiary period of the world's existence. At least one thing is assured, man did not jump into the arena of life full-fledged and armed cap-a-pie. The statement in Genesis is *poetical* and not scientific. Adam symbolizes *red earth* or *matter*; Eve has reference to *desire* or *spirit*. The union of *spirit* and *matter* constitutes life as we know it on this plane. And so the great saga of Genesis is not so far off after all if you do not give it a literal interpretation. All occultists know this and appreciate the Bible as a symbolical work of the highest significance.

There are some society people who get indignant when you tell them that they have monkeys climbing in the upper branches of their genealogical trees. They

just refuse to believe it, and shut their eyes to the great facts of evolution. Some very old-fashioned religious persons reject with scorn the doctrine of the animal descent of man. They regard the theory as beneath the dignity of the Almighty. No one denies the power of God to create man as He is said to have created him in the Garden of Eden. But the question is: Did He pursue that method? The testimony of observed facts is against the Biblical statement. The doctrine of evolution has come to stay. Its opponents have simply put themselves "out of court." That is all. Prof. C. H. Eigenmann, in a somewhat irreverent manner, has the following to say (*Science*, September 28, 1917):

"Man carries many reminiscences of his lower ancestors. Even the over-devout believers of special creation seem to have had an inkling of this fact. On the walls of the sacred cemetery in Pisa a painter has represented the creation of man. On the left is the Lord; in the center is the man partly formed. To fill a gap in his canvas the painter placed a palm tree in the extreme right of the picture. A monkey is climbing the palm. Thus while the Lord is creating man 'in His own image' a monkey is gamboling before his eyes—the result is only what might have been expected."

It is, we think, a matter for congratulation and not condemnation that man has risen from lower organisms to his present high estate. It holds promise for the future. He may now aspire to archangelship. Evolution is an evidence of what spirit can do. The animal has stopped short, physically and mentally. It has reached its high-water mark. But man advances psychically with leaps and bounds. He is made in the image of God to use symbolical language. The doctrine of evolution holds out hope for immortality. Man's aspirations for all-knowledge and moral perfectibility cannot be gratified on this plane, *ergo*, there must be a higher and abundant life on another plane where such spiritual desires may be more fully realized. Life is an endless chain, a continuous process. Says Tagore (*Personality*):

"What is it in man that asserts its immortality in spite of the obvious fact of death? It is not his physical body or his mental organization. It is that deeper unity, that ultimate mystery in him, which, from the center of his world, radiates towards its circumference; which is in his body, yet transcends his body; which is in his mind, yet grows beyond his mind; which, through the things belonging to him, expresses something that is not in them; which, while occupying his present, overflows its banks of the past and the future."

THE UNDYING FLAME

All the world's a stage, and all the men and women merely players: They have their exits and their entrances; and one man in his time plays many parts . . .—SHAKESPEARE: *As You Like It*.

Nay, but as one layeth
His worn-out robes away,
And, taking new ones, sayeth,
"These will I wear to-day!"
So putteth by the spirit
Lightly its garb of flesh,
And passeth to inherit
A residence afresh.

EDWIN ARNOLD—*The Song Celestial*.

The literature of today is more or less, permeated with the Oriental doctrines of reincarnation and karma. Even the drama, to a limited extent, is exploiting these ideas. Hindoo philosophy and mysticism are influencing many lives, despite the materialism of an age of blood and iron. We have just come from a moving-picture play, based on one of the successful novels of the day, called "The Undying Flame." It tells the story of a young Egyptian shepherd who falls in love with a

King's daughter; of their tragic fate; and subsequent reincarnation in this present age. A few years ago there was produced a powerful drama of reincarnation entitled, "The Road to Yesterday," which had considerable vogue.

The title, "The Undying Flame," is peculiarly appropriate as a description of the soul's eternity. The repeated births of the higher ego upon this sublunary sphere, may be likened to an actor who plays many parts. When each play is over, he casts aside the costume and makeup of the character, which he has represented for a brief hour or so, and assumes his proper personality. He goes to his home to commune with himself and rest from his labors of the evening. He recalls to mind the rôle he played—the King in Hamlet, stout Macbeth, or perchance the fat and jolly Falstaff—and is joyful or despondent, as the case may be, over his reception by the public. And so with man in the Great Adventure. He plays his part on the stage of life, for good or evil, and after having passed through the Gates of Death his soul emerges into a spiritual plane called by the Hindoos *Devachan*. Here he recalls the grand pageant of his former lives, the veil of matter having been rent by the transition known as death. According to the amount of spirituality stored up in former incarnations on earth depends the stay in the blissful state of *Devachan*, which is mentality raised to the *n*th degree. "But where is *Devachan*?" asks the inquiring reader. We confess to have no intimate knowledge on this subject, but conceive it to be a zone belting this old globe of ours, composed of an etherealized matter or astral. Such is conceivable. Perhaps it is a fourth dimension of space very near to us all.

The doctrine of reincarnation is best studied in the numerous books and brochures issued by the two great Theosophical orders existing in Europe and America. The doctrine was hardly known to the people of the Occident until Madame Blavatsky introduced it to the attention of the Western world, although it was believed in by nearly two-thirds of the human race inhabiting Asia. At first it was regarded with that contemptuous scorn that always accompanies scientific skepticism. But today it has seized hold of the imagination of the Occident and has influenced thousands.

Freemasonry has nothing to say regarding the grand dogma of reincarnation. It predicates the sublime doctrine of the immortality of the soul, but leaves to its members the interpretation thereof. This is as it should be. To many people the idea of reincarnation is repugnant. To Roman Catholics it is peculiarly repugnant, for it leaves the question of salvation entirely to individual effort and places no credence in the ideas of eternal damnation, prayer as a means of releasing souls from purgatorial pains, priestly intervention, etc. The twin doctrines of reincarnation and karma have made considerable headway among Protestants. Many ministers of orthodox bodies privately accept the Hindoo philosophy, and believe that it is not inconsistent with their religious faith.

As regards the doctrine of reincarnation, Dr. Ross has the following to say, in the *Theosophical Path*, for March, 1917:

The knowledge of reincarnation displaces the haunting fear of death with a feeling of continued existence. Simply to live in the thought of reincarnation, day after day, throws new light upon everything and invokes to a degree the sustaining sense of immortality in the depth of the nature. The blank wall of separation which shuts out the loved one gives way to a sunny certainty that love is a deathless tie that will return our own to us in future lives, as it did in this one. There is comfort and uplift in the thought that the departed friends are happy and free, and the released soul is being refreshed and prepared for another life, which we may help to make a happier one by a purer and wiser devotion. Through Theosophy one escapes the crushing sorrow of a belief that some beloved but unworthy one whose career has been cut short, must atone for the errors of one brief life by an eternity of suffering. The mind cannot accept so unjust a fate, and the bruised heart finds no happiness in the thought of a heaven which bars out the suffering sinners. The passing away of a pure and noble character leaves behind the consolation of a fragrant memory; but the most grievous sorrow falls upon those whose hearts have been wrung and whose prayers have been unheeded by some cherished one who kept to erring ways even to the bitter end. To such a mourner Theosophy brings the healing balm of hope in the promise of other lives, and the shortened life may even be seen to be a merciful end to a career that at best was

but adding to the burden of hard and unhappy karma. William Q. Judge said that everything was provided for, even heavenly death. To the Theosophist, death is but birth to the soul. It often seems that as a dear one passes beyond the veil, some light of the great reality falls upon those who are left, and vaguely awakes them to what earth-life may and should be and what real life is. The regret and remorse that fall upon mourners are but wasted energy, which Theosophic knowledge can transmute into renewed effort to work for more ideal conditions and human relations, here and now. This is the living philosophy which balances loss by gain of greater reverence for life, and of a larger view of the blessed ties whose original unity is reflected in the relations of an everyday world.

In the Theosophic teachings of the essential divinity and spiritual unity of mankind, of brotherhood as a fact in nature, of karma and reincarnation, of human perfectibility, the earthly pilgrimage takes on the perspective of a majestic drama, whose contrasting scenes, in a continued plot, are set upon the cosmic stage, first before and then behind the curtain.

LET US GO DOWN TO BETHLEHEM

In a far and Orient country
Centuries ago was born,
One foretold by Bards and Prophets
In the ages early morn;
Wise Men reading in the heavens
Saw one night a star arise,
Telling of the Word's fulfillment
Blazoned in the purple skies.

From their watch towers 'neath the shadows
Came they down to Bethlehem—
Found the Child—a soft eyed Mother;
Offerings made of spice and gem;
Went back to their silent towers—
Watched events and saw arise
On Golgotha three dark crosses—
And on one Messiah dies.

Think you that their hopes were broken—
Or that they as wise men saw,
All the glory of His mission;
All the beauty of his law—
Was for them a promise broken—
Or did they behold afar
How His kingdom of the spirit
Kissed the ages like a star?

They've been dust these many centuries;
And their towers no more rise—
Yet the wise of earth still worship
With the selfsame sacrifice—
And today upon His altar
Lay the blessed ancient part,
Only sacrifice acceptable,
Humble spirit, contrite heart.

Wise of earth—I see in vision
Rise a new star of our ken—
See an altar where the offerings
Are not bloody hearts of men.

—A. B. LEIGH, 32°

FOOD FOR THOUGHT

By JOHN JUPITER JONES

THE following are selections from editorials appearing in "*The Guardian*," published weekly by the Catholic Publication Society of the Diocese of Little Rock," under date of August 25, 1917, to wit:

Those who allege that the Pope came too late on the scene with his message on peace do not understand his international position. By observing the strictest neutrality, he has been able to render many services which otherwise would be out of the question; he has been able to procure the liberation and exchange of prisoners and to locate many missing soldiers.

It would be a real victory over the anti-clerical forces of Europe if Pope Benedict XV figured in the restoration of peace, for it is well known that those who are hostile to the Church were instrumental in excluding the representative of the Holy Father from the Hague conference. If the Papacy had been represented, who knows if the rulings of that gathering would have been so easily set aside?

It is beginning to dawn upon the world that the enemies of the Holy See are the enemies of religion and of morality in every form, and hence it would be surprising to see the Pope recognized as an arbiter in this war. His recognition would be a distinct triumph for the cause of righteousness. He is the representative of Him who came as the Prince of Peace, and his position as head of the Church in all lands would enable him to speak frankly, firmly, and fairly.

In the next editorial the following statements appear:

We hold that the Pope has more sources of information than we, and we know from past experience that the official manifestos of the Vatican do not proceed from impulses of the moment. The Holy Father must have known what he was doing. On a former occasion, when President Wilson came out with a similar appeal, the Pope refused to endorse it because he saw no hope in the move. If now he addresses the nations himself, it must be because he has discerned signs of a successful issue. . . .

He (referring to the Pope) knows that he voices the desires of the great masses. And the suffering nations, we believe, will be the allies of the Pope in this movement

for peace. Who will object to this? Are the peoples for the governments or the governments for the peoples? We Americans, last of all, should not be surprised if a wave of popular sentiment demands a cessation of hostilities. Autocracy is to go; democracy is to come. And this would be the first triumph of democracy if the voice of the people put an end to this tremendous calamity. But some are inclined to think that the restoration of the status quo before the war, which is the leading idea of the Pope's proposal, would not indemnify the nations for the huge sacrifices which they have made. Now, if it were entirely evident that one government is to blame for the war, there would be some reason in this objection. . . .

Moreover, there are in the Pope's message suggestions enough to make the world safe for democracy without endeavoring to reach that end by reducing the peoples of the earth to the lowest degree of wretchedness. And this will be the finale of the tragedy if nobody will listen to a friendly warning. Should Germany refuse to submit to those measures which will insure a lasting peace, well, then, we all know where the fault lies—why there is no peace in the world.

The next editorial is headed, "The Persisting Vatican," and I cannot see any portion which is not of peculiar interest, and it here follows verbatim:

One of the gory jests of this awful world war is the attempt on the part of certain editors of so-called advanced publications, like the *New Republic*, to brush aside the activity of the Holy Father and the Church at large as negligible potherings of an impotent force. The trouble with most of these critics of "papalism" is they protest too much about the negligibility of the force they dismiss with scorn. If the Holy Father were so contemptible a weakling as many of them would have us believe, why this constant return to the attack of an insignificant foe? Sensible men have not time nowadays for jousting against windmills. The very recurrence of assault bears witness to the importance of the host assailed and the unfriendliness of the onslaught belies the pretension that despite is the strongest sentiment in the soul of the baiter. It is rancorous hatred and a fear lest the religion he typifies may gain some advantage from the conflict which has driven the human race mad.

In proof of the existence of such fear, we have the embittered comments of hostile editors who regale readers with the reason why the peace proposals of the Holy Father were recently dispatched to the warring nations. Some, who may have fear lest a too direct attack on a spiritual ruler may estrange certain faithful members of the flock who subscribe to the paper, coat their pill with sugary preface, telling how harmonious with the spirit of his office is this attempt of the Pope to perform the hopeless task of reconciling men driven insane with the war lust. Then the reader is informed how pitiable it is that the pontiff, simple man that he is and knowing nothing of diplomacy, should have lent himself to the crafty effort of a brutal power to wring some measure of victory out of inevitable defeat. It is truly wonderful how sagely diplomatic are some of these editors, and the world is wronged egregiously when their statesmanship must waste its talent on the stuffy air of journalistic environment.

But, sarcasm aside, the Holy Father has made the nations sit up and take notice, no matter how the unfriendly may jeer and the foe deny. Not because he is a catpaw of any ruler, but the inherent strength of this remarkable invitation to peace catches the admiration of the unprejudiced world, even though it may not enlist the cooperation of those governments which profess a desire for a cessation of hostility while in their hearts they are insincere and plot for a continuation of war.

Speaking of diplomacy, we may be permitted to inquire just what position our own President finds confronting him when the Holy Father seems to accept the terms earlier enunciated by Mr. Wilson and is willing to make them the elements of the peace he craves. We know that one answer will be that our entry into the war has changed the complexion of the case, and what the President might have been anxious to suggest formerly he can no longer recommend without betraying the interests of our allies. That may be a satisfactory reply for those who wish to convince themselves that a higher morality has been launched with our participation in the fray. It may also content those who are bent on finding any kind of an excuse to justify the changing attitude of some of our statesmen. But to those who are really in earnest in the endeavor to put a pause to the butchery it will be difficult for Mr. Wilson to reject without serious consideration the very terms he pronounced acceptable as an introduction to peace parleys.

Not being concerned deeply about the political aspect, since our rulers may be depended upon to care for that phase of the new situation created by that historic papal document, we glory in the fact that the underlying power behind the See of Peter is

as world-shaking today as at any time in the story of the papacy. Those who want to deny may smile and boast that no longer does the usurping pretensions of a haughty Pope overturn dynasties with a word. They may prattle about the bankruptcy of the papal influence and the disdain with which the ruler of the Church is now regarded by secular domination. But possibly the word of their vaunt is but to still the worry in their hearts, and they are clamoring to cheer their doubtful spirits with an assurance they realize to be false. That the minions of hell would not prevail against her, we Catholics have the promise of the Founder to serve as our reassurance; and though the words are generally employed in their purely spiritual significance there is no prohibition in interpreting any glorious action of the papacy as proceeding from that guidance of the Saviour which was to preserve His foundation religiously intact and eternally enduring. They may insult with vile epithets what they are pleased to call the pertinacious meddling of this corrupt political agency, while we twist the words a bit differently and have our hopes rise on the evidence that in spite of contumely and revilement the Vatican is still persisting.

What unspeakable rot! By the patriotic, fair-minded, liberty-loving people of America, is this not at least to be regretted as emanating in our midst at this crucial time? In the light of such publications, the following are some of the questions which naturally rise in our minds:

1. Are we to believe and accept as true the statement of Catholics when they assure us that their first duty is to God in heaven and their second to the United States of America and that they owe no political duty to the Pope of Rome?

2. With our nation now at war, and our navy and army filled with Roman Catholics and members of the secret order of the Knights of Columbus, are we perfectly safe in the proper and loyal defense of our land and the enforcement of our democratic principles while the Pope continues to embarrass President Wilson with these continued, unsolicited interferences?

3. Has the Pope, who is purely the head of a religious organization, any right at all to dictate or participate in the discussion or settlement of the political and economical differences be-

tween the civil governments now at war?

4. Since the Pope has voluntarily "taken a hand," ought not President Wilson feel free to answer his proposals in the same spirit and manner as he would deal with any civil government which might intervene without any likelihood of arousing an antagonistic feeling in our own midst?

5. Is the Pope's denunciation of our selective draft law an attempt to strike some popular chord in our country whereby to render lukewarm our pa-

triotism, thereby aiding in effecting a compromise and thus saving the Kaiser's job and defeating the fundamental objectives set forth in the President's reply to the Pope?

I simply submit the foregoing without further comment for the earnest consideration of a thinking Masonry, which is and can be at one and the same time truly patriotic and avowedly and openly behind the President as against any and all autocracies upon this earth—Prussian, military, civil, and religious, notwithstanding.

NON-ESSENTIALS—A PARABLE

By E. P. KING, 32°

ONCE there was a Colonial Bishop whose see was on the coast of Africa. He labored nobly to accomplish his aims and purposes, and no man gainsaid him. He dwelt near the territory of a large, prosperous and happy tribe called the Kanoodle-dummers. Doubtless you have heard of them.

The Bishop said, and very properly: "I will enter among these benighted heathen and unfold to them the beauties of the only 'True Religion.'" He did so.

First, being a man of intelligence, he inquired of their "Chum," or High Priest, as to the principles of their religion, in order that he might the more successfully combat their errors. He found that in all essentials it differed very little from his own.

In explaining the forms and rituals of their religion, the "Chum," or High Priest, said: "First, we are summoned every morning to our devotions by the beating of a tom-tom or the blowing of a horn. It does not matter which."

"How is this," exclaimed the Bishop; "it does not matter which?"

"No, indeed," said the Chum; "it does not matter which, so long as we are summoned."

"Go to!" said the Bishop. "This is a terrible state of affairs!"

And the next morning he addressed the tribe, saying: "Oh, Kanoodle-dummers, I am shocked and grieved to find that you are indifferent as to whether you are called to your devotions by the beating of a tom-tom or the blowing of a horn. If it be right to praise God by the beating of a tom-tom, damnation awaits him who does so by blowing a horn, and vice versa."

"I see," said each and every one of the Kanoodle-dummers, and each man edged away from his neighbor.

The Chum endeavored to reconcile them. "Stop!" cried he. "You are all good men; you have affection for each other; you agree upon all of the essential parts of our religion. Why, then, quarrel over such an unessential thing?"

"What, indeed!" said the Kanoodle-dummers, and they embraced each other.

"Stop!" said the Bishop. "What, I ask you, are the ingredients of a plum pudding compared to the shape of the pot in which it is boiled?"

"Why, indeed!" said the Kanoodle-dummers, and they were again and finally divided.

And next morning the Tribe was

split into two mighty factions—those that stood up for the tom-tom and those that held fast to the horn. And the Tom-tom party hated the Horn Party with a great and abiding hatred, and the Horn Party returned the compliment.

The Bishop next addressed the Tom-tom Party, and said: "O, Kanoodledummers, I notice with grave concern that some of you beat upon long and narrow tom-toms, while others employ short and stout ones. If it be right to praise God by beating upon a long and narrow tom-tom, damnation awaits him who reduces its length a single inch, and vice versa."

"I see," said each of the Tom-tom Kanoodledummers, and each man edged away from his neighbor.

And the next morning the Tom-tom Party was split into two mighty factions—those that held to the long and narrow tom-tom and those whose predilections were for the short and stout tom-tom. And the Long and Narrow Tom-tom Party hated the Short and Stout Tom-tom Party with a great and abiding hatred, even worse than the Tom-tom Party as a whole hated the Horn Party as a whole. Even worse than the Horn Party as a whole hated the Tom-tom Party as a whole. And the Short and Stout Tom-tom Party returned the compliment.

The Bishop next addressed the Horn Party, saying: "O, Kanoodledummers, I am grieved beyond measure to note that some of you blow upon straight horns, while others blow upon crooked horns. If it be right to praise God by blowing upon a straight horn, Hell hath no fires hot enough for him who blows upon a crooked one, and vice versa."

"I see," said each Horn Kanoodle-

dummer, and each man edged away from his neighbor.

And the next morning the Horn Party was split into two mighty factions—those who believed in the straight horn and those who could see no good in any other than a crooked horn. And the Straight Horn Party hated the Crooked Horn Party with a great and abiding hatred. Even worse than the Long and Narrow Tom-tom Party hated the Short and Stout Tom-tom Party; even worse than the Short and Stout Tom-tom Party hated the Long and Narrow Tom-tom Party; even worse than the Tom-tom Party as a whole hated the Horn Party as a whole; even worse than the Horn Party as a whole hated the Tom-tom Party as a whole. And the Crooked Horn Party returned the compliment.

And the Bishop continued his activities day after day until the creeds were very many. Yea, the Tom-tom Party was further subdivided into Long Goat-skin and Long Cowskin Parties, and into Short Brass-hooped and Short Iron-hooped Parties, and so on. And the Horn Party was further subdivided into Straight Cow Horns and Straight Goat Horns, and into Crooked Smooth Horns and Crooked Rough Horns, and so on. And very great was the hatred between all these parties.

And at the end of a year the process of subdivision could go no farther, because there were so many parties that there was but one Kanoodledummer for each of them; and no Kanoodledummer was really a friend to any other Kanoodledummer. Let us hope, however, that the Bishop was as successful in unfolding to them all the beauties of the only True Religion as he was in bringing them to a thoroughly Christian frame of mind.

THE JOLT, OR THE GENTLE TOUCH

If you prefer the long jolting of public opinion to the gentle touch of friendship, try it like a man. Only remember this—that, if a bushel of potatoes is shaken in a market-cart without springs to it, the small potatoes always get to the bottom.—*Oliver Wendell Holmes.*

SUNLIGHT EVERY DAY

BY ROLLAND WALKER CHAMBERLAIN, 32°

AT a time when the people of a world are fighting for their country, their homes, freedom, and justice, that their loved ones and the future generation shall enjoy those great things in life that the Maker of the universe intended they should, the average man, to a certain extent, is inclined to realize the gravity of the situation, and, as all good men, true to the principles of justice, are trying to shoulder their share of the responsibility that needs must fall upon the lives of us all.

To the "Mason Free and Accepted" life means much—to prepare for a better place, a better time, when brotherhood shall be inseparable, the debt to God and mankind shall have been paid, our lives as "living stones" prepared for that "spiritual dwelling" not built with hands.

Many have much to be thankful for, and while they are enjoying their homes and the comforts of the firesides, warm

and cheerful, with loved ones around them, they should go about the daily tasks of life in a manner that will scatter sunshine and cheer to some whose lives are dark and dreary through unfortunate circumstances.

Man is neither master of his life nor his fate. He can but offer to his fellowmen his efforts to diminish human suffering; he can but offer to God his indomitable faith in the growth of liberty.—*Victor Hugo*.

I am glad I am a Mason, because Masonry is full of sunlight, "the light of freedom," the sunlight that points the way to full realization of man's destiny; because Masonry is full of sympathy, fellowship, the kind feeling that will reach out the helping hand; because Masonry is full of practical religion; because it stands for the promotion of mankind. It is the foremost living institution in the world today. The richness of its lessons in morality and philosophy stands as a paramount issue.

MORE POWER TO THE Y. M. C. A.

BY CEFERINO BALBIN, 32°

FOR a long time I have been intending to write to you concerning the unparalleled and incomparable work that the Y. M. C. A. is doing for the "Selects" here in Camp Jackson, but the task is so huge, so vast, so far-reaching, that I have always hesitated, hoping to get a clearer understanding of it, and so be enabled to make a clearer description of this giant work.

Were it possible for me fully to set forth the greatness of the Y. M. C. A. it would sound like a fairy tale, for such generosity, such helpfulness, such strong desire to aid and assist in every possible way, has never before been at-

tempted, on so vast a scale, anywhere on this earth. The Government of the United States may count itself fortunate in possessing so strong a right arm as the Y. M. C. A., for its influence is unquestionably aiding this nation to produce good, clean, contented, determined soldiers.

The Y. M. C. A. supplies baseballs, bats, gloves, footballs, basket-balls, checker-boards, chess-boards, and other games too numerous to mention, at any and all times; and these wholesome pastimes consume those spare moments which otherwise might be spent in more questionable fashion.

Every evening the Y. M. C. A. build-

ings are crowded far beyond their ordinary capacity, and it is a nightly occurrence to see from 200 to 250 men, all writing letters, in each building, while hundreds of others crowd around the pianos, singing hymns or popular songs, or running the phonographs overtime. The Y. M. C. A. secretaries are tireless in their efforts to form glee clubs, orchestra, minstrel shows, trapeze troupes, etc., from among the "Selects," and, believe me, we have some exceedingly fine selected talent, too!

And when it comes to *letter paper*, the Y. M. C. A. has no equal, never had one, and I doubt if there will ever be another organization more generous with its paper, blotters, pens and ink, or more insistent that the boys *must write home*! In the most gracious manner they instill into the whole camp (25,000 to 30,000 men) the *necessity of writing home*—not just once or twice, but on every occasion possible; and the materials wherewith to do so are abundantly supplied. Therein lies the secret of its strength and influence. The Y. M. C. A. is the connecting link between the stern Army and the warm-hearted homes.

All the "Selects" are here from homes—none were picked out of the gutter—and the Y. M. C. A. has successfully undertaken the great and good task of being mother to us all. An undertak-

ing unparalleled in history, a new world created and conquered.

Let fathers and mothers throughout this land think for a moment what the camp would be like if we had nothing here but men, drill fields, barracks and implements, and where letter writing, although it might be strong at first, would, for lack of incentive, soon dwindle to little or nothing. For this reason alone, everyone should contribute his or her bit to the \$35,000,000 campaign for funds that the Y. M. C. A. has just launched in order to carry on this amazing task. Every periodical should give space in its columns, calling the attention of the nation to this most necessary campaign. No contribution could be too small, and none too large. Just a few sheets of letter paper will make one home happy and one more contented soldier. It looks like a very small matter, but it is *most important*! Our secretary told me that he dispenses something like 5,000 to 6,000 sheets of paper a day in his building alone. There are at present eight Y. M. C. A. buildings giving out about the same amount, making the daily consumption something like 40,000 or 50,000 sheets a day in Camp Jackson alone! Can you imagine the year's supply in the sixteen cantonments? This is why everybody should contribute. It is not only a human obligation, but a patriotic duty.

WHAT HAS MASONRY DONE FOR YOU?

What a man does for Masonry does not show him to be a Mason, for a man *can* do nothing for Masonry; he cannot add to nor take from its teachings or morals. It is what Masonry does for the man that makes him a Mason. If a Mason *can*, by his daily life, impress others with the value of that which he has, and if by precept and example he can inspire others to seek its help and teachings, he *may* rest assured that he has helped make a Mason.—*Scottish Rite Trowel*.

SILENCE AND CIRCUMSPECTION

Who shall set a watch over my mouth, and a seal of shrewdness upon my lips, that I fall not from it, and that my tongue destroy me not?—*The Wisdom of Jesus the Son of Sirach*.

THE KEY OF THE BASTILLE

BY CYRUS FIELD WILLARD, 32°

THERE it hangs in the glass case, near the portrait in oils of the boyish-looking, impulsive Lafayette, on the wall of the quaint little lodge-room of Alexandria-Washington Lodge, six miles south across the Potomac from the national capital, in the quiet, old-fashioned town of Alexandria.

What memories and associations of ideas came floating into my mind as I gazed on this huge iron key, weighing five pounds, and made by hands long dead to fit the lock of the door which clanged behind so many thousands consigned to the "oubliettes" or forgotten dungeons of that historic prison which has become the synonym for and concrete representation of absolute, autocratic and uncontrolled tyranny!

How appropriate it is that it should find a resting place in the lodge of which George Washington was Worshipful Master, head of an institution which more than any other has stood for freedom—freedom of thought, freedom of speech, and freedom of conscience!

There it hangs, the symbol of that hated prison the destruction of which meant the downfall of the feudal system and the inauguration of the freedom of the individual and the first French republic—an event which sooner or later will change the whole of Europe into federated republics and "make the world safe for democracy."

What singular appropriateness was shown by this gift of Lafayette, a marquis of France and a member of the old order, himself a Mason, to the lodge over whose destinies presided the man who, more than any other man, made it possible for this first great republic, the United States of America, to exist, and the echo of whose struggles, reverberating through the world, shook down the old system of tyranny and oppression as the walls of Jericho

fell before the trumpets of the chosen people of Israel!

Years ago, as a very young man, I stood in the *Place de la Bastille* in Paris, where this infamous prison once reared its forbidding pile, on the evening of the 14th of July, the anniversary of the fall of the Bastille, and saw thousands of men and women dancing in the open square to the music of a military band, celebrating on the spot, with joy and merriment, and commemorating their deliverance from a military caste and an insolent tyranny banished forever from the soil of France. Everywhere through the streets of Paris could be seen on that evening dancing going on in the middle of the streets, celebrating the fall of the Bastille and the birth of star-eyed freedom for France.

Liberty, Equality and Fraternity is the motto of the French Republic, and these words embody the foundation principles of Freemasonry.

I had gone on a pilgrimage to Alexandria—a pilgrimage which every true Mason hopes sooner or later to make—to see the original pictures of Washington in his full regalia as Master of the lodge, and all the other relics, tools of the craft and personal belongings of the "Father of His Country" and the ornament of Masonry, and, while they were all intensely interesting, yet the unexpected sight of this ponderous old key to the abolished dungeon of tyranny sent a thrill all through me.

Long I mused and pondered over this emblem of oppression overthrown. Little did I dream, when I set out to climb the stairs to the hall, located on a narrow side street, a block away from the main street of this small Virginia town, "where it seems always afternoon," that I should encounter such a portentous relic of the world-shattering French revolution so graphically described by Carlyle.

We of the Scottish Rite, wherever the flag of Scottish Freemasonry floats, are banded together against the forces of tyranny and oppression, superstition and error. How striking, therefore, it must be to a member of the Rite to find this key of the Bastille in Washington's lodge-room! Especially so in these days when the whole world is in the mad embrace of armed conflict brought on in the first instance by the dark forces which ever plot against freedom and of whose defeat in France this massive iron key is the symbol!

As I gazed upon this key, it seemed to me to be drenched and dripping with the blood of thousands of victims who perished behind the walls of that massive prison where the aristocracy consigned their victims by means of "lettres de cachet" purchased from venal officials, and whose door was opened by that same object then before my eyes.

Lafayette himself commanded the National Guard shortly after the storming of the Bastille, and as I gazed upon this relic, once handled by him, and on his handsome, impetuous face, Masonic legends and traditions came trooping into my mind.

I have heard that all of Washington's generals were Masons, and when the young Marquis de Lafayette came in his enthusiastic and chivalrous way to espouse the cause of republican America fighting for freedom, Washington, cautious as he certainly was, would not give him a commission as general in the American Army until after he had joined the Masons. We who are Masons, well knowing the testing that a man undergoes at such a time, can well believe this to be true.

A piece of canvas from Washington's tent, inscribed with the words, "Used at Dorchester Heights and elsewhere," next attracted my attention. As I had lived under the shadow of Dorchester Heights, and when a boy had often seen the outlines of the old fort which, being occupied by Washington, forced the evacuation of Boston by the British, immediately there came into my mind the story told me by

Colonel Blackmer, himself a Boston man, who said that he had seen the record of St. John's Lodge, of Boston, made on the evening when the tea was thrown overboard in Boston Harbor. The secretary of St. John's Lodge wrote in his minutes, "Adjourned for lack of a quorum." Those who know how many it takes to make a quorum in a Masonic lodge will immediately realize that there must have been important business on hand elsewhere to cause a lack of a quorum in the lodge. Concerning this very important business history records that on the evening in question certain persons, disguised as Indians, boarded certain English ships in the harbor and held the celebrated Boston Tea Party. It is more than probable that Washington, after driving the British out of Boston, was a visitor to this same St. John's Lodge. The charter of Columbian Lodge, of Boston (Massachusetts lodges have no numbers), where the writer was made a Mason, bore the signature of Paul Revere of immortal memory as Grand Master of Massachusetts.

Thoughts like these came trooping in regiments into my mind as I gazed around this quaint little lodge-room, which seems so small in comparison with lodge-rooms in our great cities; and yet how big it was in actualities!

There was the apron Washington wore, and the gavel he used in opening and closing the lodge; the chair in which he sat, the white gloves he wore, and many other things which visualized the man as he was. There was his pocket compass, a very fine instrument of its kind, with which he ran surveys through the trackless forests and at the same time made friends with the Indians, as Albert Pike afterwards did. There was a story going the rounds of the press lately to the effect that recently it was necessary to go over some of the work done by Washington with this small compass, and yet, with all the modern instruments of precision, they were unable to detect any material error and found it all surprisingly accurate.

The famous Williams portrait of

Washington was disappointing to me. It shows an old man with a high forehead and a rather querulous mouth. This portrait of him (on another part of the lodge-room wall), showing him as a young man, daring and sun-browned, with the look of far-away distances in his eyes, eager and impetuous, the "pioneer look" we learn to recognize in the West, appealed strongly to me as the picture of the man as he was before Braddock's defeat, when the Ohio was our frontier.

The little silver trowel which George Washington used in laying the cornerstone of the Capitol is another venerable and venerated object—fit complement to the key of the Bastille, these two symbols showing forth the eternal contrast between the growing power of freedom and the decaying power of tyranny, civil and ecclesiastical.

This American republic was established by Masons, and down through the centuries the Masons have had to bear the persecutions and combat the bigotry and superstition and power of the Church of Rome. While we tolerate every man's religion, the Church of Rome accuses us of bigotry if we merely cite historical facts.

The Roman Catholics have 15 per cent of the population and vote of our country and no more. They should have that much recognition and no more. Instead, they are filling the Government institutions in Washington and in our large cities; they control from 80 to 90 per cent of the offices, and that means from 80 to 90 per cent of the governmental powers. The people are awakening, however. Truly, it is about time that a "Lös von Röm" movement was started in this country.

The spirit of modernism is sweeping through the musty halls of spiritual tyranny and despotism, and while the Roman hierarchy labors to preserve its

jobs and maintain its position, the time is coming when the 85 per cent will unite against the 15 per cent. Then, politicians, beware! Then no man can fill public office unless he has passed through the public schools and is not a Jesuit.

Washington founded the free public school system in Alexandria, the same system which our traditional enemy (and the enemy of all republics) is ever seeking to destroy.

While they no longer burn us at the stake (because they cannot) and the key of the Bastille, which housed the victims of the cardinal princes of the Church, Richelieu and Mazarin, hangs in the quiet Masonic lodge-room in Alexandria, the beacon fires of spiritual progress are kindling and bursting up into flame through the dun and murky war clouds of Europe.

The primary cause of the present war was the effort of the Church of Rome to impose its yoke on Serbia through a convention made by the Roman Curia with a purchased representative of Serbia, which has only about 3,000 Roman Catholics, while millions belong to the Greek Church. When this treaty of agreement was repudiated by the Serbians, Archduke Ferdinand, head of the militant and clerical element of Austria, threatened to enforce it with all the military force of Austria. This led to his assassination and the outrageous demands made by Austria upon poor little Serbia, and then to the war. Some day some Washington of Europe will arise, strong in his Masonic principles and fearless of Rome, who will liberate the people of Germany and Austria; and then perhaps we shall see the keys of the Vatican and other spiritual Bastilles hanging in some Masonic center in America—perhaps in the glorious House of the Temple of which all Masons can justly be proud.

THE CORRECT ATTITUDE

A man must stand erect, not be kept erect by others.

—*Marcus Aurelius.*

THE IRISH RACE IN AMERICA

BY G. W. BAIRD, 33° HON., P.G.M.

THE *National Hibernian*, a monthly paper published by the Ancient Order of Hibernians, printed in 1912 a series of chapters on the subject of Irish-American History. It mentions the Irish race in America so often that it is probable the editor has convinced himself that there really is such a race. To add to the respectability of his characters he mentions the names of "a number of Irish" and their descendants who really were Protestants, and intimates that they were of the A. O. H. variety. In the issue of November 15, 1912, he treats as follows of the Continental Convention:

"A long chapter is devoted to the constitutional convention. Altogether twelve men of our race were appointed as delegates to this historic body; Charles Carrol, of Carrollton, already a signer of the Declaration of Independence, could not attend, and William C. Houston, of New Jersey, attended, but did not sign. The other ten, after months of incessant labor, were among the thirty-nine signers of the immortal document, and were as follows: John Rutledge, of South Carolina; Pierce Butler, of South Carolina; John Langdon, of New Hampshire; William Patterson, of New Jersey; Thomas Fitzsimmons, of Pennsylvania; George Read, of Delaware; James McHenry, of Maryland; Daniel Carrol, of Maryland; Richard D. Spraight, of North Carolina, and Hugh Williams, of North Carolina."

The disingenuousness of the above is rather glaring. Daniel Carrol was the only member who was a Roman Catholic, and the only man mentioned who would have been eligible for membership in the A. O. H. Rutledge, for example, was an Episcopalian; Butler was American born, and a Protestant; John Langdon, governor of New Hampshire, was the son of John and Mary

(Hall) Langdon and great-grandson of Tobias Langdon, of England, all of whom were Protestants; Thomas Fitzsimmons, born in Ireland, left there to escape religious oppression about 1765, settled in Pennsylvania and married the daughter of Robert Meade, the great-grandfather of General Meade, and was always a Protestant; Hugh Williams was American born (Pennsylvania) and always a Protestant; George Read was a lifelong Episcopalian.

This is probably the kind of Irish history now being taught in some of the Romish sectarian colleges, where "chairs" of Irish history have been endowed.

Many of the men who teach these untruths may possibly know better, and they must be aware of the receptiveness of their students as well as their confidence and gullibility. It is wicked.

This may not be technically lying, but it comes very near to being so. A lie is an untrue statement uttered for the purpose of deception. Though some few of the men named were Irish by birth, the others were not; and while one of them was a Roman Catholic, the other nine were not.

The text of this history certainly conveys the impression that the entire ten were Irish Roman Catholics and, we have no doubt, the lay readers of the *National Hibernian* so understand it. It is hard to understand how any man can so prevaricate and reconcile his conscience to it.

But it is not new—the Reverend Peter Dens, whose *Moral Theology* is the principal text-book in the great Maynooth College in Ireland (from which so many priests have been imported), taught it; Saint Alphonsus Ligouri taught it. But as these have been so much quoted, I will mention a few of the Jesuit Fathers, not so well known in the United States, but who are well known in Europe, and who have justi-

fied equivocation, mental reservation, secret evasion, amphibology, etc., as far back as the year 1700.

The French Father, Eudemon Jean, said: "How can equivocation be falsehood when lying is to speak contrary to your thoughts, and equivocation is giving to uttered words the sense of the thought formed, signifying that the words may be interpreted the other way." *Apologia*, page 37.

V. Reginald, in his *Practice of the Tribulation of Penance*, says (p. 416): "If one has legitimate cause to use amphibology or artifice in swearing . . . he does not sin mortally and sometimes not venially."

Father Vincent Fellucius, in his *Questions-Morales*, Tome II, p. 238, completely justifies mental restriction.

Father Suarez, in his famous *Du Precepte du Serment*, Tome II, livre 3, p. 473 (1714), thoroughly justifies equivocation; and Sanches, another Spanish doctor, justifies concealing securities from a creditor and lying about it.

Père Gobat (French), in Vol. II of his *Oeuvres Morales* of 1700, thoroughly justifies mental restriction.

The *Cours d'Instruction Chretienne*

of the *Abbe Marotte*, and his little abridged form of catechism, which was (and probably still is) taught to French children, has these questions:

"Q. What is a mental restriction?

"A. It is a discourse, false according to the natural and ordinary sense of the words expressed, but true to the reason of the words which are retained in the spirit of the speaker; for example, if I say I have not seen Peter, understanding *today*, although I saw him yesterday.

"Q. Is it permitted to use equivocations or mental restrictions?

"A. It is not permitted to use them when they are such that the hearers cannot comprehend, for then they are lies; but when, having respect for usage and circumstances, the real sense may easily be known to the hearers, their use is permitted."

Such is a specimen of the morals taught to French and Spanish children 10 or 11 years of age. Is it any wonder the French people revolted against it?

But may it not be this code of morals which eases the yoke and lightens the burden of men who teach the history of the Irish race?

A WARNING

(Written before the entry of the United States into the War.)

Hearken, ruler! sheath thy sword;
Stop this bloody game called war!
This peaceful earth, made mad by man
Defying God. What for?

'Twas God alone who gave us life,
And life is His to take away.
What right hast thou with war and strife
To name the judgment day?

Again a warning—sheath thy sword
Quickly, before it is too late,
And hosts of children of the Lord
Have passed beyond the Gate.

—Samuel O. Meyer, 32°.

CONCERNING THE RECEPTION OF OUR SOLDIERS AND SAILORS INTO THE RITE DURING THE PRESENT WAR. OFFICIAL INFORMATION

On October 31, 1917, in accordance with a previous arrangement, I met M.: P.: Sovereign Grand Commander Barton Smith of the Northern Supreme Council at Philadelphia, Pennsylvania, and discussed with him the matter of the interpretation of this treaty of 1909. We agreed that the reception of our soldiers and sailors into the Rite during the period of the present war is of the greatest importance and that in its interest, as well as for that of the individual Master Masons who are or may be enrolled in the Armies of the United States who desire to receive the Degrees of the Rite that the treaty of 1909 should be so interpreted by mutual agreement as to facilitate their entrance into the Bodies of the Rite nearest their temporary place of residence. M.: P.: Sovereign Grand Commander Smith requested me to draw such an agreement, which was done. It was presented to him in duplicate and has been signed by both the Sovereign Grand Commanders of the Southern and the Northern Jurisdiction of the United States of America. The full text of this agreement is as follows:

"Whereas an agreement was made and duly executed by the Sovereign Grand Commanders of the Supreme Council for the Southern Jurisdiction and of the Supreme Council for the Northern Masonic Jurisdiction of the United States of America on the 28th day of August, 1909, they having been thereto duly authorized by their respective Supreme Councils; and

"Whereas it was recited and provided in and by said agreement that:

"Any commissioned, non-commissioned or warrant officer, or enlisted soldier, sailor or marine of the Regular Army or Navy of the United States of America, being an affiliated Master Mason in good standing may, by petition to a Subordinate Body of one of said Supreme Councils, establish his Scottish Rite Masonic residence within the jurisdiction of either Supreme Council without reference to his actual or legal place of residence. Such Masonic residence shall be taken for all Scottish Rite purposes to be the residence of such officer or enlisted man, and shall not be changed except by the consent in writing of the Sovereign Grand Commander of the Supreme Council for the Jurisdiction in which such Masonic residence has been established."

"It is hereby agreed by and between the Sovereign Grand Commanders of the Supreme Councils of the Southern and of the Northern Jurisdiction of the United States of America that this agreement or arrangement shall be applicable to each member of the National Army of the United States, regularly sworn in and enrolled in such a way as to make him a part of the national forces of the United States and subject to service at home or in any foreign country; and that every such Master Mason desiring to receive the Degrees of the Scottish Rite may present his petition to any Subordinate Body owing allegiance either to the Southern Supreme Council or to the Supreme Council for the Northern Masonic Jurisdiction, and may without waiver or consent of any officer, body or jurisdiction outside of the Subordinate Body to which he makes application, take the Degrees of the Rite. The Secretary of the Subordinate Body receiving the petition and conferring the Degrees upon such soldier or sailor shall furnish to the Sovereign Grand Commander of the Jurisdiction in which he shall take his Degrees the name of each such recipient of the Degrees who has his actual or permanent residence in a Jurisdiction other than that in which he receives the Degrees. Each soldier or sailor thus qualified and receiving the Degrees shall, within one year after the declaration of peace in the present war, affiliate with a regular body of the Rite located in his place of actual and permanent residence.

"GEO. F. MOORE,

"Sovereign Grand Commander of the Supreme Council for the Southern Jurisdiction of the United States of America."

"BARTON SMITH,

"M.: P.: Sovereign Grand Commander of the Supreme Council for the Northern Masonic Jurisdiction of the United States of America."

DECEMBER LEAVES FOR THE "RITE" TO GATHER UP

BY FREDERICK KEMPSTER, D.D., 32°

A certain great personage has been carrying brimstone for his own hell for upwards of three years. He will get the benefit of it later.

Do not say, "That beats hell," for that is swearing, and swearing is impolite. Say rather, "That beats the Kaiser;" that will have a stronger smack and a deeper meaning, for the reason that the Kaiser has been beating hell for a long time.

When we speak of "Good Will" we have no reference to the personage whose habit it has been to sign some of his correspondence "Willy."

"There's a place for little Americans" across the deep blue sea. This country has given them too good a diet; they ought to try living on the "Rhine" for a change.

All knockers should be specially consigned, as a cargo of "technicalities," direct to Germany, via the War Zone, during the month of December, and given a chance to cool off.

The Pope is not only moving for peace, but may have to move his sacerdotal arsenal a piece.

The only time some people attend church is at a funeral—when they are being borne in and carried out.

Speak correctly and precisely as does the camera, and tell people just what they look like; then they will like you—maybe.

If some people would just shut off the gas, they could coast for the remainder of their lives—judging by the rate at which they have been travelling.

The fellow who grumbles about the price of coal wouldn't feel comfortable if he were where abundant heat is provided gratis.

There is ample room for gratitude, even if we have to cut down some on our "meat days"; we might have been unable to meet our creditors, and have had our supplies stopped altogether.

If you were with our boys in the trenches, you would be glad to step up to the counter and take what happened to be on the menu, or, perhaps, discover the difference between the men you knew and the men you know.

Books are all right for our soldiers, but sometimes a good clean suit of warm underwear would help them to read human nature to better advantage.

Don't wish your neighbors a "Happy New Year" and then start out in January to make them miserable and wish that both you and the year were done for.

A CORNER OF THE LIBRARY

By MYSTICUS

THE DEBT THAT WE OWE CHARLES DICKENS¹

THE man of Anglo-Saxon birth or descent owes an incalculable debt of love and veneration to Charles Dickens, the great novelist and social reformer, whose masterpieces have depicted in glowing colors the greatness as well as the littleness of England. Scott, Thackeray and George Eliot sit in the Seats of the Mighty, their brows crowned with immortal laurel, but they never got so close to the hearts of the common people as Dickens. Dickens might be called the painter of the masses. W. W. Crotch, in his psychological study of Dickens, compares the master to Shakespeare. "An odd comparison," sneers some Dryasdust. But Dickens and Shakespeare were alike in many things. Says Mr. Crotch:

They were akin in that strange tenacity, which, when coupled with a keen eye to the business side of life, enabled Shakespeare to retire a rich man at the close of his days to his native town; just as Dickens, before he died, bought the house at Gad's Hill that had captured his boyish fancy. They were alike in their hatred of the solemn humbugs, the Dogberry's and the Pecksniffs, the Bantams and the Stigginses of life. They were akin in the fact that they delighted in the common people, in the flotsam and jetsam of the towns and taverns, and in the strange and almost picturesque variety of the quaint vagrom characters of the countryside. And they were alike also in this important factor, that at the period of their youth both witnessed a quickening of national consciousness, an upheaval of class distinctions and a great surge of strength and inspiration within the minds of their fellow countrymen. . . . The sense of the local and intimate stamps both Dickens and Shakespeare as English because they delight in homely, unconsidered trifling things which yet have associations and suggestions. We meet that strange, irrational intimacy with inanimate things in Shakespeare a thousand times, Shakespeare, who saw trees as men walking and knew every leaf of the green wood. And how many times has not Dickens made a chair live for us or even a door-knocker speak to our souls.

Finally there is this great cardinal resemblance between the two: that both of them felt there to be an actual correspondence, an invisible but most potent contact between the mind of man and the inanimate nature that surrounded him. I do not think that any other writers in the language were so saturated with the conviction that man, in his most energetic moods, reacted directly with the elements.

Dickens was the past grand master of *mise-en-scène*. Nothing is wanting in the atmosphere and scenery of his novels. An old boat embedded in the sand; a coil of rope; a rusted anchor; a mangy cap like that worn by Rogue Riderhood; a door knob; whirling autumn leaves, and the like take on almost human and animal semblances. He draws these pictures with wonderful effect. Can any lover of Dickens forget the London fog in the opening chapter of *Bleak House*, the fog that obscured everything in its spectral embrace; that stole into the High Court of Chancery only to meet its match in the obfuscations of that baneful court of justice (?) The symbology here is matchless. Can one ever forget the two immortal chapters in *A Tale of Two Cities* entitled "Monseigneur the Marquis in Town" and "Monseigneur the Marquis in the Country"; where the Gorgon's head plays so conspicuous a part. Here is *mise-en-scène* raised to the *n*th degree. Charles Dudley Warner, in his anthology of English and American writers, selects the chapter on "Monseigneur the Marquis in the Country" as the highest type or expression of Charles Dickens' mental powers. If my humble opinion is of any value, I quite agree with him.

"I have shown my soul to the people," says a neglected poet in one of Mr. Crossland's *Literary Parables*, "and they were not interested. What shall I do?" The wise mentor replies: "*Show them their own!*" And this is what Charles Dickens

¹The Soul of Dickens, by W. Walter Crotch. London, Chapman & Hall. \$2.25.

did for the English people. He showed them their own souls. In his novels he caught and preserved for us the spirit of the Anglo-Saxon race. He was a realist of realists; his mawkish sentimentalities of many of his predecessors and contemporaries faded away like pale ghosts before his onslaughts. Mr. Crotch says that Dickens was "the first, and the greatest realist, of all the realists. We have seen that literature had fallen since the days of Fielding into a strange and dangerous decline—due almost entirely to its failure to face the facts of life. It had become exotic, unreal, unnatural. Dickens it was who restored it from its palsied decay and brought it back to life." He has been criticised because so many of his characters are grotesques, caricatures, etc. But we see them about us every day. Life has its strange Calibans as well as its Prosperos. Many of Dickens' characters are *types*, there is no denying that fact, but they are none the less effective. Pecksniff is the type of hypocrisy; Mr. Micawber, of irresponsibility; Quilp, of malignity, etc. Dickens' realism, perhaps, is best displayed in his *Oliver Twist* and *Hard Times*. As a social reformer Charles Dickens looms large. He attacked social abuses through the medium of the novel and brought them home to everybody. In fact, he never wrote a work of fiction that did not assail entrenched privilege, rotten laws, and the absurdities of the caste system. He refused to regard one half of humanity as "booted and spurred to ride the other half to death." He was both Prophet and Teacher. Says Crotch:

It may be safely written of him that his soul was throughout in harmonious accord with the hopes and fears, the exultations and agonies of the humblest and the most broken of men. Because of this, I believe that Dickens will endure; because of this I believe men, especially Englishmen, will not cease to utter his name gratefully "until we awaken on the hillsides of Eternity in the splendor of the Noonday of God."

The American illustrator, Sol Eytinge, designed a wonderful picture of Dickens surrounded by the creations of his fancy, a bewildering pageant of Dickens' characters, from Mr. Pickwick to Little Nell. I once owned a copy of this picture, but, alas, it disappeared in the many moves I have made in life.

If Charles Dickens had never written anything but the *Christmas Carol*, he would have endeared himself to the Anglo-Saxon people. Here we see the very heart of Yuletide displayed. We laugh and we shed tears over the quaint old mystical story. I have made a practice of re-reading it every Christmas Eve for the past forty years, and hope to enjoy forty more blessed Yuletide eves perusing it. Along with the *Christmas Carol* I read the Christmas scene in *Pickwick* and the *Christmas Tree*, in *Miscellaneous Sketches*, for the sake of good measure. With every snowy Christmas, the benignant figure of Charles Dickens rises before me, in my imagination, a beloved and cherished ghost. And, speaking of ghosts, was there ever such subtle portrayal of occult influences than in the works of Charles Dickens? Mr. C. Sheridan Jones, in his "Charles Dickens and the Occult," a contribution to the *Occult Review* (1917), has treated this subject at considerable length.

Despite his strong common sense, his ready eye for the absurd and the illogical, his clear thinking and wholesome attitude toward life, Dickens was almost irresistibly drawn to investigate the weird and uncanny. "He was drawn to the occult like steel to a magnet. He could not leave it alone. Life that held so much for him was empty without such clues as it gave to the mystery that lay beyond it." But he never failed to attack the pretensions of charlatans. In his day unfortunately spiritualism was infested with "a banditti of charlatans" who sought to prey on a credulous public. It was before the days of psychical research by trained men of scientific mind.

Says Mr. Jones:

Dickens was a believer in the occult; in the undeveloped powers of man; in the reality of a world that was unseen, but not unfelt by him, and, last but not least, in the certainty of a spiritual basis of the universe. I will take two trifling instances recorded in his own life, which go some

distance towards proving this. As readers of Forster will remember, when John Leech, the famous caricaturist, lay seriously ill under Dickens' roof at Broadstairs, and when sleep was denied the sufferer, his host, with the consent of Mrs. Leech, tried "magnetism" and "after a great effort" succeeded in throwing his friend into a slumber sleep deep enough to save his life. I believe that in Dickens' own family there are similar incidents, when he tried with success the same remedy upon his children, though of that I cannot speak at first hand.

Dickens was an admirable amateur actor, as his biographer testifies. He wrote plays and took part in them, and showed remarkable histrionic gifts. He was also very much interested in the art of conjuring and frequently amused his friends with little exhibitions of magic. When sojourning in the Isle of Wight, at Bonchurch, he gave a performance for the benefit of some friends who visited him in his island home. Says Forster:

On the bill, specially prepared for the occasion, Dickens announced himself as "The Unparalleled Necromancer RHIA RHAMA RHOOS, educated cabalistically in the Orange Groves of Salamanca and the Ocean Caves of Alum Bay." Some of the illusions presented are thus described on the bill:

THE LEAPING CARD WONDER

Two cards being drawn from the pack by two of the company and placed, with the pack, in the Necromancer's box, will leap forth at the command of any lady of not less than eight, and not more than eighty, years of age.

This wonder is the result of nine years' seclusion in the mines of Russia.

THE PYRAMID WONDER

A shilling being lent to the Necromancer by any gentleman of not less than twelve months, or more than one hundred years of age, and carefully marked by the said gentleman, will disappear from within a brazen box at the word of command, and pass through the hearts of an infinity of boxes, which will afterwards build themselves into pyramids and sink into a small mahogany box, at the Necromancer's bidding.

Five thousand guineas were paid for the acquisition of this wonder, to a Chinese Mandarin, who died of grief immediately after parting with the secret.

THE CONFLAGRATION WONDER

A card being drawn from the pack by any lady, not under a direct and positive promise of marriage, will be immediately named by the Necromancer, destroyed by fire, and reproduced from its own ashes.

An annuity of one thousand pounds has been offered to the Necromancer by the Directors of the Sun Fire Office for the secret of this wonder—and refused!!!

THE LOAF OF BREAD WONDER

The watch, of any truly prepossessing lady, of any age, single or married, being locked by the Necromancer in a strong box, will fly at the word of command from within that box into the heart of an ordinary half-quartern loaf, whence it shall be cut out in the presence of the whole company, whose cries of astonishment will be audible at the distance of some miles.

Ten years in the Plains of Tartary were devoted to the study of this wonder.

THE TRAVELING DOLL WONDER

The travelling doll is composed of solid wood throughout, but, by putting on a travelling dress of the simplest construction, becomes invisible, performs enormous journeys in half a minute, and passes from visibility to invisibility with an expedition so astonishing that no eye can follow its transformations.

The Necromancer's attendant usually faints on beholding this wonder, and is only to be revived by the administration of brandy and water.

THE PUDDING WONDER

The company having agreed among themselves to offer to the Necromancer, by way of loan, the hat of any gentleman whose head has arrived at maturity of size, the Necromancer, without removing that hat for an instant from before the eyes of the delighted company, will light a fire in it, make a plum-pudding in his magic saucepan, boil it over the said fire, produce it in two minutes, thoroughly done, cut it, and dispense it in portions to the whole company, for their consumption then and there, returning the hat at last, wholly uninjured by fire, to its lawful owner.

The extreme liberality of this wonder awakening the jealousy of the beneficent Austrian Government, when exhibiting in Milan, the Necromancer had the honour to be seized, and confined for five years in the fortress of that city.

Most of these tricks, if not all of them, are known to, and have been shown, by our modern magicians of the Theatre Royal Back Drawing-room, but the fact remains that the great Charles Dickens did not find them beneath his notice, and even took great pleasure in performing them. The chief interest in the extracts given lies in this, the Bill of the Show was written by the Master's own hand, and in a more amusing style than any modern Necromancer knows how to use.¹

OTHER BOOKS RECEIVED

Marden, Orison S. "How to Get What You Want." New York, Thomas Y. Crowell Co., 1917. 331 p. 8°. \$1.25.

A book along inspirational and new thought lines. Dr. Marden's works are always helpful, optimistic, and uplifting. He has chapters on "Discouragement a disease—how to cure it; Faith and drugs; How to Attract prosperity," etc., etc. The last chapter, entitled "Our partnership with God," is full of that spiritual quality that so distinguishes this writer's books. "The nearer we are to Omnipotence," he says, "the greater our strength. . . . A human being's power depends very largely upon his God-consciousness, upon his conscious partnership with his Creator. The closer the relation, the closer the man's God-consciousness, the consciousness of his oneness with the One, the more power he can express, because he draws upon the limitless resources of his Infinite Partner. . . . Every great writer, artist, inventor—every one who has done a really great thing—has felt conscious of receiving suggestions outside of his own brain, quite apart from what he has received from other sources—books, people, nature, study, etc. In other words, he is conscious of being helped by some great power back of his brain. . . . Call it what we will, divine force or the cosmic intelligence, that exists back of all atoms, in all electrons, there is certainly a formative intelligence that plans, and makes the creative artist feel that he is merely the wireless receiving station, taking off an immortal message, a message that has been flashed from a divine station somewhere in the universe."

D'Alviella, Count Goblet. The true and the false pacifism. London, T. Fisher Unwin, 1917. 85 p.

Discusses briefly the following topics: Who is responsible for the present war and what is at stake?; the birth of pan-Germanism; the progress and aims of German militarism; the movement towards international reform; some illusion; entertained by Germany; pacifism and an indecisive peace; a durable peace—and a definite peace.

Count D'Alviella is known to all Masons throughout the world as the Sovereign Grand Commander of the Scottish Rite of Belgium. He is a brilliant and forceful writer and a patriot *par excellence*.

Clegg, Robert I. The encyclopedia handbook. A guide to the systematic study of Freemasonry with the latest two-volume edition of Mackey's Encyclopedia as the text-book. New York, Masonic History Co., 227 Fulton St., 1917. 28 p.

A handbook that will prove of great utility to the Masonic student. Gives references for a systematic study of Freemasonry.

Henkel, Fred. Creative psychics. The art of regeneration. Los Angeles, Cal., printed for the author by the Golden Press, 203 Tajo Building, 1917. 82 pp.

Discusses the "science and art of the religion of the future"; mysticism, etc.

¹Life of Charles Dickens, by John Forster.

CORRESPONDENCE



ANCIENT CLIFF DWELLINGS OF A PREHISTORIC RACE (1300 A.D.?) NEAR ROOSEVELT, ARIZ.

THE GHOST DANCE

Pelican, Louisiana,
September 25, 1917.

THE NEW AGE,
Washington, D. C.
DEAR BROTHER:

In the summer of 1916, when our army was mobilized upon the Mexican border, I was stationed for several months at Roosevelt Dam, Arizona, near where are found the ruins of several of the habitations of the ancient cliff-dwellers who have become extinct, or who were the progenitors of the present-day silent and surly Apache Indian, who still resides in this vicinity, having attained to but a little higher degree of civilization than in the days of old Geronimo.

These structures are situated at the very summits of the mountains, under overhanging cliffs, and are in as fair a state of preservation as they were when discovered by the Spanish priests nearly 400 years ago, demonstrating that this ancient people knew something of the "Builder's Art." They contain from twenty to fifty rooms and are two to three stories in height, and were doubtless built upon the highest mountains in order to guard against the approach of enemies.

Just before we were ordered away from this place, I attended an Apache Indian Ghost Dance, which I shall not attempt to describe, but which was realistic in the extreme.

According to the Indian legend, this dance commemorates their leaving the Cliff Dwellings and going to live in the open air, on account of a pestilence which raged among them centuries before, or, as a young Carlisle graduate states it, upon being brought from darkness to light.

The fact that I wish to establish is that this ceremonial dance is only a re-

iteration of the Ancient Egyptian ceremony celebrating the return of the Sun-God, and typified by the Easter of the Christians.

Yours fraternally,

JAMES C. BURDETT, 32°,
Capt., M. R. C., U. S. A.

TO CORRECT A WRONG IMPRESSION

1279 San Pablo Ave.,
Fresno, Cal.,
October 30, 1917.

Editor, THE NEW AGE.

DEAR SIR:

Dr. Henry R. Evans is in error in saying that only two of Fabre's books have been translated into English. Besides those he mentions there are:

"Life of the Hunting Wasps"; "Life of the Bramble Bee"; "Life of the Fly"; "Life of the Caterpillar"; "Social Life in the Insect World."

I have the above in my own library; and recently, I understand, another of his books has been translated.

Yours truly,

GEORGE MARKS, 32°.

NOTE BY THE EDITOR—The above evidently refers to Brother Evans' article in the October number of THE NEW AGE. Two books by Fabre are mentioned by Brother Evans as having been translated into English, but he does not say that they are the *only* two. It is probable, however, that they are the only two, of the translation of which he has any knowledge. We should infer from what he says that *at least two* of the works in question have been translated.

DRAPING THE FLAG IN COURT

With consideration of the effect which would follow the draping of the Flag upon the opening of every Court, I bring the suggestion to your attention for consideration.

The ceremony would be brief, everyone standing at salute, while the proper officer performed the ceremony. The value of this idea is in its effect upon every one present, officers of the Court, lawyers, witnesses, and the public. Would not such an action in a measure compel a greater attention to duty, and would it not be correspondingly difficult for anyone to misconduct himself? Would not such an occasion help to drive home the thought that the man who did not do his whole duty in the presence of the Flag and the Court, was, to that extent, playing the rôle of Benedict Arnold?—J. W. Hamilton.

THE STRUGGLE FOR FAME

The struggle for fame, as such, commonly leads to notoriety—that ladder is easy to climb, but it leads to the pillory which is crowded with fools who could not hold their tongues and rogues who could not hide their tricks.—*Oliver Wendell Holmes.*

GENERAL MASONIC NEWS

COMING REUNION DATES

The Bodies of the Rite in Washington, D. C., hold their meetings every Tuesday evening.

The San Francisco and the California Bodies of the Rite in San Francisco, Cal., hold their meetings, the former every Friday evening, and the latter every Wednesday evening.

The Bodies of the Rite in Oakland, Cal., hold their meetings every Monday evening.

The Bodies of the Rite in Seattle, Wash., hold their meetings every Tuesday evening.

The Bodies of the Rite in St. Paul, Minn., hold their meetings every Wednesday evening.

The Bodies of the Rite in San Diego, Cal., hold their meetings every Wednesday evening.

The Bodies of the Rite in Los Angeles, Cal., hold their meetings every Friday evening.

The Bodies of the Rite in Pasadena, Cal., hold their meetings every Saturday evening.

The Bodies of the Rite in Tucson, Ariz., hold their meetings every Friday evening.

The Scottish Rite Bodies in Juneau, Alaska, hold their meetings every Friday evening.

The Bodies of the Rite in Stockton, Cal., will confer degrees every Wednesday evening during December.

The Bodies of the Rite in Chicago, Ill. (Northern Jurisdiction), hold their meetings every Thursday evening.

TO CORRECT A WRONG IMPRESSION

To correct any erroneous impression that may be derived from a statement on page 526 of our November issue, found in the last paragraph of the matter under the heading "*Supreme Council Notes*," we have to state that the "crosslets" there mentioned are to be used on crosses affixed to the signatures of the Sovereign Grand Com-

mander and the Active Members of the Supreme Council. Those of the 33d degree Honorary will be without the "crosslets" as heretofore.

A GREAT REUNION AT McALESTER, OKLA.

The Scottish Rite Bodies at McAlester held a most successful reunion October 9 to 11 inclusive. More than 300 Master Masons petitioned the Bodies for the degrees, but, as is usually the case, some of them could not attend at the time specified and will take the degrees later. A large number of visitors attended throughout the reunion. The class numbered 198 in the Lodge of Perfection and 179 in the Consistory. The Class chose for its name "The Star Spangled Banner Class." Arrangements were made in advance to take care of a large number of candidates and visitors, with the result that all were entertained in fine shape.

FALL REUNION AT EL PASO, TEXAS

Considering the fact that conditions in that Valley are abnormal, the brethren of El Paso, Texas, closed a very successful reunion on October 26. A total of 62 candidates registered, and of this number 41 took all the degrees.

A feature of the reunion was an entertainment given on the evening of October 25, in place of the usual banquet. This was in line with Food Administrator Hoover's plan for food conservation. Simple refreshments were served and cigars distributed, and a literary and musical program was carried out.

REUNION AT WHEELING, W. VA.

The brethren at Wheeling, W. Va., are on the job as usual. The latter part of October saw a large class, 126 in number, put through the degrees. The class was called the "Luther W. Blaney Class," and elected the following officers: William B. McCulla, president;

Harry W. Mayer, secretary; Guy H. Burnside, treasurer.

REUNION AT CHARLESTON, S. C.

A class numbering 37 and called "The Liberty Class" took the degrees in Charleston, S. C., October 30 to November 2 inclusive. The class has written to us expressing the deep appreciation of its members of the efforts of the Inspector General, Bro. H. W. Witcover, 33°, and the officers of Delta Lodge of Perfection, Buist Chapter of Rose Croix, Bethlehem Council of Knights Kadosh and Dalcho Consistory, in imparting to them the beautiful lessons of the Scottish Rite degrees. The class has started a fund by voluntary subscription which is to be the beginning of a corner-stone fund for a new Scottish Rite Cathedral at Charleston. All of which would seem to indicate that the "Liberty Class" in that valley is a most enthusiastic one—as all Scottish Rite classes ought to be.

SWISS MASONIC OFFICE FOR SEARCH OF MISSING

This office was created in 1915 by the Swiss Grand Lodge Alpina. Its chief aim is the search for missing soldiers and civilians during the world war. It does everything possible to bring sick prisoners of war to Switzerland, sends out visitors and, as far as its means reach, lends help to prisoners needing the same. In short, it does everything in its power to be of help to victims of the war who have been recommended to the office. The office would be glad to be of help to American Masonry and is quite at its disposal. The service is gratuitous, and expenses are covered by contributions of Masons and Masonic Lodges interested in this humanitarian work. The address of the Grand Secretary is Alf. Moraz, Avenue Ruchonnet, 26, Lausanne, Switzerland.

FROM HASTINGS, NEB.

We learn from the *Hastings Daily Tribune* that Brother Noon McMurran, of Beaver City, Nebraska, has mailed

to the Grand Secretary of the Grand Lodge at Omaha a Liberty Bond for \$100, which is to be placed for the benefit of the Masonic Home at Platts-mouth. The bond is presented by the Liberty Class, consisting of 42 members from the southwestern part of the State, which took the degrees in Hastings Consistory during the last week in October.

THE FARTHEST NORTHWEST MASONIC TEMPLE

On the outside of the front cover we show this month a picture of the Masonic Temple at Nome, Alaska, which is situated farther northwest than any other Masonic Temple in the world and is under the shadow of the Arctic Circle. It is the Temple of Anvil Lodge, No. 140, A. F. & A. M., and is also the home of a Scottish Rite Club.

NEW SCOTTISH RITE CATHEDRAL DEDICATED AT SHREVEPORT, LA.

The dedication of the new \$285,000 Scottish Rite Cathedral at Shreveport, La., took place on the afternoon of Monday, November 12. The Sovereign Grand Commander, Illustrious Brother George Fleming Moore, 33°, was unable to be present, and his place was filled by Illustrious Brother Sam P. Cochran, 33°, Grand Master of Ceremonies of the Supreme Council and Sovereign Grand Inspector General in Texas. Illustrious Brother Daniel M. Hailey, 33°, Sovereign Grand Inspector General in Oklahoma, was also present.

The dedication ceremonies were preceded in the afternoon by a grand organ recital, and were immediately followed by the conferring of the 33d degree honorary upon eight of the brethren who had been elected to receive it at the session of the Supreme Council recently held in Washington, D. C.

In the evening there was another grand organ recital, and then the building was opened to the inspection of the brethren present and their guests. Following this there was informal dancing

in the cathedral ballroom, the largest floor for dancing in the southwest.

The cathedral is thoroughly equipped for all ritualistic work, and the new outfit was first used during the reunion which began on Tuesday, November 13, and continued throughout the week.

THE SCOTTISH RITE IN CHINA

It will be recalled that Brother John R. Hykes, 33° Hon., Deputy of the Supreme Council in China, granted Letters Temporary about a year ago to Ming Tê Lodge of Perfection* in the Valley of Peking, and that Brother Charles S. Lobingier, 33° Hon., Deputy of the Supreme Council in the Philippines, at the request of Brother Hykes, and under Special Dispensation of the Supreme Council, established this body and communicated the degrees to a number of Brother Masons, some of them influential Chinese, and that the ceremonies were performed, by permission of the Chinese Government, in one of the buildings of the Temple of Heaven at Peking.

In January last, Brother Hykes organized Tung Tê Chapter of Rose Croix, Hou Tê Preceptory of Knights Kadosh and Chung Tê Consistory.

Ming Tê Lodge initiated 30 members; Tung Tê Chapter, Hou Tê Preceptory and Chung Tê Consistory, 21 members each, all under Letters Temporary.

At the last session the Supreme Council granted permanent charters to these four bodies at the earnest request of Brother Hykes, who says that the results, in less than eight months working of these bodies, have been highly satisfactory. He is even more gratified at the quality of the candidates that have been received, most of whom are men of prominence in business, education, missionary activities or official positions. Seven are Chinese brethren, all of them officials of high standing, as well as English scholars and graduates of American colleges.

The membership is composed of 12 Americans, 7 Chinese. 11 British (8 English, 1 Irish, 1 Scotch and 1 Austral-

ian), 1 Frenchman, 1 Norwegian and 1 Swede.

The cosmopolitan character of the Rite in Peking is reflected in the principal officers of the four bodies:

In Ming Tê Lodge of Perfection, No. 4, the Venerable Master is an American, the Senior Warden, an American, the Junior Warden, a Chinese, and the Orator is French. In Tung Tê Chapter of Knights Rose Croix, No. 4, the Wise Master is a Chinese, the Senior Warden an Englishman, the Junior Warden an Englishman, and the Master of Ceremonies is an Australian. In Hou Tê Preceptory of Knights Kadosh, No. 3, the Commander is a Norwegian, the 1st Lieutenant Commander is an Irishman, and the 2d Lieutenant Commander is an American. In Chung Tê Consistory, No. 2, The Master of Kadosh is an Englishman, The Prior an American, the Preceptor a Chinese and the Orator a Swede.

The Secretary and Registrar of all the Bodies is a Scotchman.

A CELEBRATION AT LOS ANGELES, CAL.

A gathering at the Scottish Rite Cathedral in Los Angeles, Cal., on the evening of Friday, October 12, was one long jubilation over the election of the Venerable Master to the office of Grand Master of Masons in California.

During the evening a characteristic message from him was received and read to the gathering. It was as follows:

San Francisco, October 12.

Scottish Rite Men, Los Angeles:

I send you my love and greetings, and wish with all my heart I could see my wife and boy and then could join you tonight in our cathedral to grasp your hands and see your smiles. You have always been too kind and generous to me, and I cannot repay your goodness; but I hold you dear and am aching to be there with you on this particular night.

Your Master and Grand Master,

RHODES HERVEY.

Than him, who has been more kind and more generous—to the undeserving as well as the deserving?

By motion carried a committee (consisting of Brothers J. H. Morrow, 32°, and A. G. Beaman, 32°) was appointed

to frame a response and the following telegram was despatched:

The brethren of the Scottish Rite rejoice in your elevation to the Grand-Mastership and send you their heartfelt congratulations. They feel that in honoring you the Grand Lodge has honored itself, and that the Masons of California will profit by the wealth of your wisdom and devotion. Tonight we are fittingly celebrating in the cathedral this event which means so much to us in our deep affection for you. Your message to the men of the Rite evoked a response to which this telegram of felicitation is an official expression.

And in San Francisco, the Venerable Master was by special request conferring the degree of Perfect Elu upon a class in the San Francisco Bodies of the Rite.

The evening was brought to a fitting climax by an invitation from Mrs. Hervey to *all* men of the Rite to come to the house to greet their Grand Master, on Monday evening, October 15. And it was done as said. Having instituted his first lodge (Rock Ridge, of Oakland) on Saturday, Brother Hervey returned to Los Angeles, arriving Monday morning; and from early in the evening until midnight, hundreds upon hundreds of our membership, crossed the Hervey threshold and partook of its generous hospitality, as a sign and a pledge of their fealty.

MASONIC FOSTER-BROTHER MOVEMENT IN NEW YORK

A Masonic foster-brother movement has been started by the Masters and Past Masters of the 6th District, indorsed by the Square Club, the similar organization of the 7th, and has every indication of being enthusiastically taken up throughout the Metropolitan District. The 6th and 7th Districts have a Masonic population of 15,000. The matter came up at the 6th District meeting in Masonic Hall last Tuesday when the committee, composed of Ws. Samuel C. Bowman, Clayton L. Tilley, David Levy, Daniel M. MacDonald, and Charles H. Ahrens, made elaborate report. This declares:

It is the sense of this committee that the brethren of this Grand Jurisdiction, and especially of our great metropolis, inaugurate at the earliest possible moment a movement which

should be known as the Masonic Foster-Brother Movement which should have for its object the welcoming and entertaining of visiting soldiers and sailors, with a view to the creation between them and our brethren here of relations of friendship and companionship—relations which are expected to be mutually helpful, in that they will convey to the visitors in a way they can readily appreciate the sympathy and gratitude they are winning from those they leave behind; while to the brethren themselves it will not only be an occasion for patriotic service and sacrifice, through which they will acquire a deeper and more personal interest in the war, but will enable them to exemplify on a scale not previously possible and in sight of a country hitherto not deeply impressed with their mission, the first and chiefest of our tenets, brotherly love.

It is suggested that headquarters be established in some conveniently located place, preferably a Masonic Hall, where there will be in attendance Masons from designated lodges who will welcome and mingle with the visitors, and extend to them such courtesies and civilities as a man would be prompted to tender to his benefactor when visiting him for the first time.

Invitations to the men to be entertained will be given by means of bulletins at the camps, cantonments, or other establishments, also by means of notices in the trains, depots, and ferries where the men arrive, and through the various commanding officers to the company or other commanders, whence they will reach the rank and file.

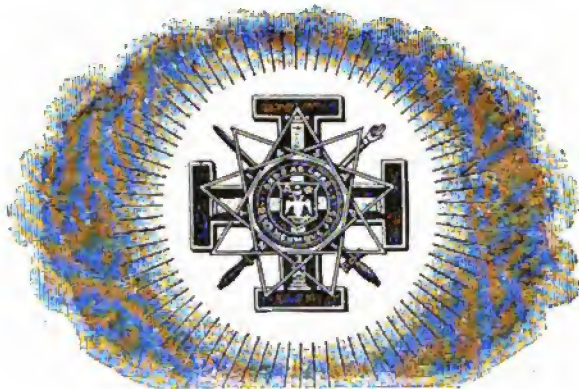
At the headquarters it would be important to have on hand information concerning local places of interest, together with a list of the theatrical and other attractions. Here, too, would be a list showing the names, addresses, and telephone numbers of the brethren and their friends who can provide sleeping accommodations, Sunday dinners, etc., or whose automobiles would be available when called upon for small sightseeing parties. In addition to the freedom of the Masonic Club, the banquetting rooms in the basement of this building should also be thrown open and equipped for the service of light refreshments. The functions of the library too might well be utilized; additional seats could be installed, and a suitable stock of writing materials as well as newspapers and periodicals could be furnished. As a number of these features are peculiarly within the province of the ladies, it is urged that our sisters of the Eastern Star be asked to collaborate.

Many additional ways will suggest themselves whereby these young fighting men may be made to feel more at home while among us, but it will be kept in mind that the chief consideration throughout is the establishing of brotherly relations between these men and ourselves—relations which should be a tower of strength to the men while here, and a home tie, in the absence of a better, when they have gone across the deep. How this relation is to be established is the problem. Obviously the most effective way is that of old-fashioned hospitality. Open your home to the men, and treat them as you

would like to see your sons treated by those for whom they were rendering supreme service of from whom they were warding a deadly peril.

The association adopted a resolution at Tuesday's meeting approving the committee's suggestions, and provid-

ing that a "a committee of five be appointed to secure the full cooperation of the brethren of the Metropolitan District, through district associations and otherwise, to carry the suggestions of the report into effect."—*Masonic Standard*.



IN MEMORIAM.

FRANK TAYLOR SUTTON, 33° HON.:

(Richmond, Va., Bodies)

Born September 8, 1846, Richmond, Va.

Died September 23, 1917, Richmond, Va.

RICHARD HAMILTON SCOTT, 33° HON.:

(Wyoming Bodies)

Born September 3, 1858, Minneapolis, Minn.

Died September 26, 1917.

WILLIAM HENRY ROSE, 33° HON.:

Wheeling, W. Va., Bodies)

Born June 20, 1842, Moundsville, W. Va.

Died October 17, 1917, Wheeling, W. Va.

JOHN WILSON, 33° HON.:

(Washington, D. C., Bodies)

Born January 10, 1844.

Died November 21, 1917, Washington, D. C.

"Take them, O Death! and bear away
Whatever thou canst call thine own!
Thine image, stamped upon this clay.
Doth give thee that, but that alone!"

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